The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ĀDI-LĪLĀ

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Chapter 1

madhya.1.1

yasya prasādād ajño 'pi
sadyaḥ sarva-jñatāṁ vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu

SYNONYMS

yasya—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a person who has no knowledge; *sadyaḥ*—immediately; *sarva-jñatām*—all knowledge; *vrajet*—can achieve; *saḥ*—that; *śrī-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *me*—on me; *bhagavān*—the Supreme Personality of Godhead; *samprasīdatu*—may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

madhya.1.2

> *vande śrī-kṛṣṇa-caitanya-*
> *nityānandau sahoditau*
> *gauḍodaye puṣpavantau*
> *citrau śan-dau tamo-nudau*

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

madhya.1.3

> *jayatāṁ suratau paṅgor*
> *mama manda-mater gatī*

mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

madhya.1.4

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on

a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

madhya.1.5

> *śrīmān rāsa-rasārambhī*
> *vaṁśī-vaṭa-taṭa-sthitaḥ*
> *karṣan veṇu-svanair gopīr*
> *gopīnāthaḥ śriye 'stu naḥ*

SYNONYMS

śrīmān—the most beautiful form; *rāsa*—of the *rāsa* dance; *rasa-ārambhī*—the initiator of the mellow; *vaṁśī-vaṭa*—the celebrated place named Vaṁśīvaṭa; *taṭa*—on the bank of Yamunā; *sthitaḥ*—being situated; *karṣan*—attracting; *veṇu-svanaiḥ*—by the sounds of the flute; *gopīḥ*—all the *gopīs*; *gopī-nāthaḥ*—the master of all the *gopīs*; *śriye*—the opulence of love and affection; *astu*—let there be; *naḥ*—upon us.

TRANSLATION

May Gopīnāthajī, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

madhya.1.6

> *jaya jaya gauracandra jaya kṛpā-sindhu*
> *jaya jaya śacī-suta jaya dīna-bandhu*

SYNONYMS

jayajaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *kṛpā-sindhu*—to the ocean of mercy; *jayajaya*—all glories unto You; *śacī-suta*—the son of Śacī; *jaya*—all glories unto You; *dīna-bandhu*—the friend of the fallen.

TRANSLATION

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

madhya.1.7

> *jaya jaya nityānanda jayādvaita-candra*
> *jaya śrīvāsādi jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *śrīvāsa-ādi*—to all the devotees, headed by Śrīvāsa Ṭhākura; *jaya gaura-bhakta-vṛnda*—all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

madhya.1.8

> *pūrve kahiluṅ ādi-līlāra sūtra-gaṇa*
> *yāhā vistāriyāchena dāsa-vṛndāvana*

SYNONYMS

pūrve—previously; *kahiluṅ*—I have described; *ādi-līlāra*—of the *ādi-līlā*; *sūtra-gaṇa*—the synopsis; *yāhā*—which; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

I have previously described in synopsis the ādi-līlā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.

madhya.1.9

> *ataeva tāra āmi sūtra-mātra kailuṅ*
> *ye kichu viśeṣa, sūtra-madhyei kahiluṅ*

SYNONYMS

ataeva—therefore; *tāra*—of that; *āmi*—I; *sūtra-mātra*—only the synopsis; *kailuṅ*—did; *ye kichu*—whatever; *viśeṣa*—specifics; *sūtra-madhyei kahiluṅ*—I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

madhya.1.10

> *ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa*
> *prabhura aśeṣa līlā nā yāya varṇana*

SYNONYMS

ebe—now; *kahi*—I describe; *śeṣa-līlāra*—of the pastimes at the end; *mukhya*—chief; *sūtra-gaṇa*—synopsis; *prabhura*—of Lord Caitanya Mahāprabhu; *aśeṣa*—unlimited; *līlā*—pastimes; *nā yāya varṇana*—it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

madhya.1.11-12

> *tāra madhye yei bhāga dāsa-vṛndāvana*
> *'caitanya-maṅgale' vistāri' karilā varṇana*

> *sei bhāgera ihāṅ sūtra-mātra likhiba*
> *tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba*

SYNONYMS

tāra madhye—amongst them; *yei*—which; *bhāga*—portion; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *vistāri'*—elaborating; *karilāvarṇana*—has described; *seibhāgera*—of that portion; *ihāṅ*—here in this book; *sūtra-mātra*—the synopsis only; *likhiba*—I shall write; *tāhāṅ*—

there; *ye*—whatever; *viśeṣa*—special details; *kichu*—something; *ihāṅvistāriba*—I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-maṅgala. Whatever incidents are outstanding, however, I shall later elaborate.

madhya.1.13

> *caitanya-līlāra vyāsa—dāsa vṛndāvana*
> *tāṅra ājñāya karoṅ tāṅra ucchiṣṭa carvaṇa*

SYNONYMS

caitanya-līlāravyāsa—the Vyāsadeva, or compiler of the pastimes, of Lord Caitanya Mahāprabhu; *dāsavṛndāvana*—Vṛndāvana dāsa Ṭhākura; *tāṅra*—of him; *ājñāya*—upon the order; *karoṅ*—I do; *tāṅra*—his; *ucchiṣṭa*—of the remnants of food; *carvaṇa*—chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla Vṛndāvana dāsa, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

madhya.1.14

> *bhakti kari' śire dhari tāṅhāra caraṇa*
> *śeṣa-līlāra sūtra-gaṇa kariye varṇana*

SYNONYMS

bhakti kari'—with great devotion; *śire*—on my head; *dhari*—I hold; *tāṅhāra*—his; *caraṇa*—lotus feet; *śeṣa-līlāra*—of the pastimes at the end; *sūtra-gaṇa*—the synopsis; *kariye*—I do; *varṇana*—describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

madhya.1.15

> *cabbiśa vatsara prabhura gṛhe avasthāna*
> *tāhāṅ ye karilā līlā—'ādi-līlā' nāma*

SYNONYMS

cabbiśa vatsara—for twenty-four years; *prabhura*—of the Lord; *gṛhe*—at home; *avasthāna*—residing; *tāhāṅ*—there; *ye*—whatever; *karilā*—He performed; *līlā*—pastimes; *ādi-līlā nāma*—are called *ādi-līlā*.

TRANSLATION

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-līlā.

madhya.1.16

> *cabbiśa vatsara śeṣe yei māgha-māsa*
> *tāra śukla-pakṣe prabhu karilā sannyāsa*

SYNONYMS

cabbiśa vatsara—of those twenty-four years; *śeṣe*—at the end; *yei*—which; *māgha-māsa*—the month of Māgha (January-February); *tāra*—of that month; *śukla-pakṣe*—during the fortnight of the waxing moon; *prabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyāsa.

madhya.1.17

> *sannyāsa kariyā cabbiśa vatsara avasthāna*
> *tāhāṅ yei līlā, tāra 'śeṣa-līlā' nāma*

SYNONYMS

sannyāsa kariyā—after accepting the order of *sannyāsa*; *cabbiśa vatsara*—the twenty-four years; *avasthāna*—remaining in this material world; *tāhāṅ*—in that portion; *yeilīlā*—whatever pastimes (were performed); *tāra*—of those pastimes; *śeṣa-līlā*—the pastimes at the end; *nāma*—named.

TRANSLATION

After accepting sannyāsa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the śeṣa-līlā, or pastimes occurring at the end.

madhya.1.18

> *śeṣa-līlāra 'madhya' 'antya',—dui nāma haya*
> *līlā-bhede vaiṣṇava saba nāma-bheda kaya*

SYNONYMS

śeṣa-līlāra—of the *śeṣa-līlā,* or pastimes at the end; *madhya*—the middle; *antya*—the final; *dui*—two; *nāma*—names; *haya*—are; *līlā-bhede*—by the difference of pastimes; *vaiṣṇava*—the devotees of the Supreme Lord; *saba*—all; *nāma-bheda*—different names; *kaya*—say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

madhya.1.19

> *tāra madhye chaya vatsara—gamanāgamana*
> *nīlācala-gauḍa-setubandha-vṛndāvana*

SYNONYMS

tāra madhye—within that period; *chayavatsara*—for six years; *gamana-āgamana*—going and coming; *nīlācala*—from Jagannātha Purī; *gauḍa*—to Bengal; *setubandha*—and from Cape Comorin; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India from Jagannātha Purī to Bengal and from Cape Comorin to Vṛndāvana.

madhya.1.20

> *tāhāṅ yei līlā, tāra 'madhya-līlā' nāma*
> *tāra pāche līlā—'antya-līlā' abhidhāna*

SYNONYMS

tāhāṅ—in those places; *yeilīlā*—all the pastimes; *tāra*—of those; *madhya-līlā*—the middle pastimes; *nāma*—named; *tāra pāche līlā*—all the pastimes after that period; *antya-līlā*—last pastimes; *abhidhāna*—the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-līlā, and whatever pastimes were performed after that are called the antya-līlā.

madhya.1.21

> *'ādi-līlā', 'madhya-līlā', 'antya-līlā' āra*
> *ebe 'madhya-līlāra' kichu kariye vistāra*

SYNONYMS

ādi-līlā madhya-līlā antya-līlā āra—therefore there are three periods, namely the *ādi-līlā, madhya-līlā* and *antya-līlā*; *ebe*—now; *madhya-līlāra*—of the *madhya-līlā*; *kichu*—something; *kariye*—I shall do; *vistāra*—elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods—the ādi-līlā, madhya-līlā and antya-līlā. Now I shall very elaborately describe the madhya-līlā.

madhya.1.22

> *aṣṭādaśa-varṣa kevala nīlācale sthiti*
> *āpani ācari' jīve śikhāilā bhakti*

SYNONYMS

aṣṭādaśa-varṣa—for eighteen years; *kevala*—only; *nīlācale*—in Jagannātha Purī; *sthiti*—staying; *āpani*—personally; *ācari'*—behaving; *jīve*—unto the living entities; *śikhāilā*—instructed; *bhakti*—devotional service.

TRANSLATION

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Purī and, through His personal behavior, instructed all living entities in the mode of devotional service.

madhya.1.23

> *tāra madhye chaya vatsara bhakta-gaṇa-saṅge*
> *prema-bhakti pravartāilā nṛtya-gīta-raṅge*

SYNONYMS

tāra madhye—within that period; *chayavatsara*—for six years; *bhakta-gaṇa-saṅge*—with all the devotees; *prema-bhakti*—the

loving service of the Lord; *pravartāilā*—introduced; *nṛtya-gīta-raṅge*—in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannātha Purī, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

madhya.1.24

> *nityānanda-gosāñire pāṭhāila gauḍa-deśe*
> *teṅho gauḍa-deśa bhāsāila prema-rase*

SYNONYMS

nityānanda-gosāñire—Nityānanda Gosvāmī; *pāṭhāila*—sent; *gauḍa-deśe*—to Bengal; *teṅho*—He; *gauḍa-deśa*—the tract of land known as Gauḍa-deśa, or Bengal; *bhāsāila*—overflooded; *prema-rase*—with ecstatic love of Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Purī to Bengal, which was known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflooded this country with the transcendental loving service of the Lord.

madhya.1.25

> *sahajei nityānanda—kṛṣṇa-premoddāma*
> *prabhu-ājñāya kaila yāhāṅ tāhāṅ prema-dāna*

SYNONYMS

sahajei—by nature; *nityānanda*—Lord Nityānanda Prabhu; *kṛṣṇa-prema-uddāma*—very much inspired in transcendental loving service to Lord Kṛṣṇa; *prabhu-ājñāya*—by the order of the Lord; *kaila*—did; *yāhāṅ tāhāṅ*—anywhere and everywhere; *prema-dāna*—distribution of that love.

TRANSLATION

Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere.

madhya.1.26

> *tāṅhāra caraṇe mora koṭi namaskāra*
> *caitanyera bhakti yeṅho laoyāila saṁsāra*

SYNONYMS

tāṅhāra caraṇe—unto His lotus feet; *mora*—my; *koṭi*—unlimited; *namaskāra*—obeisances; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *bhakti*—the devotional service; *yeṅho*—one who; *laoyāila*—caused to take; *saṁsāra*—the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

madhya.1.27

> *caitanya-gosāñi yāṅre bale 'baḍa bhāi'*
> *teṅho kahe, mora prabhu—caitanya-gosāñi*

SYNONYMS

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; *yāṅre*—unto whom; *bale*—says; *baḍa bhāi*—elder brother; *teṅho*—He; *kahe*—says; *moraprabhu*—My Lord; *caitanya-gosāñi*—the supreme master, Lord Caitanya Mahāprabhu.

TRANSLATION

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda

Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

madhya.1.28

> *yadyapi āpani haye prabhu balarāma*
> *tathāpi caitanyera kare dāsa-abhimāna*

SYNONYMS

yadyapi—although; *āpani*—personally; *haye*—is; *prabhu*—Lord; *balarāma*—Balarāma; *tathāpi*—still; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kare*—accepts; *dāsa-abhimāna*—conception as the eternal servant.

TRANSLATION

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

madhya.1.29

> *'caitanya' seva, 'caitanya' gāo, lao 'caitanya'-nāma*
> *'caitanye' ye bhakti kare, sei mora prāṇa*

SYNONYMS

caitanyaseva—serve Śrī Caitanya Mahāprabhu; *caitanyagāo*—chant about Śrī Caitanya Mahāprabhu; *lao*—always take; *caitanya-nāma*—the name of Lord Caitanya Mahāprabhu; *caitanye*—unto Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhakti*—devotional service; *kare*—renders; *sei*—that person; *mora*—My; *prāṇa*—life and soul.

TRANSLATION

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

madhya.1.30

> *ei mata loke caitanya-bhakti laoyāila*
> *dīna-hīna, nindaka, sabāre nistārila*

SYNONYMS

ei mata—in this way; *loke*—the people in general; *caitanya*—of Lord Caitanya Mahāprabhu; *bhakti*—the devotional service; *laoyāila*—He caused to accept; *dīna-hīna*—poor fallen souls; *nindaka*—blasphemers; *sabāre*—everyone; *nistārila*—He delivered.

TRANSLATION

In this way, Śrīla Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

madhya.1.31

> *tabe prabhu vraje pāṭhāila rūpa-sanātana*
> *prabhu-ājñāya dui bhāi āilā vṛndāvana*

SYNONYMS

tabe—after this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vraje*—to Vṛndāvana-dhāma; *pāṭhāila*—sent; *rūpa-sanātana*—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *duibhāi*—the two brothers; *āilā*—came; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

madhya.1.32

> *bhakti pracāriyā sarva-tīrtha prakāśila*
> *madana-gopāla-govindera sevā pracārila*

SYNONYMS

bhakti pracāriyā—broadcasting devotional service; *sarva-tīrtha*—all the places of pilgrimage; *prakāśila*—discovered; *madana-gopāla*—of Śrī Rādhā-Madana-mohana; *govindera*—of Śrī Rādhā-Govindajī; *sevā*—the service; *pracārila*—introduced.

TRANSLATION

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindajī.

madhya.1.33

> *nānā śāstra āni' kailā bhakti-grantha sāra*
> *mūḍha adhama-janere teṅho karilā nistāra*

SYNONYMS

nānā śāstra—different types of scriptures; *āni'*—collecting; *kailā*—compiled; *bhakti-grantha*—of books on devotional service; *sāra*—

the essence; *mūḍha*—rascals; *adhama-janere*—and fallen souls; *teṅho*—they; *karilā nistāra*—delivered.

TRANSLATION

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

> *nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau*
> *lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau*
> *rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau*
> *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

The six Gosvāmīs, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic scriptures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvāmīs wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of

Vedic knowledge is devotional service, as confirmed in the *Bhagavad-gītā* (Bg. 15.15): *vedaiś ca sarvair aham eva vedyaḥ*. All the Vedic literature aims at understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all the Vedic scriptures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvāmīs.

madhya.1.34

> *prabhu ājñāya kaila saba śāstrera vicāra*
> *vrajera nigūḍha bhakti karila pracāra*

SYNONYMS

prabhu ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *kaila*—they did; *saba śāstrera*—of all scriptures; *vicāra*—analytical study; *vrajera*—of Śrī Vṛndāvana-dhāma; *nigūḍha*—most confidential; *bhakti*—devotional service; *karila*—did; *pracāra*—preaching.

TRANSLATION

The Gosvāmīs carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic scriptures. This was in compliance with the order of Śrī Caitanya Mahāprabhu.

Thus one can understand the most confidential devotional service of Vṛndāvana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the *prākṛta-sahajiyās*. The *prākṛta-sahajiyās* do not consult the Vedic literature, and they are debauchees, woman-hunters and smokers of *gañjā*. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The *prākṛta-sahajiyās* do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana one must have sufficient knowledge of the *śāstras* (Vedic scriptures). As stated in *Śrīmad-Bhāgavatam* (1.2.12), *bhaktyā śruta-gṛhītayā*. This means that devotional service is acquired from Vedic knowledge. *Tac chraddadhānāḥ munayaḥ*. Devotees who are actually serious attain *bhakti,* scientific devotional service, by hearing Vedic scriptures (*bhaktyā śruta-gṛhītayā*). It is not that one should create something out of sentimentality, become a *sahajiyā* and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such *sahajiyās* to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the *sahajiyās* is far better than that of the Māyāvādī *sannyāsīs*. Although the *sahajiyās* do not think

much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

madhya.1.35

> *hari-bhakti-vilāsa, āra bhāgavatāmṛta*
> *daśama-ṭippanī, āra daśama-carita*

SYNONYMS

hari-bhakti-vilāsa—the scripture named *Hari-bhakti-vilāsa*; *āra*—and; *bhāgavatāmṛta*—the scripture named *Bṛhad-bhāgavatāmṛta*; *daśama-ṭippanī*—comments on the Tenth Canto of *Śrīmad-Bhāgavatam*; *āra*—and; *daśama-carita*—poetry about the Tenth Canto of *Śrīmad-Bhāgavatam*.

TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were the Hari-bhakti-vilāsa, Bṛhad-bhāgavatāmṛta, Daśama-ṭippanī and Daśama-carita.

PURPORT

In the First Wave of the book known as *Bhakti-ratnākara,* it is said that Sanātana Gosvāmī understood *Śrīmad-Bhāgavatam* by thorough study and explained it in his commentary known as *Vaiṣṇava-toṣaṇī* All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya

Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his *Vaiṣṇava-toṣaṇī* commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of *Laghu-toṣaṇī*. Whatever he immediately put down in writing was finished in the year 1476 Śaka (A.D. 1555). Śrīla Jīva Gosvāmī completed *Laghu-toṣaṇī* in the year Śakābda 1504 (A.D. 1583).

The subject matter of the *Hari-bhakti-vilāsa,* by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a *vaiṣṇava-smṛti*. This *vaiṣṇava-smṛti-grantha* was finished in twenty chapters, known as *vilāsas*. In the first *vilāsa* there is a description of how a relationship is established between the spiritual master and the disciple, and *mantras* are explained. In the second *vilāsa,* the process of initiation is described. In the third *vilāsa,* the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the *mantras* given by the initiating spiritual master. In the fourth *vilāsa* are descriptions of *saṁskāra,* the reformatory method; *tilaka,* the application of twelve *tilakas* on twelve places of the body; *mudrā,* marks on the body; *mālā,* chanting with beads; and *guru-pūjā,* worship of the spiritual master. In the fifth *vilāsa,* one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the *śālagrāma-śilā* representation of Lord Viṣṇu. In the sixth *vilāsa,* the required practices for inviting the transcendental form of the Lord and bathing Him are given.

In the seventh *vilāsa,* one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth *vilāsa,* there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth *vilāsa,* there are descriptions about collecting *tulasī* leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth *vilāsa* there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons). In the eleventh *vilāsa,* there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth *vilāsa,* Ekādaśī is described. In the thirteenth *vilāsa,* fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth *vilāsa,* different duties for different months are outlined. In the fifteenth *vilāsa,* there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth *vilāsa* discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity

room or above the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth *vilāsa* discusses preparations for Deity worship, *mahā-mantra* chanting and the process of *japa*. In the eighteenth *vilāsa* the different forms of Śrī Viṣṇu are described. The nineteenth *vilāsa* discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth *vilāsa* discusses the construction of temples, referring to those constructed by the great devotees. The details of the *Hari-bhakti-vilāsa-grantha* are given by Śrī Kavirāja Gosvāmī in the *Madhya-līlā* (24.329-345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmī do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmī collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from the *Hari-bhakti-vilāsa*. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's opinion, however, that to follow the *Hari-bhakti-vilāsa* strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the *smārta-samāja,* which is strictly followed by caste *brāhmaṇas,* has influenced portions that Gopāla Bhaṭṭa Gosvāmī collected from the original *Hari-bhakti-vilāsa*. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmī. It is better to consult the commentary made by Sanātana Gosvāmī himself for the *Hari-bhakti-vilāsa* under the name of *Dig-darśinī-ṭīkā*. Some

say that the same commentary was compiled by Gopīnātha-pūjā Adhikārī, who was engaged in the service of Śrī Rādhā-ramaṇajī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmī.

Regarding the *Bṛhad-bhāgavatāmṛta,* there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṇṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as *Goloka-māhātmya-nirūpaṇa,* as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Daśama-ṭippanī is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*. Another name for this commentary is *Bṛhad-vaiṣṇava-toṣaṇī-ṭīkā*. In the *Bhakti-ratnākara,* it is said that *Daśama-ṭippanī* was finished in 1476 Śakābda (A.D. 1555).

madhya.1.36

> *ei saba grantha kaila gosāñi sanātana*
> *rūpa-gosāñi kaila yata, ke karu gaṇana*

SYNONYMS

ei saba—all these; *grantha*—scriptures; *kaila*—compiled; *gosāñi sanātana*—Sanātana Gosvāmī; *rūpa-gosāñi*—Rūpa Gosvāmī; *kaila*—did; *yata*—all; *ke*—who; *karu gaṇana*—can count.

TRANSLATION

We have already given the names of four books compiled by Sanātana Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books, which no one can even count.

madhya.1.37

> *pradhāna pradhāna kichu kariye gaṇana*
> *lakṣa granthe kaila vraja-vilāsa varṇana*

SYNONYMS

pradhānapradhāna—the most important ones; *kichu*—some; *kariye*—I do; *gaṇana*—enumeration; *lakṣa*—hundreds and thousands; *granthe*—in verses; *kaila*—did; *vraja-vilāsa*—of the pastimes of the Lord in Vṛndāvana; *varṇana*—description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Śrīla Rūpa Gosvāmī. He has described the pastimes of Vṛndāvana in thousands of verses.

madhya.1.38

> *rasāmṛta-sindhu, āra vidagdha-mādhava*
> *ujjvala-nīlamaṇi, āra lalita-mādhava*

SYNONYMS

rasāmṛta-sindhu—of the name *Bhakti-rasāmṛta-sindhu*; *āra*—and; *vidagdha-mādhava*—of the name *Vidagdha-mādhava*; *ujjvala-nīlamaṇi*—of the name *Ujjvala-nīlamaṇi*; *āra*—and; *lalita-mādhava*—of the name *Lalita-mādhava*.

TRANSLATION

The books compiled by Śrī Rūpa Gosvāmī include the Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Ujjvala-nīlamaṇi and Lalita-mādhava.

madhya.1.39-40

> *dāna-keli-kaumudī, āra bahu stavāvalī*
> *aṣṭādaśa līlā-cchanda, āra padyāvalī*

> *govinda-virudāvalī, tāhāra lakṣaṇa*
> *mathurā-māhātmya, āra nāṭaka-varṇana*

SYNONYMS

dāna-keli-kaumudī—of the name *Dāna-keli-kaumudī*; *āra*—and; *bahu stavāvalī*—many prayers; *aṣṭādaśa*—eighteen; *līlā-cchanda*—chronological pastimes; *āra*—and; *padyāvalī*—of the name *Padyāvalī*; *govinda-virudāvalī*—of the name *Govinda-virudāvalī*; *tāhāra lakṣaṇa*—the symptoms of the book; *mathurā-māhātmya*—the glories of Mathurā; *āra nāṭaka-varṇana*—and descriptions of drama (*Nāṭaka-candrikā*).

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the Dāna-keli-kaumudī, Stavāvalī, Līlā-cchanda, Padyāvalī, Govinda-virudāvalī, Mathurā-māhātmya and Nāṭaka-varṇana.

madhya.1.41

> *laghu-bhāgavatāmṛtādi ke karu gaṇana*
> *sarvatra karila vraja-vilāsa varṇana*

SYNONYMS

laghu-bhāgavatāmṛta-ādi—another list, containing *Laghu-bhāgavatāmṛta*; *ke*—who; *karu gaṇana*—can count; *sarvatra*—everywhere; *karila*—did; *vraja-vilāsa*—of the pastimes of Vṛndāvana; *varṇana*—description.

TRANSLATION

Who can count the rest of the books (headed by the Laghu-bhāgavatāmṛta) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. The *Bhakti-rasāmṛta-sindhu* is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakābda (A.D. 1542). This book is divided into four parts: *pūrva-vibhāga* (eastern division), *dakṣiṇa-vibhāga* (southern division), *paścima-vibhāga* (western division) and *uttara-vibhāga* (northern division). In the *pūrva-vibhāga,* there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four *laharīs* (waves) in this division of the ocean of the nectar of devotion.

In the *dakṣiṇa-vibhāga* (southern division) there is a general description of the mellow (relationship) called *bhakti-rasa,* which is derived from devotional service. There are also descriptions of the stages known as *vibhāva, anubhāva, sāttvika, vyabhicārī* and *sthāyi-bhāva,* all on this high platform

of devotional service. Thus there are five waves in the *dakṣiṇa-vibhāga* division. In the western division (*paścima-vibhāga*) there is a description of the chief transcendental humors derived from devotional service. These are known as *mukhya-bhakti-rasa-nirūpaṇa,* or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in paternity, or paternal love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (*uttara-vibhāga*) there is a description of the indirect mellows of devotional service-namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the *Bhakti-rasāmṛta-sindhu*.

The *Vidagdha-mādhava* is a drama of Lord Kṛṣṇa's pastimes in Vṛndāvana. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakābda (A.D. 1533). The first part of this drama is called *veṇu-nāda-vilāsa,* the second part *manmatha-lekha,* the third part *rādhā-saṅga,* the fourth part *veṇu-haraṇa,* the fifth part *rādhā-prasādana,* the sixth part *śarad-vihāra,* and the seventh and last part *gaurī-vihāra*.

There is also a book called *Ujjvala-nīlamaṇi,* a transcendental account of loving affairs that includes metaphor, analogy and higher *bhakti* sentiments. Devotional service in conjugal love is described briefly in the *Bhakti-rasāmṛta-sindhu,* but it is very elaborately discussed in the *Ujjvala-nīlamaṇi*. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, *Lalita-mādhava* is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī's proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-

vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The *Laghu-bhāgavatāmṛta* is divided into two parts. The first is called "The Nectar of Kṛṣṇa" and the second "The Nectar of Devotional Service." The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in *svāṁśa* (personal forms) and *vibhinnāṁśa*. According to different absorptions, the incarnations are called *āveśa* and *tad-ekātma*. The first incarnation is divided into three *puruṣāvatāras*-namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature-namely, Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five *līlā-avatāras,* namely Catuḥ-sana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-nārāyaṇa Ṛṣi, Kapila, Dattātreya, Hayagrīva, Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Dāśarathi, Kṛṣṇa-dvaipāyana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu. There are also four incarnations for the four *yugas,* and their colors are described as

white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called *āveśa, prābhava, vaibhava* and *para* constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the *Laghu-bhāgavatāmṛta* there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (*vaikuṇṭha-jagat*) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṇṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts-manifest and unmanifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by

the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

madhya.1.42

> *tāṅra bhrātuṣ-putra nāma—śrī-jīva-gosāñi*
> *yata bhakti-grantha kaila, tāra anta nāi*

SYNONYMS

tāṅra—his; *bhrātuḥ-putra*—nephew; *nāma*—of the name; *śrī-jīva-gosāñi*—Śrīla Jīva Gosvāmī Prabhupāda; *yata*—all; *bhakti-grantha*—books on devotional service; *kaila*—compiled; *tāra*—that; *anta*—end; *nāi*—there is not.

TRANSLATION

Śrī Rūpa Gosvāmī's nephew, Śrīla Jīva Gosvāmī, has compiled so many books on devotional service that there is no counting them.

madhya.1.43

> *śrī-bhāgavata-sandarbha-nāma grantha-vistāra*
> *bhakti-siddhāntera tāte dekhāiyāchena pāra*

SYNONYMS

śrī-bhāgavata-sandarbha-nāma—of the name *Bhāgavata-sandarbha*; *grantha*—the book; *vistāra*—very elaborate; *bhakti-siddhāntera*—of the conclusions of devotional service; *tāte*—in that book; *dekhāiyāchena*—he has shown; *pāra*—the limit.

TRANSLATION

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

PURPORT

The *Bhāgavata-sandarbha* is also known as *Ṣaṭ-sandarbha*. In the first part, called *Tattva-sandarbha,* it is proved that *Śrīmad-Bhāgavatam* is the most authoritative evidence directly pointing to the Absolute Truth. The second *Sandarbha,* called *Bhagavat-sandarbha,* draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as *śuddha-sattva*. Material goodness is apt to be contaminated by the other two material qualities-ignorance and passion—but when one is situated in the *śuddha-sattva* position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable

energies and varieties of energies of the Lord. The potencies are divided into categories-internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third *Sandarbha* is called *Paramātma-sandarbha,* and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, *māyā,* the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdhara Svāmī are given. It is stated that the Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is

also a discussion of how the *līlā-avatāra* incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth *Sandarbha* is called *Kṛṣṇa-sandarbha,* and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa's pastimes and qualities, His superintendence of the *puruṣa-avatāras,* and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa's manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent *gopīs*. There is also a list of the *gopīs'* names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth *Sandarbha* is called *Bhakti-sandarbha,* and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution

of *varṇāśrama, bhakti* as superior to fruitive activity, and so forth. It is also stated that without devotional service even a *brāhmaṇa* is condemned. There are discussions of the process of *karma-tyāga* (the giving of the results of *karma* to the Supreme Personality of Godhead), and the practices of mystic *yoga* and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (*jīvan-mukta*), Lord Śiva as a devotee, and how a *bhakta* and his devotional service are eternally existing. It is stated that through *bhakti* one can attain all success, for *bhakti* is transcendental to the material qualities. There is a discussion of how the self is manifest through *bhakti*. There is also a discussion of the self's bliss, as well as how *bhakti,* even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the *mahā-bhāgavata* and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or *ahaṅgrahopāsanā,* the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the *mahā-bhāgavata* (liberated devotee) and service to him, service to Vaiṣṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord,

offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of *rāgānugā-bhakti* (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Kṛṣṇa, and a comparative study of other perfectional stages.

The sixth *Sandarbha* is called *Prīti-sandarbha,* a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as *sālokya, sāmīpya* and *sārūpya*. *Sāmīpya* is better than *sālokya*. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional

platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the *gopīs,* which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of *bhakti* mixed with philosophical speculation, the superexcellence of the love of the *gopīs,* the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the *gopas* and the *gopīs* in parental love with Kṛṣṇa, and finally the superexcellence of the love of the *gopīs* and that of Śrīmatī Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of *dhīrodātta,* the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different *rasas,* and there are discussions of *śānta* (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

madhya.1.44

> *gopāla-campū-nāme grantha-mahāśūra*
> *nitya-līlā sthāpana yāhe vraja-rasa-pūra*

SYNONYMS

gopāla-campū—*Gopāla-campū*; *nāme*—by the name; *grantha*—the transcendental work of literature; *mahā-śūra*—most formidable; *nitya-līlā*—of eternal pastimes; *sthāpana*—establishment; *yāhe*—in which; *vraja-rasa*—the transcendental mellows enjoyed in Vṛndāvana; *pūra*—complete.

TRANSLATION

The most famous and formidable transcendental literature is the book named Gopāla-campū. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

PURPORT

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about the *Gopāla-campū*. The *Gopāla-campū* is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part,

completed in 1510 Śakābda (A.D. 1589), the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtanā demon, the *gopīs'* returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balarāma, *snigdha-kaṇṭha* and *madhu-kaṇṭha;* (3) the dream of mother Yaśodā; (4) the Janmāṣṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtanā demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Tṛṇāvarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalārjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of Gardabhāsura (the ass demon), and the praise of Kṛṣṇa; (15) the previous attraction of the *gopīs;* (16) the killing of Pralambāsura and the eating of the forest fire; (17) the *gopīs'* attempt to approach Kṛṣṇa. (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the *gopīs;* (21) the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the *brāhmaṇas*

performing sacrifices, (23) the meeting of Kṛṣṇa and the *gopīs;* (24) Kṛṣṇa's enjoying the company of the *gopīs,* the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the *gopīs;* (25) the reappearance of Kṛṣṇa; (26) the determination of the *gopīs;* (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhacūḍa and the Hori; (31) the killing of Ariṣṭāsura; (32) the killing of the Keśī demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as *Uttara-campū,* the following subject matters are discussed: (1) attraction for Vrajabhūmi; (2) the cruel activities of Akrūra; (3) Kṛṣṇa's departure for Mathurā; (4) a description of the city of Mathurā; (5) the killing of Kaṁsa; (6) Nanda Mahārāja's separation from Kṛṣṇa and Balarāma; (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balarāma; (8) the studies of Kṛṣṇa and Balarāma; (9) how the son of the teacher of Kṛṣṇa and Balarāma was returned; (10) Uddhava's visit to Vṛndāvana; (11) Rādhārāṇī's talking with the messenger bumblebee; (12) the return of Uddhava from Vṛndāvana; (13) the binding of Jarāsandha; (14) the killing of the *yavana* Jarāsandha; (15) the marriage of Balarāma; (16) the marriage of Rukmiṇī; (17) seven marriages; (18) the killing of Narakāsura, the taking of the *pārijāta* flower from heaven and Kṛṣṇa's marriage of 16,000 princesses; (19) victory over Bāṇāsura; (20) a description of Balarāma's return to Vraja; (21)

the killing of Pauṇḍraka (the imitation Viṣṇu); (22) the killing of Dvivida and thoughts of Hastināpura; (23) departure for Kurukṣetra; (24) how the residents of Vṛndāvana and Dvārakā met at Kurukṣetra; (25) Kṛṣṇa's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rājasūya sacrifice; (28) the killing of Śālva; (29) Kṛṣṇa's considering returning to Vṛndāvana; (30) Kṛṣṇa's revisiting Vṛndāvana; (31) the adjustment of obstructions by Śrīmatī Rādhārāṇī and others; (32) everything completed; (33) the residence of Rādhā and Mādhava; (34) decorating Śrīmatī Rādhārāṇī and Kṛṣṇa; (35) the marriage ceremony of Śrīmatī Rādhārāṇī and Kṛṣṇa; (36) the meeting of Śrīmatī Rādhārāṇī and Kṛṣṇa; and (37) entering Goloka.

madhya.1.45

> *ei mata nānā grantha kariyā prakāśa*
> *goṣṭhī sahite kailā vṛndāvane vāsa*

SYNONYMS

ei mata—in this way; *nānā*—various; *grantha*—books; *kariyā*—making; *prakāśa*—publication; *goṣṭhī*—family members; *sahite*—with; *kailā*—did; *vṛndāvane*—at Vṛndāvana; *vāsa*—residence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of

their family members, lived in Vṛndāvana and published important books on devotional service.

madhya.1.46

> *prathama vatsare advaitādi bhakta-gaṇa*
> *prabhure dekhite kaila, nīlādri gamana*

SYNONYMS

prathama—the first; *vatsare*—in the year; *advaita-ādi*—headed by Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *dekhite*—to see; *kaila*—did; *nīlādri*—to Jagannātha Purī; *gamana*—going.

TRANSLATION

The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Purī.

madhya.1.47

> *ratha-yātrā dekhi' tāhāṅ rahilā cāri-māsa*
> *prabhu-saṅge nṛtya-gīta parama ullāsa*

SYNONYMS

ratha-yātrā—the car festival; *dekhi'*—seeing; *tāhāṅ*—there; *rahilā*—remained; *cāri-māsa*—four months; *prabhu-saṅge*—with the Lord; *nṛtya-gīta*—chanting and dancing; *parama*—greatest; *ullāsa*—pleasure.

TRANSLATION

After attending the Ratha-yātrā ceremony at Jagannātha Purī, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

madhya.1.48

> *vidāya samaya prabhu kahilā sabāre*
> *pratyabda āsibe sabe guṇḍicā dekhibāre*

SYNONYMS

vidāya—departing; *samaya*—at the time; *prabhu*—the Lord; *kahilā*—said; *sabāre*—unto everyone; *pratyabda*—every year; *āsibe*—you should come; *sabe*—all; *guṇḍicā*—of the name Guṇḍicā; *dekhibāre*—to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yātrā festival of Lord Jagannātha's journey to the Guṇḍicā temple."

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadrā are pushed in their three carts from the temple in Purī to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yātrā festival is known as Jagannātha's journey to Guṇḍicā. Whereas others speak of it as the Ratha-yātrā festival, the residents of Orissa refer to it as Guṇḍicā-yātrā.

madhya.1.49

> *prabhu-ajñāya bhakta-gaṇa pratyabda āsiyā*
> *guṇḍicā dekhiyā yā'na prabhure miliyā*

SYNONYMS

prabhu-ajñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *pratyabda*—every year; *āsiyā*—coming there; *guṇḍicā*—the festival of Guṇḍicā-yātrā; *dekhiyā*—seeing; *yā'na*—return; *prabhure*—the Lord; *miliyā*—meeting.

TRANSLATION

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Purī and then return home after four months.

madhya.1.50

> *viṁśati vatsara aiche kailā gatāgati*
> *anyonye duṅhāra duṅhā vinā nāhi sthiti*

SYNONYMS

viṁśati—twenty; *vatsara*—years; *aiche*—thus; *kailā*—did; *gata-āgati*—going and coming; *anyonye*—mutually; *duṅhāra*—of Lord Caitanya and the devotees; *duṅhā*—the two; *vinā*—without; *nāhi*—there is not; *sthiti*—peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

madhya.1.51

> *śeṣa āra yei rahe dvādaśa vatsara*
> *kṛṣṇera viraha-līlā prabhura antara*

SYNONYMS

śeṣa—at the end; *āra*—the balance; *yei*—whatever; *rahe*—remains; *dvādaśavatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha-līlā*—the pastimes of separation; *prabhura*—the Lord; *antara*—within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

PURPORT

Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the *gopīs* in separation from Kṛṣṇa. When Kṛṣṇa left the *gopīs* and went to Mathurā, the *gopīs* cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.

madhya.1.52

> *nirantara rātri-dina viraha unmāde*
> *hāse, kānde, nāce, gāya parama viṣāde*

SYNONYMS

nirantara—without cessation; *rātri-dina*—night and day; *viraha*—of separation; *unmāde*—in madness; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *parama*—great; *viṣāde*—in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

madhya.1.53

> *ye kāle karena jagannātha daraśana*
> *mane bhāve, kurukṣetre pāñāchi milana*

SYNONYMS

yekāle—at those times; *karena*—does; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *mane*—within the mind; *bhāve*—

thinks; *kuru-kṣetre*—on the field of Kurukṣetra; *pāñāchi*—I have gotten; *milana*—meeting.

TRANSLATION

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.

PURPORT

When Kṛṣṇa was performing *yajña* (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya's heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the *gopīs* who came to see Kṛṣṇa at Kurukṣetra.

madhya.1.54

> *ratha-yātrāya āge yabe karena nartana*
> *tāhāṅ ei pada mātra karaye gāyana*

SYNONYMS

ratha-yātrāya—in the car festival; *āge*—in front; *yabe*—when; *karena*—does; *nartana*—dancing; *tāhāṅ*—there; *ei*—this; *pada*—stanza; *mātra*—only; *karaye*—does; *gāyana*—singing.

TRANSLATION

When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines.

madhya.1.55

> *seita parāṇa-nātha pāinu*
> *yāhā lāgī' madana-dahane jhuri genu*

SYNONYMS

seita—that; *parāṇa-nātha*—Lord of My life; *pāinu*—I have gotten; *yāhā*—whom; *lāgi'*—for; *madana-dahane*—in the fire of lusty desire; *jhuri*—burning; *genu*—I have become.

TRANSLATION

"I have gotten that Lord of My life for whom I was burning in the fire of lusty desires."

PURPORT

In *Śrīmad-Bhāgavatam* (10.29.15) it is stated:

> *kāmaṁ krodhaṁ bhayaṁ sneham*
> *aikyaṁ sauhṛdam eva ca*
> *nityaṁ harau vidadhato*
> *yānti tan-mayatām hi te*

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī;* He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word *madana-dahane* ("in the fire of lusty desire"), He meant that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

madhya.1.56

> *ei dhuyā-gāne nācena dvitīya prahara*
> *kṛṣṇa lañā vraje yāi—e-bhāva antara*

SYNONYMS

ei dhuyā-gāne—in the repetition of this song; *nācena*—He dances; *dvitīya prahara*—the second period of the day; *kṛṣṇa lañā*—taking Kṛṣṇa; *vrajeyāi*—let Me go back to Vṛndāvana; *e-bhāva*—this ecstasy; *antara*—within.

TRANSLATION

Lord Caitanya Mahāprabhu used to sing this song [seita parāṇa-nātha] especially during the latter part of the day, and He would think, "Let Me take Kṛṣṇa and go back to Vṛndāvana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the *gopīs* of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā cart. The *gopīs* of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍicā.

madhya.1.57

> *ei bhāve nṛtya-madhye paḍe eka śloka*
> *sei ślokera artha keha nāhi bujhe loka*

SYNONYMS

ei bhāve—in this ecstasy; *nṛtya-madhye*—during the dancing; *paḍe*—recites; *eka*—one; *śloka*—verse; *seiślokera*—of that verse; *artha*—the meaning; *keha*—anyone; *nāhi*—not; *bujhe*—understands; *loka*—person.

TRANSLATION

In that ecstasy, Śrī Caitanya Mahāprabhu recited one verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

madhya.1.58

> *yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās*
> *te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ*
> *sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau*
> *revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate*

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *evahi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the *Padyāvalī* (386), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

madhya.1.59

> *ei ślokera artha jāne ekale svarūpa*
> *daive se vatsara tāhāṅ giyāchena rūpa*

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—the meaning; *jāne*—knows; *ekale*—alone; *svarūpa*—Svarūpa Dāmodara; *daive*—by chance; *se vatsara*—that year; *tāhāṅ*—there; *giyāchena*—went; *rūpa*—Śrīla Rūpa Gosvāmī.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

madhya.1.60

> *prabhu-mukhe loka śuni' śrī-rūpa-gosāñi*
> *sei ślokera artha-śloka karilā tathāi*

SYNONYMS

prabhu-mukhe—in the mouth of Lord Śrī Caitanya Mahāprabhu; *śloka*—the verse; *śuni'*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei*—that; *ślokera*—of the first verse; *artha*—giving the

meaning; *śloka*—another verse; *karilā*—composed; *tathāi*—immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse that described the meaning of the original verse.

madhya.1.61

> *śloka kari' eka tāla-patrete likhiyā*
> *āpana vāsāra cāle rākhila guñjiyā*

SYNONYMS

śloka kari'—composing the verse; *eka*—one; *tāla-patrete*—on a palm leaf; *likhiyā*—writing; *āpana*—his own; *vāsāra*—of the residence; *cāle*—on the roof; *rākhila*—kept; *guñjiyā*—pushing.

TRANSLATION

After composing this verse, Rūpa Gosvāmī wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

madhya.1.62

> *śloka rākhi' gelā samudra-snāna karite*
> *hena-kāle āilā prabhu tāṅhāre milite*

SYNONYMS

śloka rākhi'—keeping the verse in that way; *gelā*—went; *samudra-snāna*—a bath in the sea; *karite*—to take; *hena-kāle*—in the meantime; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅhāre*—him; *milite*—to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmī went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

madhya.1.63

> *haridāsa ṭhākura āra rūpa-sanātana*
> *jagannātha-mandire nā yā'na tina jana*

SYNONYMS

haridāsa ṭhākura—Śrīla Haridāsa Ṭhākura; *āra*—and; *rūpa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī;

jagannātha-mandire—in the temple of Lord Jagannātha; *nā*—not; *yā'na*—go; *tinajana*—three persons.

TRANSLATION

To avoid turmoil, three great personalities-Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī-did not enter the temple of Jagannātha.

PURPORT

It is still the practice at the Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Muslims. Haridāsa Ṭhākura had been born in a Mohammedan family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Sākara Mallika and Dabira Khāsa. Thus they had supposedly been expelled from *brāhmaṇa* society. Consequently, out of humility they did not enter the temple of Jagannātha, although the personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa *mantra*. Kṛṣṇa Himself associates with devotees who are chanting His holy

name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter the Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannātha temple.

madhya.1.64

> *mahāprabhu jagannāthera upala-bhoga dekhiyā*
> *nija-gṛhe yā'na ei tinere miliyā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *upala-bhoga*—offering of food on the stone; *dekhiyā*—after seeing; *nija-gṛhe*—to His own residence; *yā'na*—goes; *ei*—these; *tinere*—three; *miliyā*—meeting.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba on a stone slab. That stone slab is called the *upala*. All food is offered within the temple room just below the altar of Jagannātha. This *bhoga,* however, was offered on the stone slab within the vision of the public; therefore it is called *upala-bhoga*.

madhya.1.65

> *ei tina madhye yabe thāke yei jana*
> *tāṅre āsi' āpane mile,—prabhura niyama*

SYNONYMS

ei tina madhye—of these three; *yabe*—when; *thāke*—remains; *yei jana*—that person who; *tāṅre*—to him; *āsi'*—coming; *āpane mile*—personally meets; *prabhura*—of Śrī Caitanya Mahāprabhu; *niyama*—regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

madhya.1.66

> *daive āsi' prabhu yabe ūrdhvete cāhilā*
> *cāle goṅjā tāla-patre sei śloka pāilā*

SYNONYMS

daive—accidentally; *āsi'*—coming there; *prabhu*—the Lord; *yabe*—when; *ūrdhvete*—on the roof; *cāhilā*—He looked; *cāle*—in the roof; *goṅjā*—pushed; *tāla-patre*—the palm leaf; *sei*—that; *śloka*—verse; *pāilā*—got.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the residence of Śrīla Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

madhya.1.67

> *śloka paḍi' āche prabhu āviṣṭa ha-iyā*
> *rūpa-gosāñi āsi' paḍe daṇḍavat hañā*

SYNONYMS

śloka paḍi'—reading the verse; *āche*—remained; *prabhu*—the Lord; *āviṣṭa*—in an ecstatic mood; *ha-iyā*—being; *rūpa-gosāñi*—Śrīla

Rūpa Gosvāmī; *āsi'*—coming; *paḍe*—fell down; *daṇḍavat*—like a rod; *hañā*—becoming.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu went into a ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

PURPORT

The word *daṇḍa* means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight *aṅgas* (parts) of the body, he performs what is called *daṇḍavat*. Sometimes we only speak of *daṇḍavats* but actually do not fall down. In any case, *daṇḍavat* means falling down like a rod before one's superior.

madhya.1.68

> *uṭhi' mahāprabhu tāṅre cāpaḍa māriyā*
> *kahite lāgilā kichu kolete kariyā*

SYNONYMS

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *cāpaḍa māriyā*—slapping; *kahite*—to say; *lāgilā*—began; *kichu*—something; *kolete*—on the lap; *kariyā*—taking.

TRANSLATION

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

madhya.1.69

> *mora ślokera abhiprāya nā jāne kona jane*
> *mora manera kathā tumi jānile kemane?*

SYNONYMS

mora—My; *ślokera*—of the verse; *abhiprāya*—purport; *nā*—does not; *jāne*—know; *kona*—any; *jane*—person; *mora*—My; *manera*—of mind; *kathā*—the intention; *tumi*—you; *jānile*—understood; *kemane*—how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahāprabhu said. "How could you understand My intention?"

madhya.1.70

> *eta bali' tāṅre bahu prasāda kariyā*
> *svarūpa-gosāñire śloka dekhāila lañā*

SYNONYMS

eta bali'—saying this; *tāṅre*—unto Rūpa Gosvāmī; *bahu*—much; *prasāda*—mercy; *kariyā*—showing; *svarūpa-gosāñire*—unto Svarūpa Gosvāmī; *śloka*—the verse; *dekhāila*—showed; *lañā*—taking.

TRANSLATION

Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

madhya.1.71

> *svarūpe puchena prabhu ha-iyā vismite*
> *mora manera kathā rūpa jānila kemate*

SYNONYMS

svarūpe—unto Svarūpa Gosvāmī; *puchena*—inquired; *prabhu*—the Lord; *ha-iyā*—becoming; *vismite*—struck with wonder; *mora*—My; *manera*—of the mind; *kathā*—intention; *rūpa*—Rūpa Gosvāmī; *jānila*—understand; *kemate*—how.

TRANSLATION

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how

Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so much pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?

madhya.1.72

> *svarūpa kahe,—yāte jānila tomāra mana*
> *tāte jāni,—haya tomāra kṛpāra bhājana*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *yāte*—since; *jānila*—he knew; *tomāra*—Your; *mana*—intention; *tāte*—therefore; *jāni*—I can understand; *haya*—he is; *tomāra*—Your; *kṛpāra*—of the mercy; *bhājana*—recipient.

TRANSLATION

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu, "If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship's special benediction."

madhya.1.73

> *prabhu kahe,—tāre āmi santuṣṭa hañā*
> *āliṅgana kailu sarva-śakti sañcāriyā*

SYNONYMS

prabhukahe—the Lord said; *tāre*—him; *āmi*—I; *santuṣṭa hañā*—being very much satisfied; *āliṅgana kailu*—embraced; *sarva-śakti*—all potencies; *sañcāriyā*—bestowing.

TRANSLATION

The Lord said, "I was so much pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

madhya.1.74

> *yogya pātra haya gūḍha-rasa-vivecane*
> *tumio kahio tāre gūḍha-rasākhyāne*

SYNONYMS

yogya—suitable; *pātra*—recipient; *haya*—is; *gūḍha*—confidential; *rasa*—the mellows; *vivecane*—in analyzing; *tumio*—you also; *kahio*—instruct; *tāre*—him; *gūḍha*—confidential; *rasa*—the mellows; *ākhyāne*—in describing.

TRANSLATION

"I accept Śrīla Rūpa Gosvāmī as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

madhya.1.75

> *e-saba kahiba āge vistāra kariñā*
> *saṅkṣepe uddeśa kaila prastāva pāiñā*

SYNONYMS

e-saba—all these; *kahiba*—I shall narrate; *āge*—later; *vistāra*—elaboration; *kariñā*—making; *saṅkṣepe*—in brief; *uddeśa*—reference; *kaila*—did; *prastāva*—opportunity; *pāiñā*—getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

madhya.1.76

> *priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas*
> *tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-*
> *sukham*

> *tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe*
> *mano me kālindī-pulina-vipināya spṛhayati*

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the river Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

[This is a verse spoken by Śrīmatī Rādhārāṇī.] "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This verse also appears in the *Padyāvalī* (387), compiled by Śrīla Rūpa Gosvāmī.

madhya.1.77

> *ei ślokera saṅkṣepārtha śuna, bhakta-gaṇa*
> *jagannātha dekhi' yaiche prabhura bhāvana*

SYNONYMS

ei—this; *ślokera*—of the verse; *saṅkṣepa-artha*—a brief explanation; *śuna*—hear; *bhakta-gaṇa*—O devotees; *jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *yaiche*—just as; *prabhura*—of Lord Caitanya; *bhāvana*—the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

madhya.1.78

> *śrī-rādhikā kurukṣetre kṛṣṇera daraśana*
> *yadyapi pāyena, tabu bhāvena aichana*

SYNONYMS

śrī-rādhikā—Śrīmatī Rādhārāṇī; *kuru-kṣetre*—on the field of Kurukṣetra; *kṛṣṇera*—of Lord Kṛṣṇa; *daraśana*—meeting; *yadyapi*—although; *pāyena*—She gets; *tabu*—still; *bhāvena*—thinks; *aichana*—in this way.

TRANSLATION

The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa on the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

madhya.1.79

> *rāja-veśa, hātī, ghoḍā, manuṣya gahana*
> *kāhāṅ gopa-veśa, kāhāṅ nirjana vṛndāvana*

SYNONYMS

rāja-veśa—royal dress; *hātī*—elephants; *ghoḍā*—horses; *manuṣya*—men; *gahana*—crowds; *kāhāṅ*—where; *gopa-veśa*—the dress of a cowherd boy; *kāhāṅ*—where; *nirjana*—solitary; *vṛndāvana*—of the name Vṛndāvana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

madhya.1.80

> *sei bhāva, sei kṛṣṇa, sei vṛndāvana*
> *yabe pāi, tabe haya vāñchita pūraṇa*

SYNONYMS

sei bhāva—that circumstance; *sei kṛṣṇa*—that Kṛṣṇa; *sei vṛndāvana*—that Vṛndāvana; *yabepāi*—if I get; *tabe*—then; *haya*—is; *vāñchita*—desired object; *pūraṇa*—fulfilled.

TRANSLATION

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

madhya.1.81

> *āhuś ca te nalina-nābha padāravindaṁ*
> *yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*
> *saṁsāra-kūpa-patitottaraṇāvalambaṁ*
> *gehaṁ juṣām api manasy udiyāt sadā naḥ*

SYNONYMS

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet;

yoga-īśvaraiḥ—by the great mystic *yogīs*; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

TRANSLATION

The gopīs spoke thus, "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.82.48).

madhya.1.82

> *tomāra caraṇa mora vraja-pura-ghare*
> *udaya karaye yadi, tabe vāñchā pūre*

SYNONYMS

tomāra—Your; *caraṇa*—lotus feet; *mora*—my; *vraja-pura-ghare*—at the home in Vṛndāvana; *udaya*—awaken; *karaye*—I do; *yadi*—if; *tabe*—then; *vāñchā*—desires; *pūre*—are fulfilled.

TRANSLATION

The gopīs thought, "Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled."

PURPORT

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments: "The *gopīs* are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the *gopīs* were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the *gopīs* but by their pure devotional service. Similarly, the *gopīs* were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great *yogīs* and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material

enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the *gopīs;* they are not at all expert in executing such auspicious activities. Already transcendentally enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vṛndāvana. The *gopīs* are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The *gopīs* want Him simply to stay in Vṛndāvana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

madhya.1.83

> *bhāgavatera śloka-gūḍhārtha viśada kariñā*
> *rūpa-gosāñi śloka kaila loka bujhāiñā*

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam*; *śloka*—the verse; *gūḍha-artha*—confidential meaning; *viśada*—elaborate description; *kariñā*—doing; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *śloka*—the verse; *kaila*—compiled; *loka*—the people in general; *bujhāiñā*—making understand.

TRANSLATION

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

madhya.1.84

> *yā te līlā-rasa-parimalodgāri-vanyāparītā*
> *dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ*
> *tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ*
> *saṁvītas tvaṁ kalaya vadanollāsi-veṇur vihāram*

SYNONYMS

yā—that; *te*—Your; *līlā-rasa*—of the mellows tasted in the pastimes; *parimala*—the fragrance; *udgāri*—spreading; *vanya-āparītā*—filled with forests; *dhanyā*—glorious; *kṣauṇī*—the land; *vilasati*—enjoys; *vṛtā*—surrounded; *māthurī*—the Mathurā district; *mādhurībhiḥ*—by the beauties; *tatra*—there; *asmābhiḥ*—by us; *caṭula*—flickering; *paśupī-bhāva*—with ecstatic enjoyment as *gopīs*; *mugdha-antarābhiḥ*—by those whose hearts are enchanted; *saṁvītaḥ*—surrounded; *tvam*—You; *kalaya*—kindly perform; *vadana*—on the mouth; *ullāsi*—playing; *veṇuḥ*—with the flute; *vihāram*—playful pastimes.

TRANSLATION

The gopīs continued, "Dear Kṛṣṇa, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vṛndāvana, which is surrounded by the sweetness of the district of Mathurā. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopīs, whose hearts are always enchanted by unpredictable ecstatic emotions."

PURPORT

This is a verse from the *Lalita-mādhava* (10.38), by Śrīla Rūpa Gosvāmī.

madhya.1.85

> *ei-mata mahāprabhu dekhi' jagannāthe*
> *subhadrā-sahita dekhe, vaṁśī nāhi hāte*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *jagannāthe*—Lord Jagannātha; *subhadrā*—Subhadrā; *sahita*—with; *dekhe*—He sees; *vaṁśī*—the flute; *nāhi*—not; *hāte*—in the hand.

TRANSLATION

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadrā and was not holding a flute in His hand.

madhya.1.86

> *tri-bhaṅga-sundara vraje vrajendra-nandana*
> *kāhāṅ pāba, ei vāñchā bāḍe anukṣaṇa*

SYNONYMS

tri-bhaṅga—bent in three places; *sundara*—beautiful; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja; *kāhāṅ*—where; *pāba*—shall I get; *ei*—this; *vāñchā*—desire; *bāḍe*—increases; *anukṣaṇa*—incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

madhya.1.87

> *rādhikā-unmāda yaiche uddhava-darśane*
> *udghūrṇā-pralāpa taiche prabhura rātri-dine*

SYNONYMS

rādhikā-unmāda—the madness of Śrīmatī Rādhārāṇī; *yaiche*—just like; *uddhava-darśane*—in seeing Uddhava; *udghūrṇā-pralāpa*—talking inconsistently in madness; *taiche*—similarly; *prabhura*—of Lord Caitanya; *rātri-dine*—night and day.

TRANSLATION

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This *unmāda* (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, *mohana,* or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of

transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, "My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman."

madhya.1.88

> *dvādaśa vatsara śeṣa aiche goṅāila*
> *ei mata śeṣa-līlā tri-vidhāne kaila*

SYNONYMS

dvādaśa—twelve; *vatsara*—years; *śeṣa*—final; *aiche*—in that way; *goṅāila*—passed away; *ei mata*—in this way; *śeṣa-līlā*—the last pastimes; *tri-vidhāne*—in three ways; *kaila*—executed.

TRANSLATION

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

madhya.1.89

> *sannyāsa kari' cabbiśa vatsara kailā ye ye karma*
> *ananta, apāra—tāra ke jānibe marma*

SYNONYMS

sannyāsa kari'—after accepting the renounced order; *cabbiśa vatsara*—twenty-four years; *kailā*—did; *yeye*—whatever; *karma*—activities; *ananta*—unlimited; *apāra*—insurmountable; *tāra*—of that; *ke*—who; *jānibe*—will know; *marma*—the purport.

TRANSLATION

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

madhya.1.90

> *uddeśa karite kari dig-daraśana*
> *mukhya mukhya līlāra kari sūtra gaṇana*

SYNONYMS

uddeśa—indication; *karite*—to make; *kari*—I do; *dig-daraśana*—a general survey; *mukhya mukhya*—the chief; *līlāra*—of the pastimes; *kari*—I do; *sūtra*—synopsis; *gaṇana*—enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

madhya.1.91

> *prathama sūtra prabhura sannyāsa-karaṇa*
> *sannyāsa kari' calilā prabhu śrī-vṛndāvana*

SYNONYMS

prathama—first; *sūtra*—synopsis; *prabhura*—of the Lord; *sannyāsa-karaṇa*—accepting the *sannyāsa* order; *sannyāsa kari'*—after accepting the renounced order; *calilā*—went; *prabhu*—the Lord; *śrī-vṛndāvana*—toward Vṛndāvana.

TRANSLATION

This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

PURPORT

Clearly these statements are a real account of Śrī Caitanya Mahāprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of *sannyāsa* by Māyāvādīs. After accepting *sannyāsa,* Caitanya Mahāprabhu wanted to reach Vṛndāvana. He was unlike the Māyāvādī *sannyāsīs,* who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of *sannyāsa* means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255): *anāsaktasya viṣayān yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*. For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Māyāvādī *sannyāsīs,* however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. *Brahma satyaṁ jagan mithyā* The Māyāvādīs think that the world is false, but the Vaiṣṇava *sannyāsīs* do not think like this. Vaiṣṇavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaiṣṇava *sannyāsī,* renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

madhya.1.92

> *premete vihvala bāhya nāhika smaraṇa*
> *rāḍha-deśe tina dina karilā bhramaṇa*

SYNONYMS

premete—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *bāhya*—external; *nāhika*—there is not; *smaraṇa*—remembrance; *rāḍha-deśe*—in the Rāḍha countries; *tina dina*—three days; *karilā*—did; *bhramaṇa*—traveling.

TRANSLATION

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rāḍha-deśa, the country where the Ganges River does not flow.

madhya.1.93

> *nityānanda prabhu mahāprabhu bhulāiyā*
> *gaṅgā-tīre lañā āilā 'yamunā' baliyā*

SYNONYMS

nityānanda prabhu—Lord Nityānanda Prabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhulāiyā*—bewildering; *gaṅgā-tīre*—on the bank of the Ganges; *lañā*—taking; *āilā*—brought; *yamunā*—the river Yamunā; *baliyā*—informing.

TRANSLATION

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamunā.

madhya.1.94

> *śāntipure ācāryera gṛhe āgamana*
> *prathama bhikṣā kaila tāhāṅ, rātre saṅkīrtana*

SYNONYMS

śāntipure—in the city of Śāntipura; *ācāryera*—of Advaita Ācārya; *gṛhe*—to the home; *āgamana*—coming; *prathama*—first; *bhikṣā*—accepting alms; *kaila*—did; *tāhāṅ*—there; *rātre*—at night; *saṅkīrtana*—performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted

alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the river Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was engladdened to see the Yamunā, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

madhya.1.95

> *mātā bhakta-gaṇera tāhāṅ karila milana*
> *sarva samādhāna kari' kaila nīlādri-gamana*

SYNONYMS

mātā—the mother; *bhakta-gaṇera*—of the devotees; *tāhāṅ*—in that place; *karila*—did; *milana*—meeting; *sarva*—all; *samādhāna*—adjustments; *kari'*—executing; *kaila*—did; *nīlādri-gamana*—going to Jagannātha Purī.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.

PURPORT

Śrī Caitanya Mahāprabhu knew very well that His acceptance of *sannyāsa* was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of *sannyāsa*. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother's permission to go to Jagannātha Purī. At His mother's request, He made Jagannātha Purī His headquarters after His acceptance of *sannyāsa*. Thus everything was adjusted, and with His mother's permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī.

madhya.1.96

> *pathe nānā līlā-rasa, deva-daraśana*
> *mādhava-purīra kathā, gopāla-sthāpana*

SYNONYMS

pathe—on the way; *nānā*—various; *līlā-rasa*—transcendental pastimes; *deva-daraśana*—visiting the temples; *mādhava-purīra*—of Mādhavendra Purī; *kathā*—incidents; *gopāla*—of Gopāla; *sthāpana*—the installation.

TRANSLATION

On the way toward Jagannātha Purī, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Purī and the installation of Gopāla.

PURPORT

This Mādhava Purī is Mādhavendra Purī. Another Mādhava Purī is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as *Śrī Maṅgala-bhāṣya*. Mādhavācārya, however, is different from Mādhavendra Purī, who is mentioned in this verse.

madhya.1.97

> *kṣīra-curi-kathā, sākṣi-gopāla-vivaraṇa*
> *nityānanda kaila prabhura daṇḍa-bhañjana*

SYNONYMS

kṣīra-curi-kathā—the narration of the stealing of the condensed milk; *sākṣi-gopāla-vivaraṇa*—the description of witness Gopāla; *nityānanda*—Nityānanda Prabhu; *kaila*—did; *prabhura*—of the Lord; *daṇḍa-bhañjana*—breaking the *sannyāsa* rod.

TRANSLATION

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curī Gopinātha and of the witness Gopāla. Then Nityānanda Prabhu broke the sannyāsa rod belonging to Lord Caitanya Mahāprabhu.

PURPORT

This Kṣīra-curī Gopinātha is situated about five miles away from the Bāleśvara station on the Northeastern Railway, formerly known as the Bengal Māyāpura Railway. This station is situated a few miles away from the famous Kargapura junction station. Sometimes the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant

of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.

madhya.1.98

> *kruddha hañā ekā gelā jagannātha dekhite*
> *dekhiyā mūrcchita hañā paḍilā bhūmite*

SYNONYMS

kruddha—angry; *hañā*—becoming; *ekā*—alone; *gelā*—went; *jagannātha*—Lord Jagannātha; *dekhite*—to see; *dekhiyā*—after seeing Jagannātha; *mūrcchita*—senseless; *hañā*—becoming; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

After His sannyāsa rod was broken by Nityānanda Prabhu, Caitanya Mahāprabhu apparently became very angry and left His company to travel alone to the Jagannātha temple. When Caitanya Mahāprabhu entered the Jagannātha temple and saw Lord Jagannātha, He immediately lost His senses and fell down on the ground.

madhya.1.99

> *sārvabhauma lañā gelā āpana-bhavana*
> *tṛtīya prahare prabhura ha-ila cetana*

SYNONYMS

sarvabhauma—Sārvabhauma Bhaṭṭācārya; *lañā*—taking; *gelā*—went; *āpana-bhavana*—to his own house; *tṛtīya prahare*—in the afternoon; *prabhura*—of Lord Caitanya Mahāprabhu; *ha-ila*—there was; *cetana*—consciousness.

TRANSLATION

After Lord Caitanya Mahāprabhu saw Lord Jagannātha in the temple and fell down unconscious, Sārvabhauma Bhaṭṭācārya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

madhya.1.100

> *nityānanda, jagadānanda, dāmodara, mukunda*
> *pāche āsi' mili' sabe pāila ānanda*

SYNONYMS

nityānanda—of the name Nityānanda; *jagadānanda*—of the name Jagadānanda; *dāmodara*—of the name Dāmodara; *mukunda*—of

the name Mukunda; *pācheāsi'*—coming; *mili'*—meeting; *sabe*—all; *pāila*—got; *ānanda*—pleasure

TRANSLATION

The Lord had left Nityānanda's company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

madhya.1.101

> *tabe sārvabhaume prabhu prasāda karila*
> *āpana-īśvara-mūrti tāṅre dekhāila*

SYNONYMS

tabe—at that time; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prasādakarila*—bestowed mercy; *āpana*—His own; *īśvara-mūrti*—original form as the Lord; *tāṅre*—unto him; *dekhāila*—showed.

TRANSLATION

After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Sārvabhauma Bhaṭṭācārya by showing him His original form as the Lord.

madhya.1.102

> *tabe ta' karilā prabhu dakṣiṇa gamana*
> *kūrma-kṣetre kaila vāsudeva vimocana*

SYNONYMS

tabe ta'—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *dakṣiṇa*—to southern India; *gamana*—traveling; *kūrma-kṣetre*—at the pilgrimage site known as Kūrma-kṣetra; *kaila*—did; *vāsudeva*—of the name Vāsudeva; *vimocana*—deliverance.

TRANSLATION

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

madhya.1.103

> *jiyaḍa-nṛsiṁhe kaila nṛsiṁha-stavana*
> *pathe-pathe grāme-grāme nāma-pravartana*

SYNONYMS

jiyaḍa-nṛsiṁhe—the place of pilgrimage known as Jiyaḍa-nṛsiṁha; *kaila*—did; *nṛsiṁha*—to Nṛsiṁha; *stavana*—praying; *pathe-pathe*—on the way; *grāme-grāme*—every village; *nāma-pravartana*—introduction of the holy name of the Lord.

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of Jiyaḍa-nṛsiṁha and offered His prayers to Lord Nṛsiṁhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

madhya.1.104

> *godāvarī-tīra-vane vṛndāvana-bhrama*
> *rāmānanda rāya saha tāhāñi milana*

SYNONYMS

godāvarī-tīra—on the bank of the river Godāvarī; *vane*—in the forest; *vṛndāvana-bhrama*—mistook as Vṛndāvana; *rāmānandarāya*—of the name Rāmānanda Rāya; *saha*—with; *tāhāñi*—there; *milana*—meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the river Godāvarī to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

madhya.1.105

> *trimalla-tripadī-sthāna kaila daraśana*
> *sarvatra karila kṛṣṇa-nāma pracāraṇa*

SYNONYMS

trimalla—a place named Trimalla; *tripadī*—or Tirupati; *sthāna*—the pace; *kaila*—did; *daraśana*—visit; *sarvatra*—everywhere; *karila*—did; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pracāraṇa*—preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tāñjor, South India. The temple of Tripadī is situated in the valley of Veṅkaṭācala (Veṅkaṭa Mountain) and contains a Deity of Lord Rāmacandra. On top of Veṅkaṭācala is the famous temple of Bālājī.

madhya.1.106

> *tabe ta' pāṣaṇḍī-gaṇe karila dalana*
> *ahovala-nṛsiṁhādi kaila daraśana*

SYNONYMS

tabe ta'—thereafter; *pāṣaṇḍī-gaṇe*—unto the atheists; *karila*—did; *dalana*—subduing; *ahovala-nṛsiṁha-ādi*—Nṛsiṁhadeva, named Ahovala or at Ahovala; *kaila*—did; *daraśana*—visit.

TRANSLATION

After visiting the temple of Trimalla, or Tripadī, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-nṛsiṁha.

PURPORT

This Ahovala temple is situated in Dākṣiṇātya, in the district of Karṇula, within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are nine other temples also, and all of them together are called the Nava-nṛsiṁha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the *Karṇula Manual,* the work is not complete.

madhya.1.107

> *śrī-raṅga-kṣetra āilā kāverīra tīra*
> *śrī-raṅga dekhiyā preme ha-ilā asthira*

SYNONYMS

śrī-raṅga-kṣetra—to the place where the temple of Raṅganātha is situated; *āilā*—came; *kāverīra*—of the river Kāverī; *tīra*—the bank; *śrī-raṅga dekhiyā*—after seeing this temple; *preme*—in love of Godhead; *ha-ilā*—became; *asthira*—agitated.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra, on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

madhya.1.108

> *trimalla bhaṭṭera ghare kaila prabhu vāsa*
> *tāhāñi rahilā prabhu varṣā cāri māsa*

SYNONYMS

trimalla bhaṭṭera—of Trimalla Bhaṭṭa; *ghare*—at the house; *kaila*—did; *prabhu*—the Lord; *vāsa*—residence; *tāhāñi*—there; *rahilā*—lived; *prabhu*—the Lord; *varṣā*—the rainy season; *cāri*—four; *māsa*—months.

TRANSLATION

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

madhya.1.109

> *śrī-vaiṣṇava trimalla-bhaṭṭa—parama paṇḍita*
> *gosāñira pāṇḍitya-preme ha-ilā vismita*

SYNONYMS

śrī-vaiṣṇava trimalla-bhaṭṭa—Trimalla Bhaṭṭa was a Śrī Vaiṣṇava; *parama*—highly; *paṇḍita*—learned scholar; *gosāñira*—of Lord Caitanya Mahāprabhu; *pāṇḍitya*—scholarship; *preme*—as well as in the love of Godhead; *ha-ilā*—was; *vismita*—astonished.

TRANSLATION

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiṣṇava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

madhya.1.110

> *cāturmāsya tāṅhā prabhu śrī-vaiṣṇavera sane*
> *goṅāila nṛtya-gīta-kṛṣṇa-saṅkīrtane*

SYNONYMS

cāturmāsya—observance of the four months ot the rainy season; *tāṅhā*—there; *prabhu*—the Lord; *śrī-vaiṣṇavera sane*—with the Śrī

Vaiṣṇavas; *goṅāila*—passed; *nṛtya*—dancing; *gīta*—singing; *kṛṣṇa-saṅkīrtane*—in chanting the holy name of Lord Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, dancing and singing, and also chanting the holy name of the Lord.

madhya.1.111

> *cāturmāsya-ante punaḥ dakṣiṇa gamana*
> *paramānanda-purī saha tāhāñi milana*

SYNONYMS

cāturmāsya-ante—at the end of Cāturmāsya; *punaḥ*—again; *dakṣiṇa gamana*—traveling in South India; *paramānanda-purī*—of the name Paramānanda Purī; *saha*—with; *tāhāñi*—there; *milana*—meeting.

TRANSLATION

After the end of Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout southern India. At that time He met Paramānanda Purī.

madhya.1.112

> *tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra*
> *rāma-japī vipra-mukhe kṛṣṇa-nāma pracāra*

SYNONYMS

tabe—after this; *bhaṭṭa-thāri*—a Bhaṭṭathāri; *haite*—from; *kṛṣṇa-dāsera*—of Kṛṣṇadāsa; *uddhāra*—the deliverance; *rāma-japī*—chanters of the name of Lord Rāma; *vipra-mukhe*—unto *brāhmaṇas*; *kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *pracāra*—preaching.

TRANSLATION

After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathāri. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa's name should also be chanted by brāhmaṇas who were accustomed to chanting Lord Rāma's name.

PURPORT

In the Mālābāra district, a section of the *brāhmaṇas* are known as Nambudari *brāhmaṇas,* and the Bhaṭṭathāris are their priests. Bhaṭṭathāris know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these

black arts, and one such Bhaṭṭathāri bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathāri. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathāri is misspelled in Bengal as Bhaṭṭamāri.

madhya.1.113

> *śrī-raṅga-purī saha tāhāñi milana*
> *rāma-dāsa viprera kaila duḥkha-vimocana*

SYNONYMS

śrī-raṅga-purī—of the name Śrī Raṅga-purī; *saha*—with; *tāhāñi*—there; *milana*—meeting; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—of the *brāhmaṇa*; *kaila*—did; *duḥkha-vimocana*—deliverance from all sufferings.

TRANSLATION

Śrī Caitanya Mahāprabhu then met Śrī Raṅgapurī and mitigated all the sufferings of a brāhmaṇa named Rāmadāsa.

madhya.1.114

> *tattva-vādī saha kaila tattvera vicāra*
> *āpanāke hīna-buddhi haila tāṅ-sabāra*

SYNONYMS

tattva-vādī—a section of the Madhvācārya-sampradāya; *saha*—with; *kaila*—did; *tattvera*—of the Absolute Truth; *vicāra*—discussion; *āpanāke*—themselves; *hīna-buddhi*—consideration as inferior in quality; *haila*—was; *tāṅ-sabāra*—of all the opposing parties.

TRANSLATION

Caitanya Mahāprabhu also had a discussion with the Tattvavādī community, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

PURPORT

The Tattvavādī sect belongs to Madhvācārya's Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles. There is one monastery named Uttararāḍhī, and its commander is named Raghuvarya Tīrtha Madhvācārya.

madhya.1.115

> *ananta, puruṣottama, śrī-janārdana*
> *padmanābha, vāsudeva kaila daraśana*

SYNONYMS

ananta—Anantadeva; *puruṣottama*—of the name Puruṣottama; *śrī-janārdana*—of the name Śrī Janārdana; *padma-nābha*—of the name Padmanābha; *vāsudeva*—of the name Vāsudeva; *kaila*—did; *daraśana*—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva, Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.

PURPORT

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivandrum district. This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkālā.

madhya.1.116

> *tabe prabhu kaila sapta-tāla vimocana*
> *setubandhe snāna, rāmeśvara daraśana*

SYNONYMS

tabe—thereafter; *prabhu*—the Lord; *kaila*—did; *sapta-tāla-vimocana*—deliverance of the Sapta-tāla trees; *setubandhe*—at Cape Comorin; *snāna*—bathing; *rāmeśvara*—temple of Rāmeśvara; *daraśana*—visit.

TRANSLATION

After that, Lord Caitanya Mahāprabhu delivered the celebrated Sapta-tāla trees, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

PURPORT

It is said that the Sapta-tāla trees arevery old, massive palm trees. There was once a fight between Vāliand his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Vāli, keeping Himself behind one of these celebrated trees. When Lord Caitanya Mahāprabhu toured south India, He embraced these trees, which were delivered and directly promoted to Vaikuṇṭha.

madhya.1.117

> *tāhāñi karila kūrma-purāṇa śravaṇa*
> *māyā-sītā nileka rāvaṇa, tāhāte likhana*

SYNONYMS

tāhāñi—there; *karila*—did; *kūrma-purāṇa*—of the *Kūrma Purāṇa*; *śravaṇa*—hearing; *māyā-sītā*—a false Sītā; *nileka*—kidnapped; *rāvaṇa*—by Rāvaṇa; *tāhāte*—in that book; *likhana*—it is stated.

TRANSLATION

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

PURPORT

The *Kūrma Purāṇa* states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

madhya.1.118

> *śuniyā prabhura ānandita haila mana*
> *rāma-dāsa viprera kathā ha-ila smaraṇa*

SYNONYMS

śuniyā—hearing this; *prabhura*—of Lord Caitanya Mahāprabhu; *ānandita*—very happy; *haila*—became; *mana*—the mind; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—with the *brāhmaṇa*; *kathā*—of the conversation; *ha-ila*—was; *smaraṇa*—remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

madhya.1.119

> *sei purātana patra āgraha kari' nila*
> *rāmadāse dekhāiyā duḥkha khaṇḍāila*

SYNONYMS

sei—that; *purātana*—old; *patra*—page; *āgraha*—with great enthusiasm; *kari'*—doing; *nila*—took; *rāma-dāse*—to the *brāhmaṇa* Rāmadāsa; *dekhāiyā*—showing; *duḥkha*—unhappiness; *khaṇḍāila*—mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kūrma Purāṇa, although the book was

very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

madhya.1.120

> *brahma-saṁhitā, karṇāmṛta, dui puṅthi pāñā*
> *dui pustaka lañā āilā uttama jāniñā*

SYNONYMS

brahma-saṁhitā—the book named *Brahma-saṁhitā*; *karṇāmṛta*—the book named *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puṅthi*—scriptures; *pāñā*—obtaining; *dui*—two; *pustaka*—books; *lañā*—carrying; *āilā*—came back; *uttama*—very good; *jāniñā*—knowing.

TRANSLATION

Śrī Caitanya Mahāprabhu also found two other books-namely, Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahāprabhu found *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both

Brahma-saṁhitā and *Kṛṣṇa-karṇāmṛta* are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

madhya.1.121

> *punarapi nīlācale gamana karila*
> *bhakta-gaṇe meliyā snāna-yātrā dekhila*

SYNONYMS

punarapi—again; *nīlācale*—to Jagannātha Purī; *gamana*—going back; *karila*—did; *bhakta-gaṇe*—all the devotees; *meliyā*—meeting; *snāna-yātrā*—the bathing ceremony of Lord Jagannātha; *dekhila*—saw.

TRANSLATION

After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

madhya.1.122

> *anavasare jagannāthera nā pāñā daraśana*
> *virahe ālālanātha karilā gamana*

SYNONYMS

anavasare—during the absence; *jagannāthera*—of Lord Jagannātha; *nā*—not; *pāñā*—getting; *daraśana*—visit; *virahe*—in separation; *ālālanātha*—of the place named Ālālanātha; *karilā*—did; *gamana*—going.

TRANSLATION

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

PURPORT

Ālālanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word *anavasara* is used when Śrī Jagannāthajī cannot be seen in the temple. After the bathing ceremony (*snāna-yātrā*), Lord Jagannātha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannātha Deity. This is called *nava-yauvana*. During the Ratha-yātrā ceremony, Lord Jagannātha once again comes

before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannātha is not visible to any visitors.

madhya.1.123

> *bhakta-sane dina kata tāhāñi rahilā*
> *gauḍera bhakta āise, samācāra pāilā*

SYNONYMS

bhakta-sane—with the devotees; *dina kata*—some days; *tāhāñi*—there at Ālālanātha; *rahilā*—remained; *gauḍera*—of Bengal; *bhakta*—devotees; *āise*—come; *samācāra*—news; *pāilā*—He got.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, Caitanya Mahāprabhu received news that all the devotees from Bengal were coming to Jagannātha Purī.

madhya.1.124

> *nityānanda-sārvabhauma āgraha kariñā*
> *nīlācale āilā mahāprabhuke la-iñā*

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āgraha kariñā*—showing great eagerness; *nīlācale*—to Jagannātha Purī; *āilā*—returned; *mahāprabhuke*—Śrī Caitanya Mahāprabhu; *la-iñā*—taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

madhya.1.125

> *virahe vihvala prabhu nā jāne rātri-dine*
> *hena-kāle āilā gauḍera bhakta-gaṇe*

SYNONYMS

virahe—in separation; *vihvala*—overwhelmed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā*—not; *jāne*—knows; *rātri-dine*—day and night; *hena-kāle*—at this time; *āilā*—arrived; *gauḍera*—of Bengal; *bhakta-gaṇe*—all the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu finally left Ālālanātha to return to Jagannātha Purī, He was

overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

madhya.1.126

> *sabe mili' yukti kari' kīrtana ārambhila*
> *kīrtana-āveśe prabhura mana sthira haila*

SYNONYMS

sabemili'—meeting all together; *yuktikari'*—after due consideration; *kīrtana*—congregational chanting of the holy name; *ārambhila*—began; *kīrtana-āveśe*—in the ecstasy of *kīrtana*; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—the mind; *sthira*—pacified; *haila*—became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, *kīrtana* and all other circumstances. Therefore when

Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a *kīrtana* of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

madhya.1.127

> *pūrve yabe prabhu rāmānandere mililā*
> *nīlācale āsibāre tāṅre ājñā dilā*

SYNONYMS

pūrve—before this; *yabe*—while; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāmānandere*—Śrī Rāmānanda Rāya; *mililā*—met; *nīlācale*—to Jagannātha Purī; *āsibāre*—to come; *tāṅre*—him; *ājñādilā*—ordered.

TRANSLATION

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmānanda Rāya on the banks of the Godāvarī. At that time it had been decided that Rāmānanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.

madhya.1.128

> *rāja-ājñā lañā teṅho āilā kata dine*
> *rātri-dine kṛṣṇa-kathā rāmānanda-sane*

SYNONYMS

rāja-ājñā—the permission of the King, Pratāparudra; *lañā*—getting; *teṅho*—Rāmānanda Rāya; *āilā*—returned; *katadine*—in some days; *rātri-dine*—day and night; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa and His pastimes; *rāmānanda-sane*—in the company of Rāmānanda Rāya.

TRANSLATION

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Purī. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

madhya.1.129

> *kāśī-miśre kṛpā, pradyumna miśrādi-milana*
> *paramānanda-purī-govinda-kāśīśvarāgamana*

SYNONYMS

kāśī-miśrekṛpā—His mercy to Kāśī Miśra; *pradyumnamiśra-ādi-milana*—meeting with Pradyumna Miśra and others; *paramānanda-purī*—of the name Paramānanda Purī; *govinda*—of the name Govinda; *kāśīśvara*—of the name Kāśīśvara; *āgamana*—coming.

TRANSLATION

After Rāmānanda Rāya's arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra and others. At that time three personalities-Paramānanda Purī, Govinda and Kāśīśvara-came to see Lord Caitanya at Jagannātha Purī.

madhya.1.130

> *dāmodara-svarūpa-milane parama ānanda*
> *śikhi-māhiti-milana, rāya bhavānanda*

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *milane*—in meeting; *parama*—great; *ānanda*—pleasure; *śikhi-māhiti*—of the name Śikhi Māhiti; *milana*—meeting; *rāya bhavānanda*—Bhavānanda, the father of Rāmānanda Rāya.

TRANSLATION

Eventually there was a meeting with Svarūpa Dāmodara Gosvāmī, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

madhya.1.131

> *gauḍa ha-ite sarva vaiṣṇavera āgamana*
> *kulīna-grāma-vāsi-saṅge prathama milana*

SYNONYMS

gauḍa ha-ite—from Bengal; *sarva*—all; *vaiṣṇavera*—of the Vaiṣṇavas; *āgamana*—appearance; *kulīna-grāma-vāsi*—the residents of Kulīna-grāma; *saṅge*—with them; *prathama*—first; *milana*—meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulīna-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

madhya.1.132

> *narahari dāsa ādi yata khaṇḍa-vāsī*
> *śivānanda-sena-saṅge mililā sabe āsi'*

SYNONYMS

narahari dāsa—of the name Narahari dāsa; *ādi*—heading the list; *yata*—all; *khaṇḍa-vāsī*—devotees of the place known as Khaṇḍa; *śivānanda-sena*—of the name Śivānanda Sena; *saṅge*—with; *mililā*—He met; *sabe*—all; *āsi'*—coming there.

TRANSLATION

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

madhya.1.133

> *snāna-yātrā dekhi' prabhu saṅge bhakta-gaṇa*
> *sabā lañā kailā prabhu guṇḍicā mārjana*

SYNONYMS

snāna-yātrā—the bathing ceremony; *dekhi'*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *saṅge*—with Him; *bhakta-gaṇa*—the devotees; *sabā*—all; *lañā*—taking; *kailā*—did; *prabhu*—Lord

Caitanya Mahāprabhu; *guṇḍicā mārjana*—washing and cleaning the Guṇḍicā temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

madhya.1.134

> *sabā-saṅge ratha-yātrā kaila daraśana*
> *ratha-agre nṛtya kari' udyāne gamana*

SYNONYMS

sabā-saṅge—with all of them; *ratha-yātrā*—the car festival; *kaila*—did; *daraśana*—seeing; *ratha-agre*—in front of the car; *nṛtya*—dancing; *kari'*—doing; *udyāne*—in the garden; *gamana*—going.

TRANSLATION

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yātrā, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

madhya.1.135

> *pratāparudrere kṛpā kaila sei sthāne*
> *gauḍīyā-bhakte ājñā dila vidāyera dine*

SYNONYMS

pratāparudrere—unto King Pratāparudra; *kṛpā*—mercy; *kaila*—did; *seisthāne*—in that garden; *gauḍīyā-bhakte*—to all the devotees of Bengal; *ājñā*—the order; *dila*—gave; *vidāyera*—of departure; *dine*—on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

madhya.1.136

> *pratyabda āsibe ratha-yātrā-daraśane*
> *ei chale cāhe bhakta-gaṇera milane*

SYNONYMS

prati-abda—every year; *āsibe*—you should all come; *ratha-yātrā*—the car festival; *daraśane*—to see; *eichale*—under this plea; *cāhe*—desires; *bhakta-gaṇera*—of all the devotees; *milane*—the meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.

madhya.1.137

> *sārvabhauma-ghare prabhura bhikṣā-paripāṭī*
> *ṣāṭhīra mātā kahe, yāte rāṇḍī ha-uk ṣāṭhī*

SYNONYMS

sārvabhauma-ghare—at the house of Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *bhikṣā*—eating; *paripāṭī*—sumptuously; *ṣāṭhīra mātā*—the mother of Ṣāṭhī, who was the daughter of Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāte*—by which; *rāṇḍī*—widow; *ha-uk*—let her become; *ṣāṭhī*—Ṣāṭhī, the daughter.

TRANSLATION

Śrī Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter Ṣāṭhī] criticized Him. Because of this, Ṣāṭhī's mother cursed him by praying that Ṣāṭhī would become a widow. In other words, she cursed her son-in-law to die.

madhya.1.138

> *varṣāntare advaitādi bhaktera āgamana*
> *prabhure dekhite sabe karilā gamana*

SYNONYMS

varṣa-antare—at the end of the year; *advaita-ādi*—headed by Advaita Ācārya; *bhaktera*—of all the devotees; *āgamana*—coming to Jagannātha Purī; *prabhure*—the Lord; *dekhite*—to see; *sabe*—all of them; *karilā*—did; *gamana*—going to Jagannātha Purī.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Purī.

madhya.1.139

> *ānande sabāre niyā dena vāsa-sthāna*
> *śivānanda sena kare sabāra pālana*

SYNONYMS

ānande—in great pleasure; *sabāre*—all the devotees; *niyā*—taking; *dena*—gives; *vāsa-sthāna*—residential quarters; *śivānandasena*—of

the name Śivānanda Sena; *kare*—does; *sabāra*—of all; *pālana*—maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

madhya.1.140

> *śivānandera saṅge āilā kukkura bhāgyavān*
> *prabhura caraṇa dekhi' kaila antardhāna*

SYNONYMS

śivānanderasaṅge—with Śivānanda Sena; *āilā*—came; *kukkura*—a dog; *bhāgyavān*—fortunate; *prabhura*—of the Lord; *caraṇa*—the lotus feet; *dekhi'*—seeing; *kaila*—did; *antardhāna*—disappearing.

TRANSLATION

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godheand.

madhya.1.141

> *pathe sārvabhauma saha sabāra milana*
> *sārvabhauma bhaṭṭācāryera kāśīte gamana*

SYNONYMS

pathe—on the way; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *saha*—with; *sabāra*—of everyone; *milana*—meeting; *sārvabhaumabhaṭṭācāryera*—of the devotee named Sārvabhauma Bhaṭṭācārya; *kāśīte*—to Vārāṇasī; *gamana*—going.

TRANSLATION

Everyone met Sārvabhauma Bhaṭṭācārya on his way to Vārāṇasī.

madhya.1.142

> *prabhure mililā sarva vaiṣṇava āsiyā*
> *jala-krīḍā kaila prabhu sabāre la-iyā*

SYNONYMS

prabhure—Lord Caitanya Mahāprabhu; *mililā*—met; *sarva*—all; *vaiṣṇava*—devotees; *āsiyā*—arriving at Jagannātha Purī; *jala-krīḍā*—sporting in the water; *kaila*—performed; *prabhu*—the Lord; *sabāre*—all the devotees; *la-iyā*—taking.

TRANSLATION

After arriving at Jagannātha Purī, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

madhya.1.143

> *sabā lañā kaila guṇḍicā-gṛha-sammārjana*
> *ratha-yātrā-daraśane prabhura nartana*

SYNONYMS

sabālañā—taking all of them; *kaila*—performed; *guṇḍicā-gṛha-sammārjana*—washing of the Guṇḍicā temple; *ratha-yātrā*—the car festival; *daraśane*—in seeing; *prabhura*—of the Lord; *nartana*—dancing.

TRANSLATION

First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātrā festival and the Lord's dancing before the car.

madhya.1.144

> *upavane kaila prabhu vividha vilāsa*
> *prabhura abhiṣeka kaila vipra kṛṣṇadāsa*

SYNONYMS

upavane—in the garden by the road; *kaila*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *vividha*—varieties of; *vilāsa*—pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *abhiṣeka*—bathing; *kaila*—did; *vipra*—the *brāhmaṇa*; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

In the garden along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A brāhmaṇa named Kṛṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

madhya.1.145

> *guṇḍicāte nṛtya-ante kaila jala-keli*
> *herā-pañcamīte dekhila lakṣmī-devīra kelī*

SYNONYMS

guṇḍicāte—in the neighborhood of the Guṇḍicā temple; *nṛtya-ante*—after dancing; *kaila*—performed; *jala-keli*—sporting in the water; *herā-pañcamīte*—on the day of Herā-pañcamī; *dekhila*—saw; *lakṣmī-devīra*—of the goddess of fortune; *kelī*—activities.

TRANSLATION

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-pañcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

madhya.1.146

> *kṛṣṇa-janma-yātrāte prabhu gopa-veśa hailā*
> *dadhi-bhāra vahi' tabe laguḍa phirāilā*

SYNONYMS

kṛṣṇa-janma-yātrāte—on the birthday ceremony of Lord Kṛṣṇa; *prabhu*—Lord Caitanya Mahāprabhu; *gopa-veśa*—dressed like a cowherd boy; *hailā*—was; *dadhi-bhāra*—a balance for pots of yogurt; *vahi'*—carrying; *tabe*—at that time; *laguḍa*—a rod; *phirāilā*—wheeled about.

TRANSLATION

On Janmāṣṭamī, Lord Kṛṣṇa's birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy and, carrying a balance with pots of yogurt and wheeled a rod about.

madhya.1.147

> *gauḍera bhakta-gaṇe tabe karila vidāya*
> *saṅgera bhakta lañā kare kīrtana sadāya*

SYNONYMS

gauḍera—of Gauḍa-deśa (Bengal); *bhakta-gaṇe*—to the devotees; *tabe*—then; *karila*—gave; *vidāya*—farewell; *saṅgera*—of constant companionship; *bhakta*—devotees; *lañā*—taking; *kare*—performs; *kīrtana*—congregational chanting; *sadāya*—always.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

madhya.1.148

> *vṛndāvana yāite kaila gauḍere gamana*
> *pratāparudra kaila pathe vividha sevana*

SYNONYMS

vṛndāvana yāite—to go to Vṛndāvana; *kaila*—did; *gauḍere*—to Bengal; *gamana*—going; *pratāparudra*—King Pratāparudra; *kaila*

—performed; *pathe*—on the road; *vividha*—various; *sevana*—services.

TRANSLATION

To visit Vṛndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of service to please the Lord.

madhya.1.149

> *purī-gosāñi-saṅge vastra-pradāna-prasaṅga*
> *rāmānanda rāya āilā bhadraka paryanta*

SYNONYMS

purī-gosāñi-saṅge—with Purī Gosvāmī; *vastra-pradāna-prasaṅga*—incidents of exchanging cloth; *rāmānandarāya*—of the name Rāmānanda Rāya; *āilā*—came; *bhadraka*—a place of the name Bhadraka; *paryanta*—as far as.

TRANSLATION

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Purī Gosāñi. Śrī Rāmānada Rāya accompanied the Lord as far as the city of Bhadraka.

madhya.1.150

> *āsi' vidyā-vācaspatira gṛhete rahilā*
> *prabhure dekhite loka-saṅghaṭṭa ha-ilā*

SYNONYMS

āsi'—coming to Bengal; *vidyā-vācaspatira*—of Vidyā-vācaspati; *gṛhete*—at the home; *rahilā*—remained; *prabhure*—unto Lord Caitanya Mahāprabhu; *dekhite*—to see; *loka-saṅghaṭṭa*—crowds of men; *ha-ilā*—there were.

TRANSLATION

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Sārvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

madhya.1.151

> *pañca-dina dekhe loka nāhika viśrāma*
> *loka-bhaye rātre prabhu āilā kuliyā-grāma*

SYNONYMS

pañca-dina—continuously for five days; *dekhe*—see; *loka*—people; *nāhika*—there is not; *viśrāma*—rest; *loka-bhaye*—on account of fearing the crowds of men; *rātre*—at night; *prabhu*—the Lord; *āilā*—went; *kuliyā-grāma*—to the place known as Kuliyā.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliyā [present-day Navadvīpa].

PURPORT

If one considers the statements of the *Caitanya-bhāgavata* along with the description by Locana dāsa Ṭhākura, it is clear that present-day Navadvīpa was formerly known as Kuliyā-grāma. While at Kuliyā-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Paṇḍita and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliyā-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliyā-grāma, which is now known as Kolera Gañja.

madhya.1.152

> *kuliyā-grāmete prabhura śuniyā āgamana*
> *koṭi koṭi loka āsi' kaila daraśana*

SYNONYMS

kuliyā-grāmete—in that place known as Kuliyā-grāma; *prabhura*—of the Lord; *śuniyā*—hearing; *āgamana*—about the arrival; *koṭi koṭi*—hundreds of thousands; *loka*—of people; *āsi'*—coming; *kaila*—took; *daraśana*—audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliyā-grāma, may hundreds and thousands of people came to see Him.

madhya.1.153

> *kuliyā-grāme kaila devānandere prasāda*
> *gopāla-viprere kṣamāila śrīvāsāparādha*

SYNONYMS

kuliyā-grāme—in that village known as Kuliyā-grāma; *kaila*—showed; *devānandere prasāda*—mercy to Devānanda Paṇḍita; *gopāla-viprere*—and to the *brāhmaṇa* known as Gopāla Cāpala; *kṣamāila*—excused; *śrīvāsa-aparādha*—the offense to the lotus feet of Śrīvāsa Ṭhākura.

TRANSLATION

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor upon Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

madhya.1.154

> *pāṣaṇḍī nindaka āsi' paḍilā caraṇe*
> *aparādha kṣami' tāre dila kṛṣṇa-preme*

SYNONYMS

pāṣaṇḍī—atheists; *nindaka*—blasphemers; *āsi'*—coming there; *paḍilā*—fell down; *caraṇe*—at the lotus feet of the Lord; *aparādha kṣami'*—excusing them of their offenses; *tāre*—unto them; *dila*—gave; *kṛṣṇa-preme*—love of Kṛṣṇa.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

madhya.1.155

> *vṛndāvana yābena prabhu śuni' nṛsiṁhānanda*
> *patha sājāila mane pāiyā ānanda*

SYNONYMS

vṛndāvana—to Vṛndāvana; *yābena*—will go; *prabhu*—the Lord; *śuni'*—hearing; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *patha*—the way; *sājāila*—decorated; *mane*—within the mind; *pāiyā*—getting; *ānanda*—pleasure.

TRANSLATION

When Śrī Nṛsiṁhānanda Brahmacārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

madhya.1.156

> *kuliyā nagara haite patha ratne bāndhāila*
> *nivṛnta puṣpa-śayyā upare pātila*

SYNONYMS

kuliyā nagara—the city of Kuliyā; *haite*—from; *patha*—way; *ratne*—with jewels; *bāndhāila*—constructed; *nivṛnta*—stemless; *puṣpa-śayyā*—flower bed; *upare*—on top; *pātila*—laid down.

TRANSLATION

First Nṛsiṁhānanda Brahmacārī contemplated a broad road starting from the city of Kuliyā. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

madhya.1.157

> *pathe dui dike puṣpa-bakulera śreṇī*
> *madhye madhye dui-pāśe divya puṣkariṇī*

SYNONYMS

pathe—on the road; *duidike*—on both sides; *puṣpa-bakulera*—of *bakula* flower trees; *śreṇī*—rows; *madhyemadhye*—in the middle; *dui-pāśe*—on both sides; *divya*—transcendental; *puṣkariṇī*—lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

madhya.1.158

> *ratna-bāṅdhā ghāṭa, tāhe praphulla kamala*
> *nānā pakṣi-kolāhala, sudhā-sama jala*

SYNONYMS

ratna-bāṅdhā—constructed with jewels; *ghāṭa*—bathing places; *tāhe*—there; *praphulla*—fully blossoming; *kamala*—lotus flowers; *nānā*—various; *pakṣi*—of birds; *kolāhala*—vibrations; *sudhā*—nectar; *sama*—like; *jala*—water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

madhya.1.159

> *śītala samīra vahe nānā gandha lañā*
> *'kānāira nāṭaśālā' paryanta la-ila bāndhiñā*

SYNONYMS

śītala—very cool; *samīra*—breezes; *vahe*—blowing; *nānā*—various; *gandha*—fragrances; *lañā*—carrying; *kānāira nāṭa-śālā*—the place named Kānāi Nāṭaśālā; *paryanta*—as far as; *la-ila*—carried; *bāndhiñā*—constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various

flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

PURPORT

Kānāi Nāṭaśālā is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālajhāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

madhya.1.160

> *āge mana nāhi cale, nā pāre bāndhite*
> *patha-bāndhā nā yāya, nṛsiṁha hailā vismite*

SYNONYMS

āge—beyond this; *mana*—the mind; *nāhi*—does not; *cale*—go; *nā*—is not; *pāre*—able; *bāndhite*—to construct the road; *patha-bāndhā*—construction of the road; *nā yāya*—is not possible; *nṛsiṁha*—Nṛsiṁhānanda Brahmacārī; *hailā*—became; *vismite*—astonished.

TRANSLATION

Within the mind of Nṛsiṁhānanda Brahmacārī, the road could not be constructed beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

madhya.1.161

> *niścaya kariyā kahi, śuna, bhakta-gaṇa*
> *ebāra nā yābena prabhu śrī-vṛndāvana*

SYNONYMS

niścaya—assurance; *kariyā*—making; *kahi*—I say; *śuna*—please hear; *bhakta-gaṇa*—my dear devotees; *ebāra*—this time; *nā*—not; *yābena*—will go; *prabhu*—Lord Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time.

PURPORT

Śrīla Nṛsiṁhānanda Brahmacārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliyā Śrī Caitanya Mahāprabhu was going to Vṛndāvana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vṛndāvana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is *bhāva-grāhī,* or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path-indeed, anything for the service of the Lord, whether in gross matter or in subtle matter-is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godheand. This is confirmed in the *Bhagavad-gītā* (Bg. 9.26):

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." The real ingredient is *bhakti* (devotion). Pure devotion is uncontaminated by the modes of material nature. *Ahaituky apratihatā:* unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If

there is no ulterior motive, devotional service cannot be checked by any material condition.

madhya.1.162

> *'kānāñira nāṭaśālā' haite āsiba phiriñā*
> *jānibe paścāt, kahilu niścaya kariñā*

SYNONYMS

kānāñira nāṭa-śālā—the place of the name Kānāi Nāṭaśālā; *haite*—from; *āsiba*—will come; *phiriñā*—returning; *jānibe*—you will know; *paścāt*—later; *kahilu*—I say; *niścaya*—assurance; *kariñā*—making.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said, "The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance."

madhya.1.163

> *gosāñi kuliyā haite calilā vṛndāvana*
> *saṅge sahasreka loka yata bhakta-gaṇa*

SYNONYMS

gosāñi—Lord Caitanya Mahāprabhu; *kuliyā haite*—from Kuliyā; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana; *saṅge*—with Him; *sahasreka*—thousands; *loka*—of people; *yata*—all; *bhakta-gaṇa*—the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu began to proceed from Kuliyā toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

madhya.1.164

> *yāhāṅ yāya prabhu, tāhāṅ koṭi-saṅkhya loka*
> *dekhite āise, dekhi' khaṇḍe duḥkha-śoka*

SYNONYMS

yāhāṅ—wherever; *yāya*—goes; *prabhu*—the Lord; *tāhāṅ*—everywhere; *koṭi-saṅkhya loka*—an unlimited number of people; *dekhiteāise*—come to see Him; *dekhi'*—after seeing; *khaṇḍe*—removes; *duḥkha*—unhappiness; *śoka*—lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

madhya.1.165

> *yāhāṅ yāhāṅ prabhura caraṇa paḍaye calite*
> *se mṛttikā laya loka, garta haya pathe*

SYNONYMS

yāhāṅ yāhāṅ—wherever; *prabhura*—of the Lord; *caraṇa*—lotus feet; *paḍaye*—touch; *calite*—while walking; *se*—that; *mṛttikā*—dirt; *laya*—take; *loka*—the people; *garta*—a hole; *haya*—there becomes; *pathe*—on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

madhya.1.166

> *aiche cali, āilā prabhu 'rāmakeli' grāma*
> *gauḍera nikaṭa grāma ati anupāma*

SYNONYMS

aiche—in that way; *cali*—walking; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāmakeli grāma*—to the village of the name

Rāmakeli; *gauḍera*—Bengal; *nikaṭa*—near; *grāma*—the village; *ati*—very; *anupāma*—exquisite.

TRANSLATION

Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīla Rūpa and Sanātana Gosvāmīs had their residences in this village.

madhya.1.167

> *tāhāṅ nṛtya kare prabhu preme acetana*
> *koṭi koṭi loka āise dekhite caraṇa*

SYNONYMS

tāhāṅ—there; *nṛtya*—dancing; *kare*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *preme*—in love of Godhead; *acetana*—unconscious; *koṭikoṭi*—innumerable; *loka*—people; *āise*—came; *dekhite*—to see; *caraṇa*—His lotus feet.

TRANSLATION

While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to

love of God. While at Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

madhya.1.168

> *gauḍeśvara yavana-rājā prabhāva śuniñā*
> *kahite lāgila kichu vismita hañā*

SYNONYMS

gauḍa-īśvara—King of Bengal; *yavana-rājā*—Muslim king; *prabhāva*—influence; *śuniñā*—hearing; *kahite*—to say; *lāgila*—began; *kichu*—something; *vismita*—astonished; *hañā*—becoming.

TRANSLATION

When the Mohammedan King of Bengal heard of Caitanya Mahāprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

PURPORT

At that time the Mohammedan king of Bengal was Nawab Hussain Shah Bādasāha.

madhya.1.169

> *vinā dāne eta loka yāṅra pāche haya*
> *sei ta' gosāñā, ihā jāniha niścaya*

SYNONYMS

vinā—without; *dāne*—charity; *eta*—so many; *loka*—persons; *yāṅra*—whom; *pāche*—after; *haya*—become; *sei ta'*—He certainly; *gosāñā*—a prophet; *ihā*—this; *jāniha*—know; *niścaya*—surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

madhya.1.170

> *kājī, yavana ihāra nā kariha hiṁsana*
> *āpana-icchāya buluna, yāhāṅ uṅhāra mana*

SYNONYMS

kājī—magistrate; *yavana*—Muslim; *ihāra*—of Him; *nā*—do not; *kariha*—make; *hiṁsana*—jealousy; *āpana-icchāya*—at His own will; *buluna*—let Him go; *yāhāṅ*—wherever; *uṅhāra*—of Him; *mana*—mind.

TRANSLATION

The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Mohammedan king could understand Śrī Caitanya Mahāprabhu's transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

madhya.1.171

> *keśava-chatrīre rājā vārtā puchila*
> *prabhura mahimā chatrī uḍāiyā dila*

SYNONYMS

keśava-chatrīre—from the person named Keśava Chatrī; *rājā*—the King; *vārtā*—news; *puchila*—inquired; *prabhura*—of the Lord; *mahimā*—glories; *chatrī*—Keśava Chatrī; *uḍāiyā*—attaching no importance; *dila*—gave.

TRANSLATION

When the Mohammedan King asked his assistant, Keśava Chatrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chatrī, although knowing

everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu's activities.

PURPORT

Keśava Chatrī became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Mohammedan King might become His enemy. He gave no importance to the Lord's activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

madhya.1.172

> *bhikhārī sannyāsī kare tīrtha paryaṭana*
> *tāṅre dekhibāre āise dui cāri jana*

SYNONYMS

bhikhāri—beggar; *sannyāsī*—mendicant; *kare*—does; *tīrtha*—of holy places; *paryaṭana*—touring; *tāṅre*—Him; *dekhibṁre*—to see; *ṁise*—come; *dui cṁri jana*—only a few people.

TRANSLATION

Keśava Chatrī informed the Mohammedan King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

madhya.1.173

> *yavane tomāra ṭhāñi karaye lāgāni*
> *tāṅra hiṁsāya lābha nāhi, haya āra hāni*

SYNONYMS

yavane—your Muslim servant; *tomāra*—your; *ṭhāñi*—place; *karaye*—does; *lāgāni*—instigation; *tāṅra*—of Him; *hiṁsāya*—to become jealous; *lābha nāhi*—there is no profit; *haya*—there is; *āra*—rather; *hāni*—loss.

TRANSLATION

Keśava Chatrī said, "Out of jealousy your Mohammedan servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

madhya.1.174

> *rājāre prabodhi' keśava brāhmaṇa pāṭhāñā*
> *calibāra tare prabhure pāṭhāila kahiñā*

SYNONYMS

rājāre—unto the King; *prabodhi'*—pacifying; *keśava*—of the name Keśava Chatrī; *brāhmaṇa*—one *brāhmaṇa*; *pāṭhāñā*—sending

there; *calibāra tare*—for the sake of leaving; *prabhura*—unto the Lord; *pāṭhāila*—sent; *kahiñā*—telling.

TRANSLATION

After pacifying the King in this way, Keśava Chatrī sent a brāhmaṇa messenger to Lord Caitanya Mahāprabhu, requesting Him to leave without delay.

madhya.1.175

> *dabira khāsere rājā puchila nibhṛte*
> *gosāñira mahimā teṅho lāgila kahite*

SYNONYMS

dabira khāsere—of the name Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); *rājā*—the King; *puchila*—inquired; *nibhṛte*—in privacy; *gosāñira*—of Lord Caitanya Mahāprabhu; *mahimā*—glories; *teṅho*—he; *lāgila*—began; *kahite*—to speak.

TRANSLATION

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

madhya.1.176

> *ye tomāre rājya dila, ye tomāra gosāñā*
> *tomāra deśe tomāra bhāgye janmilā āsiñā*

SYNONYMS

ye—that one who; *tomāre*—unto you; *rājya*—kingdom; *dila*—gave; *ye*—the one who; *tomāra*—your; *gosāñā*—prophet; *tomāra deśe*—in your country; *tomāra bhāgye*—on account of your good fortune; *janmilā*—took birth; *āsiñā*—coming.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

madhya.1.177

> *tomāra maṅgala vāñche, kārya-siddhi haya*
> *ihāra āśīrvāde tomāra sarvatra-i jaya*

SYNONYMS

tomāra—your; *maṅgala*—good fortune; *vāñche*—He desires; *kārya*—of business; *siddhi*—the perfection; *haya*—is; *ihāra*—of Him;

āśīrvāde—by the blessings; *tomāra*—your; *sarvatra-i*—everywhere; *jaya*—victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

madhya.1.178

> *more kena pucha, tumi pucha āpana-mana*
> *tumi narādhipa hao viṣṇu-aṁśa sama*

SYNONYMS

more—unto me; *kena*—why; *pucha*—you inquire; *tumi*—you; *pucha*—inquire; *āpana-mana*—your own mind; *tumi*—you; *nara-adhipa*—King of the people; *hao*—you are; *viṣṇu-aṁśa sama*—representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

madhya.1.179

> *tomāra citte caitanyere kaiche haya jñāna*
> *tomāra citte yei laya, sei ta' pramāṇa*

SYNONYMS

tomāra citte—in your mind; *caitanyere*—of Lord Caitanya Mahāprabhu; *kaiche*—how; *haya*—there is; *jñāna*—knowledge; *tomāra*—your; *citte*—mind; *yei*—whatever; *laya*—takes; *sei ta' pramāṇa*—that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

madhya.1.180

> *rājā kahe, śuna, mora mane yei laya*
> *sākṣāt īśvara ihaṅ nāhika saṁśaya*

SYNONYMS

rājā kahe—the King replied; *śuna*—hear; *mora*—my; *mane*—mind; *yei*—what; *laya*—takes; *sākṣāt*—personally; *īśvara*—the Supreme Personality; *ihaṅ*—He; *nāhika*—there is not; *saṁśaya*—doubt.

TRANSLATION

The King replied, "I consider Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

madhya.1.181

> *eta kahi' rājā gelā nija abhyantare*
> *tabe dabira khāsa āilā āpanāra ghare*

SYNONYMS

eta kahi'—saying this; *rājā*—the King; *gelā*—went; *nija*—own; *abhyantare*—to the private house; *tabe*—at that time; *dabira khāsa*—Śrīla Rūpa Gosvāmī; *āilā*—returned; *āpanāra*—his own; *ghare*—to the residence.

TRANSLATION

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the *Bhagavad-gītā, sarva-loka-maheśvaram:* the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet

there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahāprabhu and indicated that whatever the King thought about Him was correct.

madhya.1.182

> *ghare āsi' dui bhāi yukati kariñā*
> *prabhu dekhibāre cale veśa lukāñā*

SYNONYMS

ghareāsi'—after returning home; *duibhāi*—two brothers; *yukati*—arguments; *kariñā*—making; *prabhu*—Lord Caitanya Mahāprabhu; *dekhibāre*—to see; *cale*—go; *veśa*—dress; *lukāñā*—hiding.

TRANSLATION

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

madhya.1.183

> *ardha-rātre dui bhāi āilā prabhu-sthāne*
> *prathame mililā nityānanda-haridāsa sane*

SYNONYMS

ardha-rātre—in the dead of night; *duibhāi*—the two brothers; *āilā*—came; *prabhu-sthāne*—to the place of Lord Caitanya; *prathame*—first; *mililā*—met; *nityānanda-haridāsa*—Lord Nityānanda and Haridāsa Ṭhākura; *sane*—with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda Prabhu and Haridāsa Ṭhākura.

madhya.1.184

> *tāṅrā dui-jana jānāilā prabhura gocare*
> *rūpa, sākara-mallika āilā tomā' dekhibāre*

SYNONYMS

tāṅrā—they; *dui-jana*—two persons; *jānāilā*—informed; *prabhura*—of Lord Caitanya Mahāprabhu; *gocare*—in the presence; *rūpa*—

Rūpa Gosvāmī; *sākara-mallika*—and Sanātana Gosvāmī; *āilā*—have come; *tomā'*—You; *dekhibāre*—to see.

TRANSLATION

Śrī Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities-Śrī Rūpa and Sanātana-had come to see Him.

PURPORT

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Mohammedan King; therefore these are Mohammedan names. As officials, the brothers adopted all kinds of Muslim customs.

madhya.1.185

> *dui guccha tṛṇa duṅhe daśane dhariñā*
> *gale vastra bāndhi' paḍe daṇḍavat hañā*

SYNONYMS

dui—two; *guccha*—bunches; *tṛṇa*—of straw; *duṅhe*—both of them; *daśane*—in the teeth; *dhariñā*—catching; *gale*—on the neck; *vastra*—cloth; *bāndhi'*—binding; *paḍe*—fall; *daṇḍavat*—like rods; *hañā*—becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

madhya.1.186

> *dainya rodana kare, ānande vihvala*
> *prabhu kahe,—uṭha, uṭha, ha-ila maṅgala*

SYNONYMS

dainya—humility; *rodana*—crying; *kare*—perform; *ānande*—in ecstasy; *vihvala*—overwhelmed; *prabhukahe*—the Lord said; *uṭha uṭha*—stand up, stand up; *ha-ila maṅgala*—all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

madhya.1.187

> *uṭhi' dui bhāi tabe dante tṛṇa dhari'*
> *dainya kari' stuti kare karayoḍa kari*

SYNONYMS

uṭhi'—standing up; *dui*—two; *bhāi*—brothers; *tabe*—then; *dante*—in the teeth; *tṛṇa*—straw; *dhari'*—holding; *dainyakari'*—in all humbleness; *stutikare*—offer prayers; *kara-yoḍa*—folded hands; *kari'*—making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

madhya.1.188

> *jaya jaya śrī-kṛṣṇa-caitanya dayā-maya*
> *patita-pāvana jaya, jaya mahāśaya*

SYNONYMS

jayajaya—all glories; *śrī-kṛṣṇa-caitanya*—unto Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful; *patita-pāvana*—the savior of the fallen souls; *jaya*—glories; *jaya*—glories; *mahāśaya*—to the great personality.

TRANSLATION

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

madhya.1.189

> *nīca-jāti, nīca-saṅgī, kari nīca kāja*
> *tomāra agrete prabhu kahite vāsi lāja*

SYNONYMS

nīca-jāti—classified among the fallen; *nīca-saṅgī*—associated with fallen souls; *kari*—we perform; *nīca*—abominable; *kāja*—work; *tomāra*—of You; *agrete*—in front; *prabhu*—O Lord; *kahite*—to say; *vāsi*—we feel; *lāja*—ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most

respectable *brāhmaṇa* family that was originally from Karṇāta. Thus they actually belonged to the *brāhmaṇa* caste. Unfortunately, because of being associated with the Mohammedan governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as *nīca-jāti*. The word *jāti* means birth. According to *śāstra,* there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In *Śrīmad-Bhāgavatam* (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the *śāstras*. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the *brāhmaṇa* caste, but because they were employed by Muslims, their original habits degenerated into those of the Mohammedan community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the *Bhakti-ratnākara* it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable *brāhmaṇa* families.

madhya.1.190

mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama

SYNONYMS

mat—me; *tulyaḥ*—like; *naasti*—there is not; *pāpa-ātmā*—sinful man; *naaparādhī*—nor an offender; *ca*—also; *kaścana*—anyone; *parihāre*—in begging pardon; *api*—even; *lajjā*—ashamed; *me*—of me; *kim*—what; *bruve*—I shall say; *puruṣa-uttama*—O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.154), by Śrīla Rūpa Gosvāmī.

madhya.1.191

> *patita-pāvana-hetu tomāra avatāra*
> *āmā-ba-i jagate, patita nāhi āra*

SYNONYMS

patita-pāvana—deliverance of the fallen; *hetu*—for the matter of; *tomāra*—Your; *avatāra*—incarnation; *āmā-ba-i*—than us; *jagate*—in this world; *patita*—fallen; *nāhi*—there is not; *āra*—more.

TRANSLATION

Both brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

madhya.1.192

> *jagāi-mādhāi dui karile uddhāra*
> *tāhāṅ uddhārite śrama nahila tomāra*

SYNONYMS

jagāi-mādhāi—the two brothers Jagāi and Mādhāi; *dui*—two; *karile*—You did; *uddhāra*—deliverance; *tāhāṅ*—there; *uddhārite*—to deliver; *śrama*—exertion; *nahila*—there was not; *tomāra*—of You.

TRANSLATION

"You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

madhya.1.193

> *brāhmaṇa-jāti tārā, navadvīpe ghara*
> *nīca-sevā nāhi kare, nahe nīcera kūrpara*

SYNONYMS

brāhmaṇa-jāti—born in a *brāhmaṇa* family; *tārā*—they; *navadvīpe*—the holy place of Navadvīpa-dhāma; *ghara*—their house; *nīca-sevā*—service to degraded persons; *nāhi*—not; *kare*—do; *nahe*—not; *nīcera*—of low persons; *kūrpara*—an instrument.

TRANSLATION

"The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

madhya.1.194

> *sabe eka doṣa tāra, haya pāpācāra*
> *pāpa-rāśi dahe nāmābhāsei tomāra*

SYNONYMS

sabe—in all; *eka*—one only; *doṣa*—fault; *tāra*—of them; *haya*—they are; *pāpa-ācāra*—attached to sinful activities; *pāpa-rāśi*—volumes of sinful activities; *dahe*—become burned; *nāma-ābhāsei*—simply by the dim reflection of chanting the holy name; *tomāra*—of Your Lordship.

TRANSLATION

"Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways

their life was brilliant. They belonged to the *brāhmaṇa* caste of Navadvīpa, and such *brāhmaṇas* were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a *brāhmaṇa* family, they did not accept service under anyone. The *śāstras* strictly forbid a *brāhmaṇa* to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of a low-class person; nor were they forced to execute abominable activities under the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

madhya.1.195

> *tomāra nāma lañā tomāra karila nindana*
> *sei nāma ha-ila tāra muktira kāraṇa*

SYNONYMS

tomāra—Your; *nāma*—holy name; *lañā*—taking; *tomāra*—of You; *karila*—did; *nindana*—blaspheming; *sei*—that; *nāma*—holy name; *ha-ila*—became; *tāra*—of them; *muktira*—of deliverance; *kāraṇa*—the cause.

TRANSLATION

"Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

madhya.1.196

> *jagāi-mādhāi haite koṭī koṭī guṇa*
> *adhama patita pāpī āmi dui jana*

SYNONYMS

jagāi-mādhāi—of the name Jagāi and Mādhāi; *haite*—than; *koṭī koṭī*—millions and millions; *guṇa*—of times; *adhama*—degraded; *patita*—fallen; *pāpī*—sinful; *āmi*—we; *dui*—two; *jana*—persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

madhya.1.197

> *mleccha-jāti, mleccha-sevī, kari mleccha-karma*
> *go-brāhmaṇa-drohi-saṅge āmāra saṅgama*

SYNONYMS

mleccha-jāti—belonging to the meat-eater caste; *mleccha-sevī*—servants of the meat-eaters; *kari*—we execute; *mleccha-karma*—the work of meat-eaters; *go*—cows; *brāhmaṇa*—*brāhmaṇas*; *drohi*—those inimical to; *saṅge*—with; *āmāra*—our; *saṅgama*—association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas."

PURPORT

There are two kinds of meat-eaters-one who is born in a family of meat-eaters and one who has learned to associate with meat-

eaters. From Śrīla Rūpa and Sanātana Gosvāmīs (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called *brāhmaṇas,* but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned *brāhmaṇas* presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called *brāhmaṇas* give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of *mlecchas* and *yavanas*. *A mleccha* is a meat-eater, and a *yavana* is one who has deviated from Vedic culture. Unfortunately, such *mlecchas* and *yavanas* are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it

be against the principles of the *śāstras,* the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmīs pleaded guilty to such activities; they therefore classified themselves among the *mlecchas,* although born in a *brāhmaṇa* family.

madhya.1.198

> *mora karma, mora hāte-galāya bāndhiyā*
> *ku-viṣaya-viṣṭhā-garte diyāche phelāiyā*

SYNONYMS

mora—our; *karma*—activities; *mora*—our; *hāte*—on the hand; *galāya*—on the neck; *bāndhiyā*—binding; *ku-viṣaya*—of abominable objects of sense gratification; *viṣṭhā*—of the stool; *garte*—in the ditch; *diyāche phelāiyā*—have been thrown.

TRANSLATION

The two brothers, Sākara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stoollike objects of material sense enjoyment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained *ku-viṣaya garta* as follows: "Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called *viṣaya*. When the sense gratificatory processes are executed by pious activity, they are called *su-viṣaya*. The word *su* means 'good,' and *viṣaya* means 'sense objects.' When the sense gratificatory activities are performed under sinful conditions, they are called *ku-viṣaya,* bad sense enjoyment. In either case, either *ku-viṣaya* or *su-viṣaya,* these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from *su-viṣaya* and *ku-viṣaya,* one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of *su-viṣaya* and *ku-viṣaya,* one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination." In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

> *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*
> *amṛta baliyā yeba khāya*
> *nānā yoni sadā phire, kadarya bhakṣaṇa kare*
> *tāra janma adhaḥ-pāte yāya*

Su-viṣaya and *ku-viṣaya* both fall under the category of *karma-kāṇḍa*. There is another *kāṇḍa* (platform of activity), called *jñāna-kāṇḍa,* or philosophical speculation about the effects of *ku-viṣaya* and *su-viṣaya* with the intention to find out the means of deliverance from material entanglement. On the platform of *jñāna-kāṇḍa,* one may give up the objects of *ku-viṣaya* and *su-viṣaya*. But that is not the perfection of life. Perfection is transcendental to both *jñāna-kāṇḍa* and *karma-kāṇḍa;* it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of *jñāna-kāṇḍa* and *karma-kāṇḍa*. Therefore Narottama dāsa Ṭhākura says:

> *nānā yoni sadā phire, kadarya bhakṣaṇa kare*
> *tāra janma adhaḥ-pāte yāya*

"One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence." A man in material existence and attached to *ku-viṣaya* or *su-viṣaya* is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30):

> *matir na kṛṣṇe parataḥ svato vā*
> *mitho 'bhipadyeta gṛha-vratānām*
> *adānta-gobhir viśatāṁ tamisraṁ*
> *punaḥ-punaś-carvita-carvaṇānām*

"Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life."

madhya.1.199

> *āmā uddhārite balī nāhi tri-bhuvane*
> *patita-pāvana tumi—sabe tomā vine*

SYNONYMS

āmā—us; *uddhārite*—to deliver; *balī*—powerful; *nāhi*—there is not; *tri-bhuvane*—within the three worlds; *patita-pāvana*—deliverer of the fallen; *tumi*—You; *sabe*—only; *tomā*—You; *vine*—except.

TRANSLATION

"No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

madhya.1.200

> *āmā uddhāriyā yadi dekhāo nija-bala*
> *'patita-pāvana' nāma tabe se saphala*

SYNONYMS

āmā—us; *uddhāriyā*—by delivering; *yadi*—if; *dekhāo*—You show; *nija-bala*—Your own strength; *patita-pāvana*—savior of the fallen; *nāma*—this name; *tabe*—then; *se*—that; *sa-phala*—successful.

TRANSLATION

"If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pāvana, the savior of the fallen souls.

madhya.1.201

> *satya eka bāta kahoṅ, śuna, dayā-maya*
> *mo-vinu dayāra pātra jagate nā haya*

SYNONYMS

satya—truthful; *eka*—one; *bāta*—word; *kahoṅ*—we say; *śuna*—please hear; *dayā-maya*—O all-merciful Lord; *mo-vinu*—except for us; *dayāra*—of mercy; *pātra*—objects; *jagate*—in the world; *nā*—not; *haya*—there is.

TRANSLATION

"Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

madhya.1.202

> *more dayā kari' kara sva-dayā saphala*
> *akhila brahmāṇḍa dekhuka tomāra dayā-bala*

SYNONYMS

more—to us; *dayā*—mercy; *kari'*—showing; *kara*—make; *sva-dayā*—Your own mercy; *sa-phala*—successful; *akhila*—throughout; *brahmāṇḍa*—the universe; *dekhuka*—let it be seen; *tomāra*—Your; *dayā-bala*—power of mercy.

TRANSLATION

"We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of

Your mercy be exhibited throughout the entire universe!

madhya.1.203

> *na mṛṣā paramārtham eva me*
> *śṛṇu vijñāpanam ekam agrataḥ*
> *yadi me na dayiṣyase tadā*
> *dayanīyas tava nātha durlabhaḥ*

SYNONYMS

na—not; *mṛṣā*—untruth; *parama-artham*—full of meaning; *eva*—certainly; *me*—my; *śṛṇu*—kindly hear; *vijñāpanam*—submission; *ekam*—one; *agrataḥ*—first; *yadi*—if; *me*—unto me; *nadayiṣyase*—You will not show mercy; *tadā*—then; *dayanīyaḥ*—candidate for mercy; *tava*—Your; *nātha*—O Lord; *durlabhaḥ*—difficult to find.

TRANSLATION

“ 'Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the *Stotra-ratna* (47), by Śrī Yāmunācārya.

madhya.1.204

> *āpane ayogya dekhi' mane pāṅ kṣobha*
> *tathāpi tomāra guṇe upajaya lobha*

SYNONYMS

āpane—ourselves; *ayogya*—most unfit; *dekhi'*—seeing; *mane*—within the mind; *pāṅ*—get; *kṣobha*—lamentation; *tathāpi*—still; *tomāra*—Your; *guṇe*—in transcendental qualities; *upajaya*—there is; *lobha*—attraction.

TRANSLATION

"We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

madhya.1.205

> *vāmana yaiche cāṅda dharite cāhe kare*
> *taiche ei vāñchā mora uṭhaye antare*

SYNONYMS

vāmana—a dwarf; *yaiche*—as; *cāṅda*—the moon; *dharite*—to capture; *cāhe*—wants; *kare*—does; *taiche*—similarly; *ei*—this;

vāñchā—desire; *mora*—our; *uṭhaye*—awakens; *antare*—within the mind.

TRANSLATION

"Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

madhya.1.206

> *bhavantam evānucaran nirantaraḥ*
> *praśānta-niḥśeṣa-mano-rathāntaraḥ*
> *kadāham aikāntika-nitya-kiṅkaraḥ*
> *praharṣayiṣyāmi sanātha-jīvitam*

SYNONYMS

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

TRANSLATION

“ 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?' "

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the *Stotra-ratna* (43) by Śrī Yāmunācārya.

madhya.1.207

> *śuni' mahāprabhu kahe,—śuna, dabira-khāsa*
> *tumi dui bhāi—mora purātana dāsa*

SYNONYMS

śuni'—hearing this; *mahāprabhu*—Lord Caitanya Mahāprabhu; *kahe*—says; *śuna*—please hear; *dabirakhāsa*—Dabira Khāsa; *tumi*—you; *dui bhāi*—two brothers; *mora*—My; *purātana*—old; *dāsa*—servants.

TRANSLATION

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahāprabhu said, "My dear Dabira Khāsa, you two brothers are My old servants.

madhya.1.208

> *āji haite duṅhāra nāma 'rūpa' 'sanātana'*
> *dainya chāḍa, tomāra dainye phāṭe mora mana*

SYNONYMS

ājihaite—from this day; *duṅhāra*—of both of you; *nāma*—these names; *rūpa*—Śrī Rūpa; *sanātana*—Śrī Sanātana; *dainyachāḍa*—give up your humility; *tomāra*—your; *dainye*—humility; *phāṭe*—breaks; *mora*—My; *mana*—heart.

TRANSLATION

"My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Śrī Caitanya Mahāprabhu's initiation of Dabira Khāsa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal

servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

> *śaṅkha-cakrādy-ūrdhva-puṇḍra-*
> *dhāraṇādy-ātma-lakṣaṇam*
> *tan nāma-karaṇaṁ caiva*
> *vaiṣṇavatvam ihocyate*

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with *tilaka* (*ūrdhva-puṇḍra*), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava." This is a verse from the *Padma Purāṇa, Uttara-khaṇḍa.* A member of the *sahajiyā-sampradāya* does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

madhya.1.209

> *dainya-patrī likhi' more pāṭhāle bāra bāra*
> *sei patrī-dvārā jāni tomāra vyavahāra*

SYNONYMS

dainya-patrī—humble letters; *likhi'*—writing; *more*—unto Me; *pāṭhāle*—you sent; *bārabāra*—again and again; *sei*—those; *patrī-*

dvārā—by the letters; *jāni*—I can understand; *tomāra*—your; *vyavahāra*—behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

madhya.1.210

> *tomāra hṛdaya āmi jāni patrī-dvāre*
> *tomā śikhāite śloka pāṭhāila tomāre*

SYNONYMS

tomāra—your; *hṛdaya*—hearts; *āmi*—I; *jāni*—understand; *patrī-dvāre*—by those letters; *tomā*—you; *śikhāite*—to instruct; *śloka*—a verse; *pāṭhāila*—I sent; *tomāre*—unto you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

madhya.1.211

> *para-vyasaninī nārī*
> *vyagrāpi gṛha-karmasu*

tad evāsvādayaty antar
nava-saṅga-rasāyanam

SYNONYMS

para-vyasaninī—attached to another man; *nārī*—a woman; *vyagrāapi*—although zealous; *gṛha-karmasu*—in household affairs; *tateva*—that only; *āsvādayati*—tastes; *antaḥ*—within herself; *nava-saṅga*—of new association; *rasa-ayanam*—mellow.

TRANSLATION

“ 'If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

madhya.1.212

gauḍa-nikaṭa āsite nāhi mora prayojana
tomā-duṅhā dekhite mora ihāṅ āgamana

SYNONYMS

gauḍa-nikaṭa—to Bengal; *āsite*—to come; *nāhi*—there was none; *mora*—My; *prayojana*—necessity; *tomā*—you; *duṅhā*—two; *dekhite*—to see; *mora*—My; *ihāṅ*—here; *āgamana*—coming.

TRANSLATION

"I really had no business in coming to Bengal, but I have come just to see you two brothers.

madhya.1.213

> *ei mora manera kathā keha nāhi jāne*
> *sabe bale, kene āilā rāma-keli-grāme*

SYNONYMS

ei—this; *mora*—My; *manera*—of the mind; *kathā*—intentions; *keha*—anyone; *nāhi*—not; *jāne*—knows; *sabe*—everyone; *bale*—says; *kene*—why; *āilā*—You came; *rāmakeli-grāme*—to this village named Rāmakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions.

madhya.1.214

> *bhāla haila, dui bhāi āilā mora sthāne*
> *ghare yāha, bhaya kichu nā kariha mane*

SYNONYMS

bhāla haila—it was very good; *duibhāi*—you two brothers; *āilā*—came; *mora*—My; *sthāne*—to the place; *ghare*—home; *yāha*—go; *bhaya*—fear; *kichu*—any; *nā*—do not; *kariha*—have; *mane*—within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

madhya.1.215

> *janme janme tumi dui—kiṅkara āmāra*
> *acirāte kṛṣṇa tomāya karibe uddhāra*

SYNONYMS

janmejanme—birth after birth; *tumi*—you; *dui*—two; *kiṅkara*—servants; *āmāra*—My; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—of both of you; *karibe*—will do; *uddhāra*—deliverance.

TRANSLATION

"Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon."

madhya.1.216

> *eta bali duṅhāra śire dharila dui hāte*
> *dui bhāi prabhu-pada nila nija māthe*

SYNONYMS

etabali—saying this; *duṅhāra śire*—on the heads of both of them; *dharila*—placed; *dui*—two; *hāte*—hands; *duibhāi*—the two brothers; *prabhu-pada*—the lotus feet of the Lord; *nila*—took; *nijamāthe*—on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

madhya.1.217

> *doṅhā āliṅgiyā prabhu balila bhakta-gaṇe*
> *sabe kṛpā kari' uddhāraha dui jane*

SYNONYMS

doṅhā—both of them; *āliṅgiyā*—embracing; *prabhu*—the Lord; *balila*—said; *bhakta-gaṇe*—unto the devotees; *sabe*—all of you; *kṛpā*—mercy; *kari'*—showing; *uddhāraha*—deliver; *dui*—the two; *jane*—persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

madhya.1.218

> *dui jane prabhura kṛpā dekhi' bhakta-gaṇe*
> *'hari' 'hari' bale sabe ānandita-mane*

SYNONYMS

duijane—unto the two persons; *prabhura*—of the Lord; *kṛpā*—the mercy; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *harihari*—the holy name of the Lord; *bale*—chant; *sabe*—all; *ānandita*—cheerful; *mane*—in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

PURPORT

Śrīla Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava sevā nistāra pāyeche kebā:* unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver

him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord's mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaiṣṇavas become very joyful—that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord's mercy. A mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the *śāstra* (*upekṣā*). The word *upekṣā* means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says *chāḍiyā vaiṣṇava sevā nistāra*

payeche kebā, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

madhya.1.219

> *nityānanda, haridāsa, śrīvāsa, gadādhara*
> *mukunda, jagadānanda, murāri, vakreśvara*

SYNONYMS

nityānanda—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *mukunda*—Mukunda; *jagadānanda*—Jagadānanda; *murāri*—Murāri; *vakreśvara*—Vakreśvara.

TRANSLATION

All the Vaiṣṇava associates of the Lord were present, including Nityānanda, Haridāsa Ṭhākura, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

madhya.1.220

> *sabāra caraṇe dhari, paḍe dui bhāi*
> *sabe bale,—dhanya tumi, pāile gosāñi*

SYNONYMS

sabāra—of all of them; *caraṇe*—the lotus feet; *dhari*—touching; *paḍe*—fall down; *dui bhāi*—the two brothers; *sabebale*—all the Vaiṣṇavas say; *dhanyatumi*—you are so fortunate; *pāilegosāñi*—you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiṣṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaiṣṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiṣṇava is not at all happy to see the success of another Vaiṣṇava in receiving the Lord's mercy. Unfortunately in this Age of Kali there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, *kali-celā*. He indicates that there is another Vaiṣṇava, a pseudoVaiṣṇava with *tilaka* on his nose and *kaṇṭhī* beads around his neck. Such a pseudoVaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing

for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudoVaiṣṇava is not a Vaiṣṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an *ācārya* by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaiṣṇava *ācārya*. A Vaiṣṇava *ācārya* is self-effulgent, and there is no need for any court judgment. A false *ācārya* may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

madhya.1.221

> *sabā-pāśa ājñā māgi' calana-samaya*
> *prabhu-pade kahe kichu kariyā vinaya*

SYNONYMS

sabā—all of them; *pāśa*—from; *ājñā*—order; *māgi'*—taking; *calana-samaya*—at the time of departure; *prabhu-pade*—at the lotus feet of the Lord; *kahe*—say; *kichu*—something; *kariyā*—doing; *vinaya*—submission.

TRANSLATION

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

madhya.1.222

> *ihāṅ haite cala, prabhu, ihāṅ nāhi kāya*
> *yadyapi tomāre bhakti kare gauḍa-rāja*

SYNONYMS

ihāṅ haite—from this place; *cala*—please depart; *prabhu*—dear Lord; *ihāṅ*—in this place; *nāhi kāya*—there is no other business; *yadyapi*—although; *tomāre*—unto You; *bhakti*—respect; *kare*—shows; *gauḍa-rāja*—the King of Bengal.

TRANSLATION

They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

madhya.1.223

> *tathāpi yavana jāti, nā kari pratīti*
> *tīrtha-yātrāya eta saṅghaṭṭa bhāla nahe rīti*

SYNONYMS

tathāpi—still; *yavanajāti*—by caste a Muslim; *nā*—does not; *kari*—do; *pratīti*—confidence; *tīrtha-yātrāya*—in going for a pilgrimage; *eta*—so; *saṅghaṭṭa*—crowd; *bhāla*—good; *nahe*—not; *rīti*—etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

madhya.1.224

> *yāra saṅge cale ei loka lakṣa-koṭi*
> *vṛndāvana-yātrāra e nahe paripāṭī*

SYNONYMS

yāra—of whom; *saṅge*—in the company; *cale*—follow; *ei*—these; *loka*—people; *lakṣa-koṭi*—hundreds and thousands; *vṛndāvana-yātrāra*—of going to Vṛndāvana; *e*—this; *nahe*—not; *paripāṭī*—method.

TRANSLATION

"Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana

Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahāprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

madhya.1.225

> *yadyapi vastutaḥ prabhura kichu nāhi bhaya*
> *tathāpi laukika-līlā, loka-ceṣṭā-maya*

SYNONYMS

yadyapi—although; *vastutaḥ*—in fact; *prabhura*—of the Lord; *kichu*—any; *nāhi*—there is not; *bhaya*—fear; *tathāpi*—still; *laukika-līlā*—general pastimes; *loka-ceṣṭā-maya*—consisting of popular behavior.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

madhya.1.226

> *eta bali' caraṇa vandi' gelā dui-jana*
> *prabhura sei grāma haite calite haila mana*

SYNONYMS

eta bali'—saying this; *caraṇa vandi'*—offering prayers to the lotus feet of Lord Caitanya; *gelā*—went back; *dui-jana*—the two brothers; *prabhura*—of Śrī Caitanya Mahāprabhu; *sei*—that; *grāma*—village; *haite*—from; *calite*—to go; *haila*—there was; *mana*—the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave that village.

madhya.1.227

> *prāte cali' āilā prabhu 'kānāira nāṭaśālā'*
> *dekhila sakala tāhāṅ kṛṣṇa-caritra-līlā*

SYNONYMS

prāte—in the morning; *cali'*—departing; *āilā*—came; *prabhu*—the Lord; *kānāira nāṭaśālā*—to the place of the name Kānāi Nāṭaśālā;

dekhila—saw; *sakala*—all; *tāhāṅ*—there; *kṛṣṇa-caritra-līlā*—the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw may pastimes of Lord Kṛṣṇa.

PURPORT

In those days in Bengal there were many places known as Kānāi Nāṭaśālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called *kṛṣṇa-caritra-līlā*. In Bengal there are still many places called *hari-sabhā,* which indicates a place where local people gather to chant the Hare Kṛṣṇa *mahā-mantra* and discuss the pastimes of Lord Kṛṣṇa. The word *kānāi* means "Lord Kṛṣṇa's," and *nāṭaśālā* indicates a place where pastimes are demonstrated. So those places which at the present moment are called *hari-sabhā* may previously have been known as Kānāi Nāṭaśālā.

madhya.1.228

> *sei rātre prabhu tāhāṅ cinte mane mana*
> *saṅge saṅghaṭṭa bhāla nahe, kaila sanātana*

SYNONYMS

sei rātre—that night; *prabhu*—the Lord; *tāhāṅ*—there; *cinte*—thinks; *mane*—within His mind; *mana*—the mind; *saṅge*—with Him; *saṅghaṭṭa*—crowds of men; *bhālanahe*—is not good; *kailasanātana*—Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanātana Gosvāmī's proposal that He should not go to Vṛndāvana followed by so many people.

madhya.1.229

> *mathurā yāiba āmi eta loka saṅge*
> *kichu sukha nā pāiba, habe rasa-bhaṅge*

SYNONYMS

mathurā—the holy place of the name Mathurā; *yāiba*—shall go; *āmi*—I; *eta*—so many; *loka*—people; *saṅge*—with; *kichu*—any; *sukha*—happiness; *nā*—not; *pāiba*—I shall get; *habe*—there will be; *rasa-bhaṅge*—a disturbance in the atmosphere.

TRANSLATION

The Lord thought, "If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

madhya.1.230

> *ekākī yāiba, kimvā saṅge eka jana*
> *tabe se śobhaye vṛndāvanere gamana*

SYNONYMS

ekākī—alone; *yāiba*—I shall go; *kimvā*—or; *saṅge*—with; *eka*—one; *jana*—person; *tabe*—then only; *se*—that; *śobhaye*—becomes beautiful; *vṛndāvanere*—to Vṛndāvana; *gamana*—going.

TRANSLATION

The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

madhya.1.231

> *eta cinti prātaḥ-kāle gaṅgā-snāna kari'*
> *'nīlācale yāba' bali' calilā gaurahari*

SYNONYMS

etacinti—thus thinking; *prātaḥ-kāle*—in the morning; *gaṅgā-snāna*—bathing in the Ganges; *kari'*—performing; *nīlācaleyāba*—I shall go to Nīlācala (Jagannātha Purī); *bali'*—saying; *calilā*—started; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying "I shall go there."

madhya.1.232

> *ei mata cali' cali' āilā śāntipure*
> *dina pāṅca-sāta rahilā ācāryera ghare*

SYNONYMS

ei mata—in this way; *cali' cali'*—walking; *āilā*—came; *śāntipure*—to Śāntipura; *dina pāṅca-sāta*—five or seven days; *rahilā*—remained; *ācāryeraghare*—at the house of Advaita Ācārya.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

madhya.1.233

> *śacī-devī āni' tāṅre kaila namaskāra*
> *sāta dina tāṅra ṭhāñi bhikṣā-vyavahāra*

SYNONYMS

śacī-devī—mother Śacīdevī; *āni'*—calling her; *tāṅre*—unto Lord Caitanya Mahāprabhu; *kaila*—did; *namaskāra*—obeisances; *sātadina*—seven days; *tāṅraṭhāñi*—from Śacīdevī; *bhikṣā-vyavahāra*—accepting meals.

TRANSLATION

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacīdevī, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

madhya.1.234

> *tāṅra ājñā lañā punaḥ karilā gamane*
> *vinaya kariyā vidāya dila bhakta-gaṇe*

SYNONYMS

tāṅra ājñā lañā—taking the permission of mother Śacīdevī; *punaḥ*—again; *karilā*—did; *gamane*—starting; *vinayakariyā*—by

submitting pleasing words; *vidāya*—farewell; *dila*—gave; *bhakta-gaṇe*—to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

madhya.1.235

> *janā dui saṅge āmi yāba nīlācale*
> *āmāre milibā āsi' ratha-yātrā-kāle*

SYNONYMS

janā—persons; *dui*—two; *saṅge*—with; *āmi*—I; *yāba*—shall go; *nīlācale*—to Jagannātha Purī; *āmāre*—Me; *milibā*—will meet; *āsi'*—coming there; *ratha-yātrā-kāle*—during the time of the car festival.

TRANSLATION

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.

madhya.1.236

> *balabhadra bhaṭṭācārya, āra paṇḍita dāmodara*
> *dui-jana-saṅge prabhu āilā nīlācala*

SYNONYMS

balabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *dui-jana*—two persons; *saṅge*—with; *prabhu*—the Lord; *āilā*—went back; *nīlācala*—to Jagannātha Purī.

TRANSLATION

The two persons who accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala] were Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita.

madhya.1.237

> *dina kata tāhāṅ rahi' calilā vṛndāvana*
> *lukāñā calilā rātre, nā jāne kona jana*

SYNONYMS

dina kata—a few days; *tāhāṅ*—at Jagannātha Purī; *rahi'*—remaining; *calilā*—started; *vṛndāvana*—for Vṛndāvana; *lukāñā*—keeping secret; *calilā*—started; *rātre*—at night; *nā jāne*—did not know; *kona*—some; *jana*—person.

TRANSLATION

After remaining at Jagannātha Purī for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone's knowledge.

madhya.1.238

> *balabhadra bhaṭṭācārya rahe mātra saṅge*
> *jhārikhaṇḍa-pathe kāśī āilā mahā-raṅge*

SYNONYMS

balabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *rahe*—remains; *mātra*—only; *saṅge*—with Him; *jhāri-khaṇḍa-pathe*—on the way through Jhārikhaṇḍa (Madhya Pradesh); *kāśī*—in Benares; *āilā*—arrived; *mahā-raṅge*—with great delight.

TRANSLATION

When Śrī Caitanya Mahāprabhu left Jagannātha Purī for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares with great delight.

madhya.1.239

> *dina cāra kāśīte rahi' gelā vṛndāvana*
> *mathurā dekhiyā dekhe dvādaśa kānana*

SYNONYMS

dinacāra—only four days; *kāśīte*—at Benares; *rahi'*—remaining; *gelā*—started for; *vṛndāvana*—the holy place Vṛndāvana; *mathurā*—the holy place Mathurā; *dekhiyā*—after seeing; *dekhe*—visits; *dvādaśa*—twelve; *kānana*—forests.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

PURPORT

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍīra-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.

madhya.1.240

> *līlā-sthala dekhi' preme ha-ilā asthira*
> *balabhadra kaila tāṅre mathurāra bāhira*

SYNONYMS

līlā-sthala—all the holy places of Lord Kṛṣṇa's pastimes; *dekhi'*—visiting; *preme*—in great ecstasy; *ha-ilā*—became; *asthira*—agitated; *balabhadra*—of the name Balabhadra; *kaila*—assisted; *tāṅre*—Lord Caitanya Mahāprabhu; *mathurāra*—of the town of Mathurā; *bāhira*—outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

madhya.1.241

> *gaṅgā-tīra-pathe lañā prayāge āilā*
> *śrī-rūpa āsi' prabhuke tathāi mililā*

SYNONYMS

gaṅgā-tīra-pathe—the path on the bank of the Ganges; *lañā*—taking; *prayāge*—in Allahabad; *āilā*—arrived; *śrī-rūpa*—of the name Śrī Rūpa; *āsi'*—coming there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *tathāi*—there; *mililā*—met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a path on the bank of the Ganges, and finally He reached the holy place named Prayāga [Allahabad]. It was there that Śrīla Rūpa Gosvāmī came and met the Lord.

madhya.1.242

> *daṇḍavat kari' rūpa bhūmite paḍilā*
> *parama ānande prabhu āliṅgana dilā*

SYNONYMS

daṇḍavat kari'—offering obeisances; *rūpa*—Śrīla Rūpa Gosvāmī; *bhūmite*—on the ground; *paḍilā*—fell; *parama*—great; *ānande*—in delight; *prabhu*—the Lord; *āliṅgana*—embracing; *dilā*—gave.

TRANSLATION

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

madhya.1.243

> *śrī-rūpe śikṣā karāi' pāṭhāilā vṛndāvana*
> *āpane karilā vārāṇasī āgamana*

SYNONYMS

śrī-rūpe śikṣā karāi'—teaching Śrīla Rūpa Gosvāmī; *pāṭhāilā*—sent; *vṛndāvana*—toward Vṛndāvana; *āpane*—Himself; *karilā*—did; *vārāṇasī*—to Benares; *āgamana*—coming.

TRANSLATION

After instructing Śrīla Rūpa Gosvāmī at Prayāga at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vārāṇasī.

madhya.1.244

> *kāśīte prabhuke āsi' mililā sanātana*
> *dui māsa rahi' tāṅre karāilā śikṣaṇa*

SYNONYMS

kāśīte—at Vārāṇasī; *prabhuke*—the Lord; *āsi'*—arriving; *mililā*—met; *sanātana*—of the name Sanātana Gosvāmī; *dui*—two; *māsa*—months; *rahi'*—remaining; *tāṅre*—unto him; *karāilā*—did; *śikṣaṇa*—instruction.

TRANSLATION

When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained

there for two months and instructed Sanātana Gosvāmī perfectly.

madhya.1.245

> *mathurā pāṭhāilā tāṅre diyā bhakti-bala*
> *sannyāsīre kṛpā kari' gelā nīlācala*

SYNONYMS

mathurā—to Mathurā; *pāṭhāilā*—sent; *tāṅre*—him; *diyā*—giving; *bhakti-bala*—the strength of devotion; *sannyāsīre*—unto the Māyāvādī *sannyāsīs*; *kṛpā*—mercy; *kari'*—giving; *gelā*—went back; *nīlācala*—to Jagannātha Purī.

TRANSLATION

After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nīlācala [Jagannātha Purī].

madhya.1.246

> *chaya vatsara aiche prabhu karilā vilāsa*
> *kabhu iti-uti, kabhu kṣetra-vāsa*

SYNONYMS

chayavatsara—six years; *aiche*—in that way; *prabhu*—the Lord; *karilā*—did; *vilāsa*—pastimes; *kabhu*—sometimes; *iti-uti*—here and there; *kabhu*—sometimes; *kṣetra-vāsa*—residing at Jagannātha Purī.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

madhya.1.247

> *ānande bhakta-saṅge sadā kīrtana-vilāsa*
> *jagannātha-daraśana, premera vilāsa*

SYNONYMS

ānande—in great delight; *bhakta-saṅge*—with devotees; *sadā*—always; *kīrtana*—of chanting; *vilāsa*—enjoyment; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *premera*—of ecstasy; *vilāsa*—pastimes.

TRANSLATION

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

madhya.1.248

> *madhya-līlāra kailuṅ ei sūtra-vivaraṇa*
> *antya-līlāra sūtra ebe śuna, bhakta-gaṇa*

SYNONYMS

madhya-līlāra—of the *madhya-līlā,* the middle portion of His pastimes; *kailuṅ*—I have made; *ei*—this; *sūtra*—synopsis; *vivaraṇa*—description; *antya-līlāra*—of the pastimes at the end, known as *antya-līlā*; *sūtra*—synopsis; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

madhya.1.249

> *vṛndāvana haite yadi nīlācale āilā*
> *āṭhāra varṣa tāhāṅ vāsa, kāhāṅ nāhi gelā*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *yadi*—though; *nīlācale*—to Jagannātha Purī; *āilā*—came back; *āṭhāra*—eighteen; *varṣa*—years; *tāhāṅ*—at Jagannātha Purī; *vāsa*—residence; *kāhāṅ*—anywhere; *nāhi*—not; *gelā*—went.

TRANSLATION

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

madhya.1.250

> *prativarṣa āisena tāhāṅ gauḍera bhakta-gaṇa*
> *cāri māsa rahe prabhura saṅge sammilana*

SYNONYMS

prativarṣa—each year; *āisena*—visit; *tāhāṅ*—there; *gauḍera*—of Bengal; *bhakta-gaṇa*—all the devotees; *cāri*—four; *māsa*—months; *rahe*—remain; *prabhura*—Lord Caitanya Mahāprabhu; *saṅge*—with; *sammilana*—meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Purī every year. They would remain there for four continuous months and enjoy the company of the Lord.

madhya.1.251

> *nirantara nṛtya-gīta kīrtana-vilāsa*
> *ācaṇḍāle prema-bhakti karilā prakāśa*

SYNONYMS

nirantara—without stopping; *nṛtya-gīta*—chanting and dancing; *kīrtana*—of *saṅkīrtana*; *vilāsa*—enjoyment; *ā-caṇḍāle*—to everyone, even to the lowest person; *prema-bhakti*—love of Godhead; *karilā*—did; *prakāśa*—manifestation.

TRANSLATION

At Jagannātha Purī, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

madhya.1.252

> *paṇḍita-gosāñi kaila nīlācale vāsa*
> *vakreśvara, dāmodara, śaṅkara, haridāsa*

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—living; *vakreśvara*—of the name Vakreśvara; *dāmodara*—Dāmodara Paṇḍita; *śaṅkara*—of the name Śaṅkara; *haridāsa*—Haridāsa Ṭhākura.

TRANSLATION

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

madhya.1.253

> *jagadānanda, bhagavān, govinda, kāsīśvara*
> *paramānanda-purī, āra svarūpa-dāmodara*

SYNONYMS

jagadānanda—of the name Jagadānanda; *bhagavān*—of the name Bhagavān; *govinda*—of the name Govinda; *kāsīśvara*—of the name Kāsīśvara; *paramānanda-purī*—of the name Paramānanda Purī; *āra svarūpa-dāmodara*—and Svarūpa Dāmodara, His secretary.

TRANSLATION

Jagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

madhya.1.254

> *kṣetra-vāsī rāmānanda rāya prabhṛti*
> *prabhu-saṅge ei saba kaila nitya-sthiti*

SYNONYMS

kṣetra-vāsī—residents of Jagannātha Purī; *rāmānanda rāya*—of the name Rāmānanda Rāya; *prabhṛti*—and others; *prabhu-saṅge*—with the Lord; *eisaba*—all of them; *kaila*—did; *nitya-sthiti*—permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.

madhya.1.255-256

> *advaita, nityānanda, mukunda, śrīvāsa*
> *vidyānidhi, vāsudeva, murāri,—yata dāsa*

prativarṣe āise saṅge rahe cāri-māsa
tāṅ-sabā lañā prabhura vividha vilāsa

SYNONYMS

advaita—of the name Advaita; *nityānanda*—of the name Nityānanda; *mukunda*—of the name Mukunda; *śrīvāsa*—of the name Śrīvāsa; *vidyānidhi*—of the name Vidyānidhi; *vāsudeva*—of the name Vāsudeva; *murāri*—of the name Murāri; *yata dāsa*—all servitors of the Lord; *prativarṣe*—each year; *āise*—go there; *saṅge*—in association; *rahe*—remain; *cāri-māsa*—four months; *tāṅ-sabā*—all of them; *lañā*—taking; *prabhura*—of the Lord; *vividha*—various; *vilāsa*—pastimes.

TRANSLATION

Other devotees of the Lord-headed by Advaita Ācārya, Nityānanda Prabhu, Mukunda, Śrīvāsa, Vidyānidhi, Vāsudeva and Murāri-used to visit Jagannātha Purī and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

madhya.1.257

haridāsera siddhi-prāpti,—adbhuta se saba
āpani mahāprabhu yāṅra kaila mahotsava

SYNONYMS

haridāsera—of Ṭhākura Haridāsa; *siddhi-prāpti*—passing away; *adbhuta*—wonderful; *se*—those; *saba*—all incidents; *āpani*—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *kaila*—performed; *mahā-utsava*—festival.

TRANSLATION

At Jagannātha Purī, Haridāsa Ṭhākura passed away. The incident was very wonderful because the Lord Himself performed the festival of Ṭhākura Haridāsa's departure.

madhya.1.258

> *tabe rūpa-gosāñira punar-āgamana*
> *tāṅhāra hṛdaye kaila prabhu śakti-sañcāraṇa*

SYNONYMS

tabe—thereafter; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *punaḥ-āgamana*—again coming there; *tāṅhāra*—of him; *hṛdaye*—in the heart; *kaila*—did; *prabhu*—the Lord; *śakti-sañcāraṇa*—invoking of transcendental power.

TRANSLATION

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

madhya.1.259

> *tabe choṭa haridāse prabhu kaila daṇḍa*
> *dāmodara-paṇḍita kaila prabhuke vākya-daṇḍa*

SYNONYMS

tabe—thereafter; *choṭa haridāse*—unto Junior Haridāsa; *prabhu*—the Lord; *kaila*—did; *daṇḍa*—punishment; *dāmodara-paṇḍita*—of the name Dāmodara Paṇḍita; *kaila*—did; *prabhuke*—unto the Lord; *vākya-daṇḍa*—chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridāsa, and Dāmodara Paṇḍita gave some warning to the Lord.

PURPORT

Actually Dāmodara Paṇḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free

to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

madhya.1.260

> *tabe sanātana-gosāñira punar-āgamana*
> *jyaiṣṭha-māse prabhu tāṅre kaila parīkṣaṇa*

SYNONYMS

tabe—thereafter; *sanātana-gosāñira*—of Sanātana Gosvāmī; *punaḥ-āgamana*—again coming; *jyaiṣṭha-māse*—in the month of Jyaiṣṭha (May-June); *prabhu*—the Lord; *tāṅre*—him; *kaila*—did; *parīkṣaṇa*—examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

madhya.1.261

> *tuṣṭa hañā prabhu tāṅre pāṭhāilā vṛndāvana*
> *advaitera haste prabhura adbhuta bhojana*

SYNONYMS

tuṣṭa hañā—being very much pleased; *prabhu*—the Lord; *tāṅre*—him; *pāṭhāilā*—sent back; *vṛndāvana*—to Vṛndāvana; *advaitera*—of Advaita Ācārya; *haste*—in the hands; *prabhura*—of the Lord; *adbhuta*—wonderful; *bhojana*—feasting.

TRANSLATION

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

madhya.1.262

> *nityānanda-saṅge yukti kariyā nibhṛte*
> *tāṅre pāṭhāilā gauḍe prema pracārite*

SYNONYMS

nityānanda-saṅge—with Nityānanda Prabhu; *yukti*—discussion; *kariyā*—making; *nibhṛte*—in privacy; *tāṅre*—Him; *pāṭhāilā*—sent; *gauḍe*—to Bengal; *prema*—love of Godhead; *pracārite*—to preach.

TRANSLATION

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

madhya.1.263

> *tabe ta' vallabha bhaṭṭa prabhure mililā*
> *kṛṣṇa-nāmera artha prabhu tāṅhāre kahilā*

SYNONYMS

tabe ta'—thereafter; *vallabha bhaṭṭa*—of the name Vallabha Bhaṭṭa; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha*—import; *prabhu*—the Lord; *tāṅhāre*—unto him; *kahilā*—explained.

TRANSLATION

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

PURPORT

This Vallabha Bhaṭṭa is the head of the Vaiṣṇava *sampradāya* known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the *Caitanya-caritāmṛta,* specifically in the Seventh Chapter of *Antya-līlā* and the Nineteenth Chapter of *Madhya-līlā*. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga, in a place known as Ādāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on *Śrīmad-Bhāgavatam*. He was very

proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.

madhya.1.264

> *pradyumna miśrere prabhu rāmānanda-sthāne*
> *kṛṣṇa-kathā śunāila kahi' tāṅra guṇe*

SYNONYMS

pradyumna miśrere—of the name Pradyumna Miśra; *prabhu*—Lord Caitanya Mahāprabhu; *rāmānanda-sthāne*—at the place of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa; *śunāila*—caused to hear; *kahi'*—explaining; *tāṅra*—of Rāmānanda Rāya; *guṇe*—the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to the residence of Rāmānanda Rāya, and Pradyumna Miśra learned kṛṣṇa-kathā from him.

madhya.1.265

> *gopīnātha paṭṭanāyaka—rāmānanda-bhrātā*
> *rājā māritechila, prabhu haila trātā*

SYNONYMS

gopīnāthapaṭṭanāyaka—of the name Gopīnātha Paṭṭanāyaka; *rāmānanda-bhrātā*—the brother of Śrī Rāmānanda Rāya; *rājā*—the King; *māritechila*—condemned to death; *prabhu*—Lord Caitanya Mahāprabhu; *haila*—became; *trātā*—the deliverer.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

madhya.1.266

> *rāmacandra-purī-bhaye bhikṣā ghāṭāilā*
> *vaiṣṇavera duḥkha dekhi' ardheka rākhilā*

SYNONYMS

rāmacandra-purī-bhaye—due to fear of Rāmacandra Purī; *bhikṣā*—the proportion of eating; *ghāṭāilā*—decreased; *vaiṣṇavera*—of all the Vaiṣṇavas; *duḥkha*—unhappiness; *dekhi'*—understanding; *ardheka*—half of the portion; *rākhilā*—kept.

TRANSLATION

Rāmacandra Purī criticized Lord Caitanya Mahāprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

madhya.1.267

> *brahmāṇḍa-bhitare haya caudda bhuvana*
> *caudda-bhuvane vaise yata jīva-gaṇa*

SYNONYMS

brahmāṇḍa-bhitare—within the universe; *haya*—there are; *cauddabhuvana*—fourteen planetary systems; *caudda-bhuvane*—in those fourteen planetary systems; *vaise*—reside; *yata*—as many as there are; *jīva-gaṇa*—living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

madhya.1.268

> *manuṣyera veśa dhari' yātrikera chale*
> *prabhura darśana kare āsi' nīlācale*

SYNONYMS

manuṣyera—of human beings; *veśa dhari'*—dressing themselves; *yātrikerachale*—as if pilgrims; *prabhura*—of Lord Caitanya Mahāprabhu; *darśana kare*—visit; *āsi'*—coming; *nīlācale*—to Jagannātha Purī.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

madhya.1.269

> *eka-dina śrīvāsādi yata bhakta-gaṇa*
> *mahāprabhura guṇa gāñā karena kīrtana*

SYNONYMS

eka-dina—one day; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *yata*—all; *bhakta-gaṇa*—devotees; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *guṇa*—qualities; *gāñā*—describing; *karena*—perform; *kīrtana*—chanting.

TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

madhya.1.270

> *śuni' bhakta-gaṇe kahe sa-krodha vacane*
> *kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane*

SYNONYMS

śuni'—hearing this; *bhakta-gaṇe*—to all the devotees; *kahe*—the Lord says; *sa-krodha vacane*—talking in an angry mood; *kṛṣṇa-nāma-guṇa chāḍi*—leaving aside the transcendental qualities and the name of the Lord; *ki kara kīrtane*—what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

madhya.1.271

> *auddhatya karite haila sabākāra mana*
> *svatantra ha-iyā sabe nāśā 'be bhuvana*

SYNONYMS

auddhatya—impudence; *karite*—to do; *haila*—was; *sabākāra*—of all of you; *mana*—the mind; *svatantra*—independent; *ha-iyā*—becoming; *sabe*—all of you; *nāśā 'be*—will spoil; *bhuvana*—the whole world.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Śrī Caitanya Mahāprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many *apa-sampradāyas* (so-called followers) invented many ways not approved by the *ācāryas*. Bhaktivinoda Ṭhākura has described them as the *āula, bāula, kartābhajā, neḍā, daraveśa, sāni sahajiyā, sakhībhekī, smārta, jāta-gosāñi, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*.

The *āula-sampradāya, bāula-sampradāya* and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the *ācāryas*. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

madhya.1.272

> *daśa-dike koṭī koṭī loka hena kāle*
> *jaya kṛṣṇa-caitanya' bali' kare kolāhale*

SYNONYMS

daśa-dike—in the ten directions; *koṭī koṭī*—many thousands of men; *loka*—people; *henakāle*—at this time; *jayakṛṣṇa-caitanya*—all glories to Lord Caitanya Mahāprabhu; *bali'*—loudly crying; *kare*—make; *kolāhale*—a tumultuous sound.

TRANSLATION

When Śrī Caitanya Mahāprabhu was apparently in a angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All glories to Śrī Caitanya Mahāprabhu!"

madhya.1.273

> *jaya jaya mahāprabhu—vrajendra-kumāra*
> *jagat tārite prabhu, tomāra avatāra*

SYNONYMS

jayajayamahāprabhu—all glories to Lord Caitanya Mahāprabhu; *vrajendra-kumāra*—originally Lord Kṛṣṇa, the son of Mahārāja Nanda; *jagat*—the whole world; *tārite*—to deliver; *prabhu*—the Lord; *tomāra*—Your; *avatāra*—incarnation.

TRANSLATION

All the people began to call very loudly, "All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared in order to deliver the whole world!

madhya.1.274

> *bahu-dūra haite āinu hañā baḍa ārta*
> *daraśana diyā prabhu karaha kṛtārtha*

SYNONYMS

bahu-dūra—a long distance; *haite*—from; *āinu*—we have come; *hañā*—becoming; *baḍa*—very much; *ārta*—aggrieved; *daraśana*—

audience; *diyā*—giving; *prabhu*—O Lord; *karaha*—kindly show; *kṛta-artha*—favor.

TRANSLATION

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

madhya.1.275

> *śuniyā lokera dainya dravilā hṛdaya*
> *bāhire āsi' daraśana dilā dayā-maya*

SYNONYMS

śuniyā—hearing; *lokera*—of the people; *dainya*—humility; *dravilā*—became softened; *hṛdaya*—the heart; *bāhire*—outside; *āsi'*—coming; *daraśana*—audience; *dilā*—gave; *dayā-maya*—the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

madhya.1.276

> *bāhu tuli' bale prabhu bala' 'hari' 'hari'*
> *uṭhila—śrī-hari-dhvani catur-dik bhari'*

SYNONYMS

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—the Lord; *bala'*—speak; *hari hari*—the holy name of the Lord, Hari; *uṭhila*—arose; *śrī-hari-dhvani*—vibration of the sound Hari; *catuḥ-dik*—the four directions; *bhari'*—filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

madhya.1.277

> *prabhu dekhi' preme loka ānandita mana*
> *prabhuke īśvara bali' karaye stavana*

SYNONYMS

prabhu dekhi'—seeing the Lord; *preme*—in ecstasy; *loka*—all people; *ānandita*—joyous; *mana*—the mind; *prabhuke*—the Lord;

īśvara—as the Supreme Lord; *bali'*—accepting; *karaye*—did; *stavana*—prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

madhya.1.278

> *stava śuni' prabhuke kahena śrīnivāsa*
> *ghare gupta hao, kene bāhire prakāśa*

SYNONYMS

stava—prayers; *śuni'*—hearing; *prabhuke*—unto the Lord; *kahena*—says; *śrīnivāsa*—Śrīvāsa Ṭhākura; *ghare*—at home; *gupta*—covered; *hao*—You are; *kene*—why; *bāhire*—outside; *prakāśa*—manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Śrīvāsa Ṭhākura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

madhya.1.279

> *ke śikhāla ei loke, kahe kon bāta*
> *ihā-sabāra mukha ḍhāka diyā nija hāta*

SYNONYMS

ke—who; *śikhāla*—taught; *ei*—these; *loke*—people; *kahe*—they say; *kon*—what; *bāta*—topics; *ihā*—of them; *sabāra*—of all; *mukha*—the mouths; *ḍhāka*—just cover; *diyā*—with; *nija*—Your own; *hāta*—hand.

TRANSLATION

Śrīvāsa Ṭhākura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

madhya.1.280

> *sūrya yaiche udaya kari' cāhe lukāite*
> *bujhite nā pāri taiche tomāra carite*

SYNONYMS

sūrya—the sun; *yaiche*—just like; *udaya*—appearance; *kari'*—making; *cāhe*—wants; *lukāite*—to hide; *bujhite*—to understand; *nā*—not; *pāri*—able; *taiche*—similarly; *tomāra*—Your; *carite*—in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

madhya.1.281

> *prabhu kahena,—śrīnivāsa, chāḍa viḍambanā*
> *sabe meli' kara mora kateka lāñcanā*

SYNONYMS

prabhu—the Lord; *kahena*—says; *śrīnivāsa*—My dear Śrīnivāsa; *chāḍa*—give up; *viḍambanā*—all these jokes; *sabe*—all of you; *meli'*—together; *kara*—do; *mora*—of Me; *kateka*—so much; *lāñcanā*—humiliation.

TRANSLATION

The Lord replied, "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way."

madhya.1.282

> *eta bali' loke kari' śubha-dṛṣṭi dāna*
> *abhyantare gelā, lokera pūrṇa haila kāma*

SYNONYMS

eta bali'—thus saying; *loke*—unto the people; *kari'*—doing; *śubha-dṛṣṭi*—auspicious glance; *dāna*—charity; *abhyantare*—within the room; *gelā*—went; *lokera*—of all the people; *pūrṇa*—fulfilled; *haila*—was; *kāma*—the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

madhya.1.283

> *raghunātha-dāsa nityānanda-pāśe gelā*
> *ciḍā-dadhi-mahotsava tāhāṅi karilā*

SYNONYMS

raghunātha-dāsa—of the name Raghunātha dāsa; *nityānanda*—Lord Nityānanda; *pāśe*—near; *gelā*—went; *ciḍā*—chipped rice; *dadhi*—curd; *mahotsava*—festival; *tāhāṅi*—there; *karilā*—performed.

TRANSLATION

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according to His order,

prepared a feast and distributed prasāda composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with *sandeśa* and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of *dadhi-ciḍā-prasāda*.

madhya.1.284

> *tāṅra ājñā lañā gelā prabhura caraṇe*
> *tāṅra prabhu tāṅre samarpilā svarūpera sthāne*

SYNONYMS

tāṅra—His; *ājñā*—order; *lañā*—taking; *gelā*—approached; *prabhura*—of Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *prabhu*—the Lord; *tāṅre*—him; *samarpilā*—handed over; *svarūpera*—of Svarūpa Dāmodara; *sthāne*—to the place.

TRANSLATION

Later, Śrīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī. At that time, the Lord received him and placed

him under the care of Svarūpa Dāmodara for spiritual enlightenment.

PURPORT

In this regard, Śrīla Raghunātha dāsa Gosvāmī writes in *Vilāpa-kusumāñjali* (5):

> *yo māṁ dustara-geha-nirjala-mahā-kūpād apāra-klamāt*
> *sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairīkṛpā-rajjubhiḥ*
> *uddhṛtyātma-saroja-nindi-caraṇa-prāntaṁ prapadya svayaṁ*
> *śrī-dāmodara-sac cakāra tam ahaṁ caitanya-candraṁ bhaje*

"Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī."

madhya.1.285

> *brahmānanda-bhāratīra ghucāila carmāmbara*
> *ei mata līlā kaila chaya vatsara*

SYNONYMS

brahmānanda-bhāratīra—of Brahmānanda Bhāratī; *ghucāila*—vanquished; *carma-ambara*—dress of skin; *ei mata*—in this way; *līlā*—pastimes; *kaila*—performed; *chayavatsara*—six years.

TRANSLATION

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

madhya.1.286

> *ei ta' kahila madhya-līlāra sūtra-gaṇa*
> *śeṣa dvādaśa vatsarera śuna vivaraṇa*

SYNONYMS

ei ta'—thus; *kahila*—explained; *madhya-līlāra*—of the middle pastimes; *sūtra-gaṇa*—a synopsis; *śeṣa*—last; *dvādaśa*—twelve; *vatsarera*—of the years; *śuna*—hear; *vivaraṇa*—the description.

TRANSLATION

I have thus given a synopsis of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the *līlās* of *Caitanya-caritāmṛta*. He has given such a description at the end of each canto. In the *Ādi-līlā* he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the *Madhya-līlā* and *Antya-līlā*. The rest of the pastimes have been described in a synopsis in the Second Chapter of the *Madhya-līlā*. In this way the author has gradually described both the *madhya-līlā* and the *antya-līlā*.

madhya.1.287

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter One, summarizing the later pastimes of Lord Śrī Caitanya Mahāprabhu.***

Chapter 2

madhya.2.1

vicchede 'smin prabhor antya-
līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-viccheda-
pralāpādy anuvarṇyate

SYNONYMS

vicchede—in the chapter; *asmin*—this; *prabhoḥ*—of the Lord; *antya-līlā*—of the last division of His pastimes; *sūtra*—of a synopsis; *anuvarṇane*—in the matter of description; *gaurasya*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *pralāpa*—craziness; *ādi*—other subject matters; *anuvarṇyate*—is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted *sannyāsa* are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being *gaura,* or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the *gopīs,* who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of the *Madhya-līlā*.

madhya.2.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaitacandra*—all glories to Advaita Prabhu; *jayagaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

madhya.2.3

> *śeṣa ye rahila prabhura dvādaśa vatsara*
> *kṛṣṇera viyoga-sphūrti haya nirantara*

SYNONYMS

śeṣa—at the end; *ye*—those; *rahila*—remained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *dvādaśa vatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viyoga*—of separation; *sphūrti*—manifestation; *haya*—is; *nirantara*—always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

madhya.2.4

> *śrī-rādhikāra ceṣṭā yena uddhava-darśane*
> *ei-mata daśā prabhura haya rātri-dine*

SYNONYMS

śrī-rādhikāra—of Śrīmatī Rādhārāṇī; *ceṣṭā*—the activities; *yena*—just like; *uddhava-darśane*—in seeing Uddhava at Vṛndāvana; *ei-mata*—in this way; *daśā*—the condition; *prabhura*—of the Lord; *haya*—is; *rātri-dine*—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu's state of mind, day and night, was practically identical to Rādhārāṇī's state of mind when Uddhava came to Vṛndāvana to see the gopīs.

madhya.2.5

> *nirantara haya prabhura viraha-unmāda*
> *bhrama-maya ceṣṭā sadā, pralāpa-maya vāda*

SYNONYMS

nirantara—constantly; *haya*—is; *prabhura*—of the Lord; *viraha*—of separation; *unmāda*—the madness; *bhrama-maya*—forgetful; *ceṣṭā*—activities; *sadā*—always; *pralāpa-maya*—full of delirium; *vāda*—talking.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based

on forgetfulness, and His talks were always based on madness.

madhya.2.6

> *roma-kūpe raktodgama, danta saba hāle*
> *kṣaṇe aṅga kṣīṇa haya, kṣaṇe aṅga phule*

SYNONYMS

roma-kūpe—the pores of the body; *rakta-udgama*—exuding blood; *danta*—teeth; *saba*—all; *hāle*—loosen; *kṣaṇe*—in one moment; *aṅga*—the whole body; *kṣīṇa*—slender; *haya*—becomes; *kṣaṇe*—in another moment; *aṅga*—the body; *phule*—fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

madhya.2.7

> *gambhīrā-bhitare rātre nāhi nidrā-lava*
> *bhitte mukha-śira ghaṣe, kṣata haya saba*

SYNONYMS

gambhīrā-bhitare—inside the inner room; *rātre*—at night; *nāhi*—there is not; *nidrā-lava*—a fraction of sleep; *bhitte*—on the wall; *mukha*—mouth; *śira*—head; *ghaṣe*—grind; *kṣata*—injuries; *haya*—there are; *saba*—all.

TRANSLATION

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the ground, and His face sustained injuries all over.

madhya.2.8

> *tina dvāre kapāṭa, prabhu yāyena bāhire*
> *kabhu siṁha-dvāre paḍe, kabhu sindhu-nīre*

SYNONYMS

tina dvāre—the three doors; *kapāṭa*—completely closed; *prabhu*—the Lord; *yāyena*—goes; *bāhire*—outside; *kabhu*—sometimes; *siṁha-dvāre*—at the gate of the temple of Jagannātha, known as Siṁha-dvāra; *paḍe*—falls flat; *kabhu*—sometimes; *sindhu-nīre*—in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannātha Temple, before the gate known as Siṁha-dvāra. And sometimes the Lord would fall flat into the sea.

madhya.2.9

> *caṭaka parvata dekhi' 'govardhana' bhrame*
> *dhāñā cale ārta-nāda kariyā krandane*

SYNONYMS

caṭaka parvata—the sand hills; *dekhi'*—seeing; *govardhana*—Govardhana Hill in Vṛndāvana; *bhrame*—mistakes; *dhāñā*—running; *cale*—goes; *ārta-nāda*—wail; *kariyā*—making; *krandane*—cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sand hills, mistaking them to be Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called *caṭaka parvata*. Instead of

seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

madhya.2.10

> *upavanodyāna dekhi' vṛndāvana-jñāna*
> *tāhāṅ yāi' nāce, gāya, kṣaṇe mūrcchā yā'na*

SYNONYMS

upavana-udyāna—small parks; *dekhi'*—seeing; *vṛndāvana-jñāna*—took them to be the forests of Vṛndāvana; *tāhāṅ*—there; *yāi'*—going; *nāce*—dances; *gāya*—sings; *kṣaṇe*—in a moment; *mūrcchā*—unconsciousness; *yā'na*—goes.

TRANSLATION

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

madhya.2.11

> *kāhāṅ nāhi śuni yei bhāvera vikāra*
> *sei bhāva haya prabhura śarīre pracāra*

SYNONYMS

kāhāṅ—anywhere; *nāhi*—not; *śuni*—we hear; *yei*—that; *bhāvera*—of ecstasy; *vikāra*—transformation; *sei*—that; *bhāva*—ecstasy; *haya*—is; *prabhura*—of the Lord; *śarīre*—in the body; *pracāra*—manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted scriptures as the *Bhakti-rasāmṛta-sindhu* are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of *mahābhāva,* or the highest ecstasy. Sometimes *sahajiyās* artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

madhya.2.12

> *hasta-padera sandhi saba vitasti-pramāṇe*
> *sandhi chāḍi' bhinna haye, carma rahe sthāne*

SYNONYMS

hasta-padera—of the hands and legs; *sandhi*—joints; *saba*—all; *vitasti*—about eight inches; *pramāṇe*—in length; *sandhi*—joints; *chāḍi'*—dislocated; *bhinna*—separated; *haye*—become; *carma*—skin; *rahe*—remains; *sthāne*—in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

madhya.2.13

> *hasta, pada, śira saba śarīra-bhitare*
> *praviṣṭa haya—kūrma-rūpa dekhiye prabhure*

SYNONYMS

hasta—the hands; *pada*—the legs; *śira*—head; *saba*—all; *śarīra*—the body; *bhitare*—within; *praviṣṭa*—entered; *haya*—is; *kūrma-rūpa*—like a tortoise; *dekhiye*—one sees; *prabhure*—the Lord.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

madhya.2.14

> *ei mata adbhuta-bhāva śarīre prakāśa*
> *manete śūnyatā, vākye hā-hā-hutāśa*

SYNONYMS

ei mata—in this way; *adbhuta*—wonderful; *bhāva*—ecstasy; *śarīre*—in the body; *prakāśa*—manifestation; *manete*—in the mind; *śūnyatā*—vacancy; *vākye*—in speaking; *hā-hā*—despondency; *hutāśa*—disappointment.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

madhya.2.15

> *kāhāṅ mora prāṇa-nātha muralī-vadana*
> *kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana*

SYNONYMS

kāhāṅ—where; *mora*—My; *prāṇa-nātha*—Lord of the life; *muralī-vadana*—playing the flute; *kāhāṅ*—what; *karoṅ*—shall I do; *kāhāṅ*—where; *pāṅ*—I shall get; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

Śrī Caitanya Mahāprabhu used to express His mind in this way, "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?

madhya.2.16

> *kāhāre kahiba, kebā jāne mora duḥkha*
> *vrajendra-nandana vinu phāṭe mora buka*

SYNONYMS

kāhāre—unto whom; *kahiba*—I shall speak; *kebā*—who; *jāne*—knows; *mora*—My; *duḥkha*—disappointment; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja; *vinu*—without; *phāṭe*—breaks; *mora*—My; *buka*—heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

madhya.2.17

> *ei-mata vilāpa kare vihvala antara*
> *rāyera nāṭaka-śloka paḍe nirantara*

SYNONYMS

ei-mata—in this way; *vilāpa*—lamentation; *kare*—does; *vihvala*—bewildered; *antara*—within; *rāyera*—of Śrī Rāmānanda Rāya; *nāṭaka*—drama; *śloka*—verses; *paḍe*—recites; *nirantara*—constantly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to read the ślokas from Rāmānanda Rāya's drama known as Jagannātha-vallabha-nāṭaka.

madhya.2.18

prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanaṁ vāśravaṁ
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatiḥ

SYNONYMS

prema-cheda-rujaḥ—the sufferings of a broken loving relationship; *avagacchati*—knows; *hariḥ*—the Supreme Lord; *na*—not; *ayam*—this; *na ca*—nor; *prema*—love; *vā*—nor; *sthāna*—the proper place; *asthānam*—an unsuitable place; *avaiti*—knows; *na*—not; *api*—also; *madanaḥ*—Cupid; *jānāti*—knows; *naḥ*—us; *durbalāḥ*—very weak; *anyaḥ*—another; *veda*—knows; *na*—not; *ca*—also; *anya-duḥkham*—the difficulties of others; *akhilam*—all; *naḥ*—our; *jīvanam*—life; *vā*—or; *āśravam*—simply full of miseries; *dvi*—two; *trāṇi*—three; *eva*—certainly; *dināni*—days; *yauvanam*—youth; *idam*—this; *hā-hā*—alas; *vidhe*—O creator; *kā*—what; *gatiḥ*—our destination.

TRANSLATION

"[Śrīmatī Rādhārāṇī used to lament:] 'Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually

misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?'

PURPORT

This verse is from the *Jagannātha-vallabha-nāṭaka* (3.9), by Rāmānanda Rāya.

madhya.2.19

> *upajila premāṅkura, bhāṅgila ye duḥkha-pūra,*
> *kṛṣṇa tāhā nāhi kare pāna*
> *bāhire nāgara-rāja, bhitare śaṭhera kāja,*
> *para-nārī vadhe sāvadhāna*

SYNONYMS

upajila—grew up; *prema-aṅkura*—fructification of love of God; *bhāṅgila*—was broken; *ye*—that; *duḥkha-pūra*—full of miseries; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *nāhi*—not; *kare*—does; *pāna*—drinking; *bāhire*—externally; *nāgara-rāja*—the most attractive person; *bhitare*—within; *śaṭhera*—of a cheater; *kāja*—activities; *para-nārī*—others' wives; *vadhe*—kills; *sāvadhāna*—very careful.

TRANSLATION

[Śrīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa:] "Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

madhya.2.20

> *sakhī he, nā bujhiye vidhira vidhāna*
> *sukha lāgi' kailuṅ prīta, haila duḥkha viparīta,*
> *ebe yāya, nā rahe parāṇa*

SYNONYMS

sakhīhe—(My dear) friend; *nā bujhiye*—I do not understand; *vidhira*—of the Creator; *vidhāna*—the regulation; *sukha lāgi'*—for happiness; *kailuṅ*—I did; *prīta*—love; *haila*—it became; *duḥkha*—unhappiness; *viparīta*—the opposite; *ebe*—now; *yāya*—going; *nā*—does not; *rahe*—remain; *parāṇa*—life.

TRANSLATION

[Śrīmatī Rādhārāṇī continued lamenting about the consequences of loving Kṛṣṇa:] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

madhya.2.21

> *kuṭila premā ageyāna, nāhi jāne sthānāsthāna,*
> *bhāla-manda nāre vicārite*
> *krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi' more,*
> *rākhiyāche, nāri' ukāśite*

SYNONYMS

kuṭila—crooked; *premā*—love of Kṛṣṇa; *ageyāna*—ignorant; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—a suitable place or unsuitable place; *bhāla-manda*—what is good or what is bad; *nāre*—not able; *vicārite*—to consider; *krūra*—very cruel; *śaṭhera*—of the cheater; *guṇa-ḍore*—by the ropes of the good qualities; *hāte*—on the hands; *gale*—on the neck; *bāndhi'*—binding; *more*—Me; *rākhiyāche*—has kept; *nāri'*—being unable; *ukāśite*—to get relief.

TRANSLATION

"By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

madhya.2.22

> *ye madana tanu-hīna, para-drohe paravīṇa,*
> *pāṅca bāṇa sandhe anukṣaṇa*
> *abalāra śarīre, vindhi' kaila jarajare,*
> *duḥkha deya, nā laya jīvana*

SYNONYMS

ye madana—that Cupid; *tanu-hīna*—without a body; *para-drohe*—in putting others in difficulty; *paravīṇa*—very expert; *pāṅca*—five; *bāṇa*—arrows; *sandhe*—fixes; *anukṣaṇa*—constantly; *abalāra*—of an innocent woman; *śarīre*—in the body; *vindhi'*—piercing; *kaila*—made; *jarajare*—almost invalid; *duḥkha deya*—gives tribulation; *nā*—does not; *laya*—take; *jīvana*—the life.

TRANSLATION

"In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross

body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

madhya.2.23

> *anyera ye duḥkha mane, anye tāhā nāhi jāne,*
> *satya ei śāstrera vicāre*
> *anya jana kāhāṅ likhi, nā jānaye prāṇa-sakhī,*
> *yāte kahe dhairya dharibāre*

SYNONYMS

anyera—of others; *ye*—that; *duḥkha*—unhappiness; *mane*—in the minds; *anye*—others; *tāhā*—that; *nāhi*—do not; *jāne*—know; *satya*—truth; *ei*—this; *śāstrera*—of scripture; *vicāre*—in the judgment; *anya jana*—other persons; *kāhāṅ*—what; *likhi*—I shall write; *nā jānaye*—do not know; *prāṇa-sakhī*—My dear friends; *yāte*—by which; *kahe*—speak; *dhairya dharibāre*—to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness

within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

madhya.2.24

> *'kṛṣṇa—kṛpā-pārāvāra, kabhu karibena aṅgīkāra'*
> *sakhī, tora e vyartha vacana*
> *jīvera jīvana cañcala, yena padma-patrera jala,*
> *tata dina jīve kon jana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpā-pārāvāra*—an ocean of mercy; *kabhu*—sometimes; *karibena*—will make; *aṅgīkāra*—acceptance; *sakhī*—My dear friend; *tora*—your; *e*—these; *vyartha*—untruthful; *vacana*—complimentary words; *jīvera*—of the living entity; *jīvana*—life; *cañcala*—flickering; *yena*—like; *padma-patrera*—of the leaf of the lotus flower; *jala*—the water; *tata*—so many; *dina*—days; *jīve*—lives; *kon*—what; *jana*—person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Kṛṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Kṛṣṇa's mercy?

madhya.2.25

> *śata vatsara paryanta, jīvera jīvana anta,*
> *ei vākya kaha nā vicāri'*
> *nārīra yauvana-dhana, yāre kṛṣṇa kare mana,*
> *se yauvana-dina dui-cāri*

SYNONYMS

śata vatsara paryanta—up to one hundred years; *jīvera*—of the living entity; *jīvana*—of the life; *anta*—the end; *ei vākya*—this word; *kaha*—you speak; *nā*—without; *vicāri'*—making consideration; *nārīra*—of a woman; *yauvana-dhana*—the wealth of youthfulness; *yāre*—in which; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *mana*—intention; *se yauvana*—that youthfulness; *dina*—days; *dui-cāri*—two or four.

TRANSLATION

" 'A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Kṛṣṇa, remains for only a few days.

madhya.2.26

> *agni yaiche nija-dhāma, dekhāiyā abhirāma,*
> *pataṅgīre ākarṣiyā māre*

kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,
pāche duḥkha-samudrete ḍāre

SYNONYMS

agni—fire; *yaiche*—like; *nija-dhāma*—his own place; *dekhāiyā*—showing; *abhirāma*—attractive; *pataṅgīre*—the flies; *ākarṣiyā*—attracting; *māre*—kills; *kṛṣṇa*—Lord Kṛṣṇa; *aiche*—in that way; *nija-guṇa*—His transcendental qualities; *dekhāiyā*—showing; *hare mana*—attracts our mind; *pāche*—in the end; *duḥkha-samudrete*—in an ocean of unhappiness; *ḍāre*—drowns.

TRANSLATION

“ 'If you say that Kṛṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Kṛṣṇa. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.' "

madhya.2.27

eteka vilāpa kari', viṣāde śrī-gaurahari,
ughāḍiyā duḥkhera kapāṭa

bhāvera taraṅga-bale, nānā-rūpe mana cale,
āra eka śloka kaila pāṭha

SYNONYMS

eteka—in this way; *vilāpa*—lamentation; *kari'*—doing; *viṣāde*—in moroseness; *śrī-gaurahari*—Lord Śrī Caitanya Mahāprabhu; *ughāḍiyā*—opening; *duḥkhera*—of unhappiness; *kapāṭa*—doors; *bhāvera*—of ecstasy; *taraṅga-bale*—by the force of the waves; *nānā-rūpe*—in various ways; *mana*—His mind; *cale*—wanders; *āra eka*—another one; *śloka*—verse; *kaila*—did; *pāṭha*—recite.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He recited another verse [as follows].

madhya.2.28

śrī-kṛṣṇa-rūpādi-niṣevaṇaṁ vinā
vyarthāni me 'hāny akhilendriyāṇy alam
pāṣāṇa-śuṣkendhana-bhārakāṇy aho
bibharmi vā tāni kathaṁ hata-trapaḥ

SYNONYMS

śrī-kṛṣṇa-rūpa-ādi—of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; *niṣevaṇam*—the service; *vinā*—without; *vyarthāni*—meaningless; *me*—My; *ahāni*—days; *akhila*—all; *indriyāṇi*—senses; *alam*—entirely; *pāṣāṇa*—dead stones; *śuṣka*—dry; *indhana*—wood; *bhārakāṇi*—burdens; *aho*—alas; *bibharmi*—I bear; *vā*—or; *tāni*—all of them; *katham*—how; *hata-trapaḥ*—without shame.

TRANSLATION

“ 'My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

madhya.2.29

> *vaṁśī-gānāmṛta-dhāma, lāvaṇyāmṛta-janma-sthāna,*
> *ye nā dekhe se cāṅda vadana*
> *se nayane kibā kāja, paḍuka tāra muṇḍe vāja,*
> *se nayana rahe ki kāraṇa*

SYNONYMS

vaṁśī-gāna-amṛta-dhāma—the abode of the nectar derived from the songs of the flute; *lāvaṇya-amṛta-janma-sthāna*—the

birthplace of the nectar of beauty; *ye*—anyone who; *nā*—not; *dekhe*—sees; *se*—that; *cāṅda*—moonlike; *vadana*—face; *se*—those; *nayane*—eyes; *kibā kāja*—what is the use; *paḍuka*—let there be; *tāra*—his; *muṇḍe*—on the head; *vāja*—thunderbolt; *se*—those; *nayana*—eyes; *rahe*—keeps; *ki*—what; *kāraṇa*—reason.

TRANSLATION

"Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

PURPORT

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. If the eyes of the *gopīs* are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the *gopīs,* to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. The *gopīs* are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

madhya.2.30

sakhī he, śuna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala

SYNONYMS

sakhī he—O My dear friend; *śuna*—please hear; *mora*—My; *hata*—lost; *vidhi-bala*—the strength of providence; *mora*—My; *vapu*—body; *citta*—consciousness; *mana*—mind; *sakala*—all; *indriya-gaṇa*—senses; *kṛṣṇa*—Lord Kṛṣṇa; *vinu*—without; *sakala*—everything; *viphala*—futile.

TRANSLATION

"My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

madhya.2.31

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākaḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *vāṇī*—words; *amṛtera*—of nectar; *taraṅgiṇī*—waves; *tāra*—of those; *praveśa*—entrance; *nāhi*—there is not; *ye*—which; *śravaṇe*—in the ear; *kāṇākaḍi*—of a damaged conchshell; *chidra*—the hole; *sama*—like; *jāniha*—please know; *se*—that; *śravaṇa*—ear; *tāra*—his; *janma*—birth; *haila*—was; *akāraṇe*—without purpose.

TRANSLATION

"Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from *Śrīmad-Bhāgavatam* (2.3.17-24):

> *āyur harati vai puṁsām*
> *udyann astaṁ ca yann asau*
> *tasyarte yat-kṣaṇo nīta*
> *uttama-śloka-vārtayā*

> *taravaḥ kiṁ na jīvanti*
> *bhastrāḥ kiṁ na śvasanty uta*

na khādanti na mehanti
kiṁ grāme paśavo 'pare

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaṅkaṇau vā

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

jīvañ-chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham

> *tad aśma-sāraṁ hṛdayaṁ batedaṁ*
> *yad gṛhyamāṇair hari-nāma-dheyaiḥ*
> *na vikriyetātha yadā vikāro*
> *netre jalaṁ gātra-ruheṣu harṣaḥ*

"Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure

devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the *tulasī* leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy at which time tears fill the eyes and the hairs stand on end."

madhya.2.32

> *kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,*
> *sudhā-sāra-svāda-vinindana*
> *tāra svāda ye nā jāne, janmiyā nā maila kene,*
> *se rasanā bheka jihvā sama*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the nectar of the lips; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—the qualities; *carita*—the activities; *sudhā-sāra*—of the essence of all nectar; *svāda*—the taste; *vinindana*—surpassing; *tāra*—of that; *svāda*—the taste; *ye*—anyone who; *nā jāne*—does not know; *janmiyā*—taking birth; *nā maila*—did not die; *kene*—why; *se*—that; *rasanā*—tongue; *bheka*—of the frog; *jihvā*—the tongue; *sama*—like.

TRANSLATION

"The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the

taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

madhya.2.33

> *mṛga-mada nīlotpala, milane ye parimala,*
> *yei hare tāra garva-māna*
> *hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,*
> *sei nāsā bhastrāra samāna*

SYNONYMS

mṛga-mada—the fragrance of musk; *nīla-utpala*—and the bluish lotus flower; *milane*—in mixing; *ye*—that; *parimala*—fragrance; *yei*—which; *hare*—vanquishes; *tāra*—of them; *garva*—pride; *māna*—and prestige; *hena*—such; *kṛṣṇa*—of Lord Kṛṣṇa; *aṅga*—of the body; *gandha*—the aroma; *yāra*—whose; *nāhi*—not; *se*—that; *sambandha*—relationship; *sei*—such; *nāsā*—nose; *bhastrāra*—to the bellows; *samāna*—equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed,

such combinations are actually defeated by the aroma of Kṛṣṇa's body.

madhya.2.34

> *kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,*
> *tāra sparśa yena sparśa-maṇi*
> *tāra sparśa nāhi yāra, se yāuk chārakhāra,*
> *sei vapu lauha-sama jāni*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *kara*—the palms; *pada-tala*—the soles of His feet; *koṭi-candra*—like the light of millions of moons; *su-śītala*—cool and pleasing; *tāra*—of them; *sparśa*—the touch; *yena*—like; *sparśa-maṇi*—touchstone; *tāra*—his; *sparśa*—touch; *nāhi*—not; *yāra*—of whom; *se*—that person; *yāuk*—let him go; *chārakhāra*—to ruin; *sei vapu*—that body; *lauha-sama*—like iron; *jāni*—I know.

TRANSLATION

"The palms of Kṛṣṇa's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

madhya.2.35

> *kari' eta vilapana, prabhu śacī-nandana,*
> *ughāḍiyā hṛdayera śoka*
> *dainya-nirveda-viṣāde, hṛdayera avasāde,*
> *punarapi paḍe eka śloka*

SYNONYMS

kari'—doing; *eta*—such; *vilapana*—lamenting; *prabhu*—the Lord; *śacī-nandana*—the son of mother Śacī; *ughāḍiyā*—opening; *hṛdayera*—of the heart; *śoka*—the lamentation; *dainya*—humility; *nirveda*—disappointment; *viṣāde*—in moroseness; *hṛdayera*—of the heart; *avasāde*—in despondency; *punarapi*—again and again; *paḍe*—recites; *eka*—one; *śloka*—verse.

TRANSLATION

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He read a verse again and again with a despondent heart.

PURPORT

In the *Bhakti-rasāmṛta-sindhu,* the word *dainya* (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as *dīnatā,* humility. When

one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible."1. \\ Can you look this quote up and see if it ends where we indicate? \\ (1) The word *nirveda* is also explained in the *Bhakti-rasāmṛta-sindhu:* "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called *nirveda*. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." *Viṣāda* is also explained in the *Bhakti-rasāmṛta-sindhu:* "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called *viṣāda*." The symptoms of *avasāda* are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the *Bhakti-rasāmṛta-sindhu* thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called *vyabhicārī bhāva,* destructive ecstasy. If they continue, they are sometimes called *sañcārī,* or continued ecstasy.

madhya.2.36

> *yadā yāto daivān madhu-ripur asau locana-pathaṁ*
> *tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt*

> *punar yasminn eṣa kṣaṇam api dṛśor eti padavīṁ*
> *vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ*

SYNONYMS

yadā—when; *yātaḥ*—entered upon; *daivāt*—by chance; *madhu-ripuḥ*—the enemy of the demon Madhu; *asau*—He; *locana-patham*—the path of the eyes; *tadā*—at that time; *asmākam*—our; *cetaḥ*—consciousness; *madana-hatakena*—by wretched Cupid; *āhṛtam*—stolen; *abhūt*—has become; *punaḥ*—again; *yasmin*—when; *eṣaḥ*—Kṛṣṇa; *kṣaṇam api*—even for a moment; *dṛśoḥ*—of the two eyes; *eti*—goes to; *padavīm*—the path; *vidhāsyāmaḥ*—we shall make; *tasmin*—at that time; *akhila*—all; *ghaṭikāḥ*—indications of time; *ratna-khacitāḥ*—bedecked with jewels

TRANSLATION

“ 'If by chance the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.' "

PURPORT

This verse is spoken by Śrīmatī Rādhārāṇī in the *Jagannātha-vallabha-nāṭaka* (3.11), by Rāmānanda Rāya.

madhya.2.37

> *ye kāle vā svapane, dekhinu vaṁśī-vadane,*
> *sei kāle āilā dui vairi*
> *'ānanda' āra 'madana', hari' nila mora mana,*
> *dekhite nā pāinu netra bhari'*

SYNONYMS

ye kāle—at the time; *vā svapane*—or in dreams; *dekhinu*—I saw; *vaṁśī-vadane*—Lord Kṛṣṇa's face with His flute; *sei kāle*—at that time; *āilā*—appeared; *dui*—two; *vairi*—enemies; *ānanda*—pleasure; *āra*—and; *madana*—Cupid; *hari'*—stealing; *nila*—took; *mora*—My; *mana*—mind; *dekhite*—to see; *nā*—not; *pāinu*—I was able; *netra*—eyes; *bhari'*—fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.

madhya.2.38

> *punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana*
> *tabe sei ghaṭī-kṣaṇa-pala*

diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala

SYNONYMS

punaḥ—again; *yadi*—if; *kona*—some; *kṣaṇa*—moment; *kayāya*—helps; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *tabe*—then; *sei*—that; *ghaṭī-kṣaṇa-pala*—seconds, moments and hours; *diyā*—offering; *mālya-candana*—garlands and sandalwood pulp; *nānā*—various; *ratna*—jewels; *ābharaṇa*—ornaments; *alaṅkṛta*—decorated; *karimu*—I shall make; *sakala*—all.

TRANSLATION

"If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

madhya.2.39

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tāṅre puche,—āmi nā caitanya?
svapna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya?

SYNONYMS

kṣaṇe—in an instant; *bāhya*—outside; *haila*—became; *mana*—the mind; *āge*—in front; *dekhe*—sees; *dui jana*—two persons; *tāṅre*—unto them; *puche*—inquires; *āmi*—I; *nā*—not; *caitanya*—conscious; *svapna-prāya*—almost dreaming; *ki*—what; *dekhinu*—I have seen; *kibā*—what; *āmi*—I; *pralāpinu*—spoke in craziness; *tomarā*—you; *kichu*—something; *śuniyācha*—have heard; *dainya*—humility.

TRANSLATION

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

madhya.2.40

śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba

SYNONYMS

śuna—kindly hear; *mora*—My; *prāṇera*—of life; *bāndhava*—friends; *nāhi*—there is none; *kṛṣṇa-prema-dhana*—wealth of love of Kṛṣṇa; *daridra*—poverty-stricken; *mora*—My; *jīvana*—life; *deha-indriya*—all the limbs and senses of My body; *vṛthā*—fruitless; *mora*—My; *saba*—all.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

madhya.2.41

punaḥ kahe,—hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni karaha vicāra, haya, naya—kaha sāra,
eta bali' śloka uccāraya

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas; *śuna*—kindly hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara and Rāmānanda Rāya; *ei*—this; *mora*—My; *hṛdaya-niścaya*—the certainty in My heart; *śuni*—hearing; *karaha*—just make; *vicāra*—judgment; *haya, naya*—correct or not; *kaha sāra*—tell Me the essence; *eta bali'*—saying this; *śloka*—another verse; *uccāraya*—recites.

TRANSLATION

Again He addressed both Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently, "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Śrī Caitanya Mahāprabhu then began to chant another verse.

madhya.2.42

> *ka-i-avarahi-aṁ pemmaṁ ṇa hi hoi māṇuse loe*
> *ja-i hoi kassa virahe hontammi ko jīa-i*

SYNONYMS

ka-i-avarahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and

liberation); *pemmam*—love of Godhead; *ṇa*—never; *hi*—certainly; *hoi*—becomes; *māṇuse*—in human society; *loe*—in this world; *ja-i*—if; *hoi*—there is; *kassa*—whose; *virahe*—in separation; *hontammi*—is; *ko*—who; *jīa-i*—lives.

TRANSLATION

“ 'Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?'

PURPORT

This is a verse in a common language called *prākṛta,* and the exact Sanskrit transformation is *kaitava-rahitaṁ premā na hi bhavati mānuṣe loke yadi bhavati kasya viraho virahe saty api ko jīvati.*

madhya.2.43

> *akaitava kṛṣṇa-prema, yena jāmbūnada-hema,*
> *sei premā nṛloke nā haya*
> *yadi haya tāra yoga, nā haya tabe viyoga,*
> *viyoga haile keha nā jīyaya*

SYNONYMS

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; *yena*—like; *jāmbū-nada-hema*—gold from the Jāmbū River; *sei premā*—that

love of Godhead; *nṛ-loke*—in the material world; *nā haya*—is not possible; *yadi*—if; *haya*—there is; *tāra*—with it; *yoga*—connection; *nā*—not; *haya*—is; *tabe*—then; *viyoga*—separation; *viyoga*—separation; *haile*—if there is; *keha*—someone; *nā jīyaya*—cannot live.

TRANSLATION

"Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

madhya.2.44

> *eta kahi' śacī-suta, śloka paḍe adbhuta,*
> *śune duṅhe eka-mana hañā*
> *āpana-hṛdaya-kāja, kahite vāsiye lāja,*
> *tabu kahi lāja-bīja khāñā*

SYNONYMS

eta kahi'—thus saying; *śacī-suta*—the son of Śrīmatī Śacīmātā; *śloka*—verse; *paḍe*—recites; *adbhuta*—wonderful; *śune*—hear; *duṅhe*—the two persons; *eka-mana hañā*—with rapt attention; *āpana-hṛdaya-kāja*—the activities of one's own heart; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shameful; *tabu*—still; *kahi*—I speak; *lāja-bīja*—the seed of bashfulness; *khāñā*—finishing.

TRANSLATION

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear."

madhya.2.45

> *na prema-gandho 'sti darāpi me harau*
> *krandāmi saubhāgya-bharaṁ prakāśitum*
> *vaṁśī-vilāsy-ānana-lokanaṁ vinā*
> *bibharmi yat prāṇa-pataṅgakān vṛthā*

SYNONYMS

na—never; *prema-gandhaḥ*—a scent of love of Godhead; *asti*—there is; *darā api*—even in a slight proportion; *me*—My; *harau*—in the Supreme Personality of Godhead; *krandāmi*—I cry; *saubhāgya-bharam*—the volume of My fortune; *prakāśitum*—to exhibit; *vaṁśī-vilāsi*—of the great flute-player; *ānana*—at the face; *lokanam*—looking; *vinā*—without; *bibharmi*—I carry; *yat*—because; *prāṇa-pataṅgakān*—My insectlike life; *vṛthā*—with no purpose.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.'

madhya.2.46

> *dūre śuddha-prema-gandha, kapaṭa premera bandha,*
> *seha mora nāhi kṛṣṇa-pāya*
> *tabe ye kari krandana, sva-saubhāgya prakhyāpana,*
> *kari, ihā jāniha niścaya*

SYNONYMS

dūre—far away; *śuddha-prema-gandha*—a scent of pure devotional love; *kapaṭa*—false; *premera*—of love of Godhead; *bandha*—binding; *seha*—that; *mora*—My; *nāhi*—there is not; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *tabe*—but; *ye*—that; *kari*—I do; *krandana*—crying; *sva-saubhāgya*—My own fortune; *prakhyāpana*—demonstration; *kari*—I do; *ihā*—this; *jāniha*—know; *niścaya*—certainly.

TRANSLATION

"Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.

madhya.2.47

> *yāte vaṁśī-dhvani-sukha, nā dekhi' se cāṅda mukha,*
> *yadyapi nāhika 'ālambana'*
> *nija-dehe kari prīti, kevala kāmera rīti,*
> *prāṇa-kīṭera kariye dhāraṇa*

SYNONYMS

yāte—in which; *vaṁśī-dhvani-sukha*—the happiness of hearing the playing of the flute; *nā dekhi'*—not seeing; *se*—that; *cāṅda mukha*—moonlike face; *yadyapi*—although; *nāhika*—there is not; *'ālambana'*—the meeting of the lover and beloved; *nija*—own; *dehe*—in the body; *kari*—I do; *prīti*—affection; *kevala*—only; *kāmera*—of lust; *rīti*—the way; *prāṇa*—of life; *kīṭera*—of the fly; *kariye*—I do; *dhāraṇa*—continuing.

TRANSLATION

"Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body.

That is the way of lust. In this way, I maintain My flylike life.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called *ālambana*. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without *ālambana*. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

madhya.2.48

> *kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,*
> *sei premā—amṛtera sindhu*
> *nirmala se anurāge, nā lukāya anya dāge,*
> *śukla-vastre yaiche masī-bindu*

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; *su-nirmala*—without material contamination; *yena*—exactly like; *śuddha-gaṅgā-jala*—the pure water of the Ganges; *sei premā*—that love; *amṛtera sindhu*—the ocean of nectar; *nirmala*—pure; *se*—that; *anurāge*—attraction; *nā*

lukāya—does not conceal; *anya*—other; *dāge*—spot; *śukla-vastre*—on white cloth; *yaiche*—as; *masī-bindu*—a spot of ink.

TRANSLATION

"Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

madhya.2.49

> *śuddha-prema-sukha-sindhu, pāi tāra eka bindu,*
> *sei bindu jagat ḍubāya*
> *kahibāra yogya naya, tathāpi bāule kaya,*
> *kahile vā kebā pātiyāya*

SYNONYMS

śuddha-prema—unalloyed love; *sukha-sindhu*—an ocean of happiness; *pāi*—if I get; *tāra*—of that; *eka*—one; *bindu*—drop; *sei bindu*—that drop; *jagat*—the whole world; *ḍubāya*—drowns;

kahibāra—to speak; *yogya naya*—is not fit; *tathāpi*—still; *bāule*—a madman; *kaya*—speaks; *kahile*—if spoken; *vā*—or; *kebā pātiyāya*—who believes.

TRANSLATION

"Unalloyed love of Kṛṣṇa is like the ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

madhya.2.50

> *ei mata dine dine, svarūpa-rāmānanda-sane,*
> *nija-bhāva karena vidita*
> *bāhye viṣa-jvālā haya, bhitare ānanda-maya,*
> *kṛṣṇa-premāra adbhuta carita*

SYNONYMS

ei mata—in this way; *dine dine*—day after day; *svarūpa*—Svarūpa Dāmodara; *rāmānanda*—Rāmānanda Rāya; *sane*—with; *nija*—own; *bhāva*—ecstasy; *karena*—makes; *vidita*—known; *bāhye*—externally; *viṣa-jvālā haya*—there is suffering from poisonous effects; *bhitare*—within; *ānanda-maya*—transcendental ecstasy; *kṛṣṇa-premāra*—of love of Kṛṣṇa; *adbhuta*—wonderful; *carita*—characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.

madhya.2.51

> *ei premā-āsvādana, tapta-ikṣu-carvaṇa,*
> *mukha jvale, nā yāya tyajana*
> *sei premā yāṅra mane, tāra vikrama sei jāne,*
> *viṣāmṛte ekatra milana*

SYNONYMS

ei—this; *premā*—love of Kṛṣṇa; *āsvādana*—tasting; *tapta*—hot; *ikṣu-carvaṇa*—chewing sugarcane; *mukha jvale*—the mouth burns; *nā yāya tyajana*—still not possible to give up; *sei*—that; *premā*—love of Godhead; *yāṅra mane*—in someone's mind; *tāra*—of that; *vikrama*—the power; *sei jāne*—he knows; *viṣa-amṛte*—poison and nectar; *ekatra*—in oneness; *milana*—meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his

mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

madhya.2.52

> *pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano*
> *nisyandena mudāṁ sudhā-madhurimāhaṅkāra-*
> *saṅkocanaḥ*
> *premā sundari nanda-nandana-paro jāgarti*
> *yasyāntare*
> *jñāyante sphuṭam asya vakra-madhurās tenaiva*
> *vikrāntayaḥ*

SYNONYMS

pīḍābhiḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the influences.

TRANSLATION

Lord Caitanya Mahāprabhu spoke, " 'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the *Vidagdha-mādhava* (2.18), by Śrīla Rūpa Gosvāmī.

madhya.2.53

> *ye kāle dekhe jagannātha-śrīrāma-subhadrā-sātha,*
> *tabe jāne—āilāma kurukṣetra*
> *saphala haila jīvana, dekhiluṅ padma-locana,*
> *juḍāila tanu-mana-netra*

SYNONYMS

ye kāle—at that time when; *dekhe*—He sees; *jagannātha*—Lord Jagannātha; *śrī-rāma*—Balarāma; *subhadrā*—Subhadrā; *sātha*—with; *tabe*—at that time; *jāne*—knows; *āilāma*—I have come; *kurukṣetra*—to the pilgrimage site known as Kurukṣetra; *sa-phala*—successful; *haila*—has become; *jīvana*—life; *dekhiluṅ*—I have seen; *padma-locana*—the lotus eyes; *juḍāila*—pacified; *tanu*—body; *mana*—mind; *netra*—eyes.

TRANSLATION

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

madhya.2.54

> *garuḍera sannidhāne, rahi' kare daraśane,*
> *se ānandera ki kahiba ba'le*
> *garuḍa-stambhera tale, āche eka nimna khāle,*
> *se khāla bharila aśru-jale*

SYNONYMS

garuḍera—Garuḍa; *sannidhāne*—near; *rahi'*—staying; *kare*—does; *daraśane*—seeing; *se ānandera*—of that bliss; *ki*—what; *kahiba*—I shall say; *ba'le*—on the strength; *garuḍa*—of the statue of Garuḍa; *stambhera*—of the column; *tale*—underneath; *āche*—there is; *eka*—one; *nimna*—low; *khāle*—ditch; *se khāla*—that ditch; *bharila*—became filled; *aśru-jale*—with the water of tears.

TRANSLATION

Staying near the Garuḍa-stambha, the Lord would look upon Lord Jagannātha. What can be said about the strength of that love? On the ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

madhya.2.55

> *tāhāṅ haite ghare āsi', māṭīra upare vasi',*
> *nakhe kare pṛthivī likhana*

hā-hā kāhāṅ vṛndāvana, kāhāṅ gopendra-nandana,
kāhāṅ sei vaṁśī-vadana

SYNONYMS

tāhāṅ haite—from there; *ghare āsi'*—coming back home; *māṭīra*—the ground; *upare*—upon; *vasi'*—sitting; *nakhe*—by the nails; *kare*—does; *pṛthivī*—on the surface of the earth; *likhana*—marking; *hā-hā*—alas; *kāhāṅ*—where is; *vṛndāvana*—Vṛndāvana; *kāhāṅ*—where; *gopa-indra-nandana*—the son of the King of the cowherd men; *kāhāṅ*—where; *sei*—that; *vaṁśī-vadana*—the person with the flute.

TRANSLATION

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?"

madhya.2.56

kāhāṅ se tri-bhaṅga-ṭhāma, kāhāṅ sei veṇu-gāna,
kāhāṅ sei yamunā-pulina
kāhāṅ se rāsa-vilāsa, kāhāṅ nṛtya-gīta-hāsa,
kāhāṅ prabhu madana-mohana

SYNONYMS

kāhāṅ—where; *se*—that; *tri-bhaṅga-ṭhāma*—figure curved in three places; *kāhāṅ—where*; *sei*—that; *veṇu-gāna*—sweet song of the flute; *kāhāṅ*—where; *sei*—that; *yamunā-pulina*—bank of the Yamunā River; *kāhāṅ*—where; *se*—that; *rāsa-vilāsa*—the *rāsa* dance; *kāhāṅ*—where; *nṛtya-gīta-hāsa*—dancing, music and laughing; *kāhāṅ*—where; *prabhu*—My Lord; *madana-mohana*—the enchanter of Madana (Cupid).

TRANSLATION

Śrī Caitanya Mahāprabhu used to lament by saying, "Where is Śrī Kṛṣṇa, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamunā? Where is the rāsa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

madhya.2.57

> *uṭhila nānā bhāvāvega, mane haila udvega,*
> *kṣaṇa-mātra nāre goṅāite*
> *prabala virahānale, dhairya haila ṭalamale,*
> *nānā śloka lāgilā paḍite*

SYNONYMS

uṭhila—arose; *nānā*—various; *bhāva-āvega*—forces of emotion; *mane*—in the mind; *haila*—there was; *udvega*—anxiety; *kṣaṇa-mātra*—even for a moment; *nāre*—not able; *goṅāite*—to pass; *prabala*—powerful; *viraha-anale*—in the fire of separation; *dhairya*—patience; *haila*—became; *ṭalamale*—tottering; *nānā*—various; *śloka*—verses; *lāgilā*—began; *paḍite*—to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

madhya.2.58

> *amūny adhanyāni dināntarāṇi*
> *hare tvad-ālokanam antareṇa*
> *anātha-bandho karuṇaika-sindho*
> *hā hanta hā hanta kathaṁ nayāmi*

SYNONYMS

amūni—all those; *adhanyāni*—inauspicious; *dina-antarāṇi*—other days; *hare*—O My Lord; *tvat*—of You; *ālokanam*—seeing; *antareṇa*—without; *anātha-bandho*—O friend of the helpless; *karuṇā-eka-*

sindho—O only ocean of mercy; *hā hanta*—alas; *hā hanta*—alas; *katham*—how; *nayāmi*—shall I pass.

TRANSLATION

“ 'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from *Kṛṣṇa-karṇāmṛta* (41), by Bilvamaṅgala Ṭhākura.

madhya.2.59

> *tomāra darśana-vine, adhanya e rātri-dine,*
> *ei kāla nā yāya kāṭana*
> *tumi anāthera bandhu, apāra karuṇā-sindhu,*
> *kṛpā kari' deha daraśana*

SYNONYMS

tomāra—Your; *darśana*—audience; *vine*—without; *adhanya*—inauspicious; *e*—this; *rātri-dine*—night and day; *ei kāla*—this time; *nā yāya*—does not go; *kāṭana*—passing; *tumi*—You; *anāthera bandhu*—friend of the helpless; *apāra*—unlimited; *karuṇā-sindhu*—

ocean of mercy; *kṛpā kari'*—showing mercy; *deha*—kindly give; *daraśana*—audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

madhya.2.60

> *uṭhila bhāva-cāpala, mana ha-ila cañcala,*
> *bhāvera gati bujhana nā yāya*
> *adarśane poḍe mana, kemane pāba daraśana,*
> *kṛṣṇa-ṭhāñi puchena upāya*

SYNONYMS

uṭhila—arose; *bhāva-cāpala*—restlessness of ecstatic emotion; *mana*—mind; *ha-ila*—became; *cañcala*—agitated; *bhāvera*—of ecstatic emotion; *gati*—the course; *bujhana*—understanding; *nā yāya*—not possible; *adarśane*—without seeing; *poḍe*—burns; *mana*—the mind; *kemane*—how; *pāba*—I shall get; *daraśana*—audience; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *puchena*—inquires; *upāya*—the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could Not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa of the means by which He could reach Him.

madhya.2.61

> *tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi*
> *mac-cāpalaṁ ca tava vā mama vādhigamyam*
> *tat kiṁ karomi viralaṁ muralī-vilāsi*
> *mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām*

SYNONYMS

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udīkṣitum*—to see sufficiently; *īkṣaṇābhyām*—by the eyes.

TRANSLATION

“ 'O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is another quote from the *Kṛṣṇa-karṇāmṛta* (32), of Bilvamaṅgala Ṭhākura.

madhya.2.62

> *tomāra mādhurī-bala, tāte mora cāpala,*
> *ei dui, tumi āmi jāni*
> *kāhāṅ karoṅ kāhāṅ yāṅ, kāhāṅ gele tomā pāṅ,*
> *tāhā more kaha ta' āpani*

SYNONYMS

tomāra—Your; *mādhurī-bala*—strength of sweetness; *tāte*—in that; *mora*—My; *cāpala*—impotence; *ei*—these; *dui*—two; *tumi*—You; *āmi*—I; *jāni*—know; *kāhāṅ*—where; *karoṅ*—I do; *kāhāṅ*—where; *yāṅ*—I go; *kāhāṅ*—where; *gele*—by going; *tomā*—You; *pāṅ*—I can get; *tāhā*—that; *more*—unto Me; *kaha*—please speak; *ta' āpani*—You.

TRANSLATION

"My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

madhya.2.63

> *nānā-bhāvera prābalya, haila sandhi-śābalya,*
> *bhāve-bhāve haila mahā-raṇa*
> *autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,*
> *premonmāda—sabāra kāraṇa*

SYNONYMS

nānā—various; *bhāvera*—of ecstasies; *prābalya*—the force; *haila*—there was; *sandhi*—meeting; *śābalya*—contradiction; *bhāve-bhāve*—between ecstasies; *haila*—there was; *mahā-raṇa*—a great fight; *autsukya*—eagerness; *cāpalya*—impotence; *dainya*—humility; *roṣa-amarṣa*—anger and impatience; *ādi*—all these; *sainya*—soldiers; *prema-unmāda*—madness in love; *sabāra*—of all; *kāraṇa*—the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great

fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In the *Bhakti-rasāmṛta-sindhu* it is stated that when similar ecstasies from separate causes meet, they are called *svarūpa-sandhi*. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called *bhinna-rūpa-sandhi,* the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies-fear and happiness, regret and happiness-is called meeting (*sandhi*). The word *śābalya* refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called *śābalya*. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called *autsukya,* or eagerness. If such eagerness is present, one's mouth dries up, and he becomes restless. He also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (*cāpalya*). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and

this anger is called *roṣa*. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called *amarṣa*. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

madhya.2.64

> *matta-gaja bhāva-gaṇa, prabhura deha—īkṣu-vana,*
> *gaja-yuddhe vanera dalana*
> *prabhura haila divyonmāda, tanu-manera avasāda,*
> *bhāvāveśe kare sambodhana*

SYNONYMS

matta-gaja—mad elephant; *bhāva-gaṇa*—symptoms of ecstasy; *prabhura*—of the Lord; *deha*—body; *ikṣu-vana*—sugarcane forest; *gaja-yuddhe*—in the fight of the elephants; *vanera*—of the forest; *dalana*—trampling; *prabhura*—of the Lord; *haila*—was; *divya-unmāda*—transcendental madness; *tanu-manera*—of the mind and body; *avasāda*—despondency; *bhāva-āveśe*—on account of absorption in ecstasy; *kare*—does; *sambodhana*—addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process

the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

madhya.2.65

> *he deva he dayita he bhuvanaika-bandho*
> *he kṛṣṇa he capala he karuṇaika-sindho*
> *he nātha he ramaṇa he nayanābhirāma*
> *hā hā kadā nu bhavitāsi padaṁ dṛśor me*

SYNONYMS

he deva—O Lord; *he dayita*—O most dear; *he bhuvana-eka-bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇa-eka-sindho*—O ocean of mercy; *he nātha*—O My Lord; *he ramaṇa*—O My enjoyer; *he nayana-abhirāma*—O most beautiful to My eyes; *hā hā*—alas; *kadā*—when; *nu*—certainly; *bhavitā asi*—will You be; *padam*—the dwelling place; *dṛśoḥ me*—of My vision.

TRANSLATION

“ 'O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?' "

PURPORT

This is text 40 of *Kṛṣṇa-karṇāmṛta*.

madhya.2.66

> *unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,*
> *bhāvāveśe uṭhe praṇaya māna*
> *solluṇṭha-vacana-rīti, māna, garva, vyāja-stuti,*
> *kabhu nindā, kabhu vā sammāna*

SYNONYMS

unmādera lakṣaṇa—the symptoms of madness; *karāya*—causes; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraṇa*—impetus; *bhāva-āveśe*—in an ecstatic condition; *uṭhe*—awakens; *praṇaya*—love; *māna*—disdain; *solluṇṭha-vacana*—of disrespect by sweet words; *rīti*—the way; *māna*—honor; *garva*—pride; *vyāja-stuti*—indirect prayer; *kabhu*—sometimes; *nindā*—blasphemy; *kabhu*—sometimes; *vā*—or; *sammāna*—honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

PURPORT

The word *unmāda* is explained in the *Bhakti-rasāmṛta-sindhu* as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of *unmāda* are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word *praṇaya* is explained thus: When there is a possibility to receive direct honor but it is avoided, that love is called *praṇaya*. Śrīla Rūpa Gosvāmī, in his *Ujjvala-nīlamaṇi,* explains the word *māna* thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, *māna* is experienced.

madhya.2.67

> *tumi deva—krīḍā-rata, bhuvanera nārī yata,*
> *tāhe kara abhīṣṭa krīḍana*
> *tumi mora dayita, mote vaise tomāra cita,*
> *mora bhāgye kaile āgamana*

SYNONYMS

tumi—You; *deva*—the Supreme Lord; *krīḍā-rata*—engaged in Your pastimes; *bhuvanera*—of all the universes; *nārī*—women; *yata*—all; *tāhe*—in those pastimes; *kara*—You do; *abhīṣṭa*—desired; *krīḍana*—acting; *tumi*—You; *mora*—My; *dayita*—merciful; *mote*—to Me;

vaise—rest; *tomāra*—Your; *cita*—mind; *mora*—My; *bhāgye*—by fortune; *kaile*—You have made; *āgamana*—appearance.

TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

madhya.2.68

> *bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,*
> *tāhāṅ kara saba samādhāna*
> *tumi kṛṣṇa—citta-hara, aiche kona pāmara,*
> *tomāre vā kebā kare māna*

SYNONYMS

bhuvanera—of all the universe; *nārī-gaṇa*—women; *sabā'*—all; *kara*—You do; *ākarṣaṇa*—attraction; *tāhāṅ*—there; *kara*—You made; *saba*—all; *samādhāna*—adjustment; *tumi*—You; *kṛṣṇa*—Lord Kṛṣṇa; *citta-hara*—the enchanter of the mind; *aiche*—in that way; *kona*—some; *pāmara*—debauchee; *tomāre*—You; *vā*—or; *kebā*—who; *kare*—does; *māna*—honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

madhya.2.69

> *tomāra capala-mati, ekatra nā haya sthiti,*
> *tā'te tomāra nāhi kichu doṣa*
> *tumi ta' karuṇā-sindhu, āmāra parāṇa-bandhu,*
> *tomāya nāhi mora kabhu roṣa*

SYNONYMS

tomāra—Your; *capala-mati*—restless mind; *ekatra*—in one place; *nā*—never; *haya*—is; *sthiti*—established; *tā'te*—in that; *tomāra*—Your; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tumi*—You are; *ta'*—certainly; *karuṇā-sindhu*—the ocean of mercy; *āmāra*—My; *parāṇa-bandhu*—friend of the heart; *tomāya*—toward You; *nāhi*—there is not; *mora*—My; *kabhu*—any time; *roṣa*—anger.

TRANSLATION

"My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of

My heart. Therefore I have no reason to be angry with You.

madhya.2.70

> *tumi nātha—vraja-prāṇa, vrajera kara paritrāṇa,*
> *bahu kārye nāhi avakāśa*
> *tumi āmāra ramaṇa, sukha dite āgamana,*
> *e tomāra vaidagdhya-vilāsa*

SYNONYMS

tumi—You; *nātha*—the master; *vraja-prāṇa*—the life of Vrajabhūmi (Vṛndāvana); *vrajera*—of Vraja; *kara*—do; *paritrāṇa*—deliverance; *bahu*—many; *kārye*—in activities; *nāhi*—there is not; *avakāśa*—rest; *tumi*—You; *āmāra*—My; *ramaṇa*—enjoyer; *sukha*—happiness; *dite*—to give; *āgamana*—appearing; *e*—this; *tomāra*—Your; *vaidagdhya-vilāsa*—activities of expert transactions.

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vṛndāvana. Kindly arrange for the deliverance of Vṛndāvana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word *vaidagdhya* means that one must be very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

madhya.2.71

> *mora vākya nindā māni, kṛṣṇa chāḍi' gelā jāni,*
> *śuna, mora e stuti-vacana*
> *nayanera abhirāma, tumi mora dhana-prāṇa,*
> *hā-hā punaḥ deha daraśana*

SYNONYMS

mora—My; *vākya*—words; *nindā*—blasphemy; *māni*—accepting; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi'*—giving up; *gelā*—went away; *jāni*—I know; *śuna*—hear; *mora*—My; *e*—this; *stuti-vacana*—words of praise; *nayanera*—of the eyes; *abhirāma*—the satisfaction; *tumi*—You are; *mora*—My; *dhana-prāṇa*—wealth and life; *hā-hā*—alas; *punaḥ*—again; *deha*—give Me; *daraśana*—audience.

TRANSLATION

"Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again."

madhya.2.72

> *stambha, kampa, prasveda, vaivarṇya, aśru, svara-bheda,*
> *deha haila pulake vyāpita*
> *hāse, kānde, nāce, gāya, uṭhi' iti uti dhāya,*
> *kṣaṇe bhūme paḍiyā mūrcchita*

SYNONYMS

stambha—being stunned; *kampa*—trembling; *prasveda*—perspiration; *vaivarṇya*—fading away of the color; *aśru*—tears; *svara-bheda*—choking of the voice; *deha*—body; *haila*—was; *pulake*—in joy; *vyāpita*—pervaded; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *uṭhi'*—getting up; *iti uti*—here and there; *dhāya*—runs; *kṣaṇe*—sometimes; *bhūme*—on the ground; *paḍiyā*—falling down; *mūrcchita*—unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping and choking. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up

and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In the *Bhakti-rasāmṛta-sindhu,* eight kinds of transcendental change taking place in the body are described. *Stambha,* being stunned, refers to the mind's becoming transcendentally absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition the power of speech is lost, and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. *Kampa,* trembling of the body, is mentioned in the *Bhakti-rasāmṛta-sindhu* as a result of a special kind of fear, anger and joy. This is called *vepathu,* or *kampa*. When the body begins to perspire because of joy, fear and anger combined, this is called *sveda*. *Vaivarṇya* is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. *Aśru* is explained in the *Bhakti-rasāmṛta-sindhu* as a combination of joy, anger and moroseness

that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of *aśru*. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called *gadgada*. Śrī Caitanya Mahāprabhu refers to *gadgada-ruddhayā girā,* or "a faltering voice." In the *Bhakti-rasāmṛta-sindhu, pulaka* is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called *pulaka*.

madhya.2.73

> *mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,*
> *kahe—ei āilā mahāśaya*
> *kṛṣṇera mādhurī-guṇe, nānā bhrama haya mane,*
> *śloka paḍi' karaye niścaya*

SYNONYMS

mūrcchāya—in the swoon; *haila*—there was; *sākṣātkāra*—direct meeting; *uṭhi'*—getting up; *kare*—does; *hu-huṅ-kāra*—tumultuous sound; *kahe*—says; *ei*—thus; *āilā*—He has come; *mahā-āśaya*—the great personality; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurī*—sweetness; *guṇe*—by qualities; *nānā*—various; *bhrama*—mistakes; *haya*—are;

mane—in the mind; *śloka*—the verse; *paḍi'*—reciting; *karaye*—does; *niścaya*—ascertainment.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Kṛṣṇa, the great personality, is present." In this way, because of Kṛṣṇa's sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Kṛṣṇa.

madhya.2.74

> *māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu*
> *mādhuryam eva nu mano-nayanāmṛtaṁ nu*
> *veṇī-mṛjo nu mama jīvita-vallabho nu*
> *kṛṣṇo 'yam abhyudayate mama locanāya*

SYNONYMS

māraḥ—Cupid; *svayam*—personally; *nu*—whether; *madhura*—sweet; *dyuti*—of effulgence; *maṇḍalam*—encirclement; *nu*—whether; *mādhuryam*—sweetness; *eva*—even; *nu*—certainly; *manaḥ-nayana-amṛtam*—nectar for the mind and eyes; *nu*—whether; *veṇī-mṛjaḥ*—loosening of the hair; *nu*—whether; *mama*—

My; *jīvita-vallabhaḥ*—the pleasure of the life and soul; *nu*—whether; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ayam*—this; *abhyudayate*—manifests; *mama*—My; *locanāya*—for the eyes.

TRANSLATION

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs, " 'My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?' "

PURPORT

This is another verse from the *Kṛṣṇa-karṇāmṛta* (68).

madhya.2.75

> *kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,*
> *ki mādhurya svayaṁ mūrtimanta*
> *kibā mano-netrotsava, kibā prāṇa-vallabha,*
> *satya kṛṣṇa āilā netrānanda*

SYNONYMS

kibā—whether; *ei*—this; *sākṣāt*—directly; *kāma*—Cupid; *dyuti-bimba*—reflection of the effulgence; *mūrtimān*—personified; *ki*—whether; *mādhurya*—sweetness; *svayam*—personally; *mūrtimanta*

—personified; *kibā*—whether; *manaḥ-netra-utsava*—festival of the mind and eyes; *kibā*—whether; *prāṇa-vallabha*—My life and soul; *satya*—truly; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come; *netra-ānanda*—the pleasure of My eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu then would begin to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes ?"

madhya.2.76

> *guru—nānā bhāva-gaṇa, śiṣya—prabhura tanu-mana,*
> *nānā rīte satata nācāya*
> *nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,*
> *ei nṛtye prabhura kāla yāya*

SYNONYMS

guru—the teacher; *nānā*—various; *bhāva-gaṇa*—ecstasies; *śiṣya*—disciples; *prabhura*—of Lord Caitanya; *tanu-mana*—body and mind; *nānā*—various; *rīte*—in ways; *satata*—always; *nācāya*—causes to dance; *nirveda*—despondency; *viṣāda*—moroseness; *dainya*—humility; *cāpalya*—restlessness; *harṣa*—joy; *dhairya*—

endurance; *manyu*—anger; *ei*—this; *nṛtye*—in dancing; *prabhura*—of the Lord; *kāla*—time; *yāya*—passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu-including despondency, moroseness, humility, restlessness, joy, endurance and anger-all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

madhya.2.77

> *caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,*
> *karṇāmṛta, śrī-gīta-govinda*
> *svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,*
> *gāya, śune—parama ānanda*

SYNONYMS

caṇḍīdāsa—the poet Caṇḍīdāsa; *vidyāpati*—the poet Vidyāpati; *rāyera*—of the poet Rāya Rāmānanda; *nāṭaka*—the *Jagannātha-vallabha-nāṭaka*; *gīti*—songs; *karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Ṭhākura; *śrī-gīta-govinda*—the *Gīta-govinda,* by Jayadeva Gosvāmī; *svarūpa*—Svarūpa Dāmodara; *rāmānanda-sane*—with Rāya Rāmānanda; *mahāprabhu*—Lord Caitanya

Mahāprabhu; *rātri-dine*—day and night; *gāya*—sings; *śune*—hears; *parama ānanda*—with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

madhya.2.78

> *purīra vātsalya mukhya, rāmānandera śuddha-sakhya,*
> *govindādyera śuddha-dāsya-rasa*
> *gadādhara, jagadānanda, svarūpera mukhya rasānanda,*
> *ei cāri bhāve prabhu vaśa*

SYNONYMS

purīra—of Paramānanda Purī; *vātsalya*—paternal affection; *mukhya*—chiefly; *rāmānandera*—of Rāya Rāmānanda; *śuddha-sakhya*—pure fraternity; *govinda-ādyera*—of Govinda and others; *śuddha-dāsya-rasa*—the pure and unalloyed mellow of service; *gadādhara*—Gadādhara Paṇḍita; *jagadānanda*—Jagadānanda

Paṇḍita; *svarūpera*—of Svarūpa Dāmodara; *mukhya*—chiefly; *rasa-ānanda*—tasting the pleasure of conjugal love; *ei*—these; *cāri*—in four; *bhāve*—ecstatic conditions; *prabhu*—the Lord; *vaśa*—became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection from Paramānanda Purī, friendly affection with Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhādevī, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī

Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

madhya.2.79

> *līlāśuka—martya-jana, tāṅra haya bhāvodgama,*
> *īśvare se—ki ihā vismaya*
> *tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,*
> *tāte haya sarva-bhāvodaya*

SYNONYMS

līlā-śuka—Bilvamaṅgala Ṭhākura; *martya-jana*—a person of this world; *tāṅra*—of him; *haya*—there is; *bhāva-udgama*—manifestation of different ecstasies; *īśvare*—in the Supreme Lord; *se*—that; *ki*—what; *ihā*—here; *vismaya*—astonishing; *tāhe*—in that; *mukhya*—chief; *rasa-āśraya*—mellows,; *ha-iyāchena*—has become; *mahā-āśaya*—the great personality Śrī Caitanya Mahāprabhu; *tāte*—therefore; *haya*—there is; *sarva-bhāva-udaya*—a manifestation of all ecstasies.

TRANSLATION

Līlāśuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme

Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a South Indian, a *brāhmaṇa,* and his former name was Śilhaṇa Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote a book named *Śānti-śataka,* and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform he wrote a book named *Kṛṣṇa-karṇāmṛta,* which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Līlāśuka.

madhya.2.80

> *pūrve vraja-vilāse, yei tina abhilāṣe,*
> *yatneha āsvāda nā haila*
> *śrī-rādhāra bhāva-sāra, āpane kari' aṅgīkāra,*
> *sei tina vastu āsvādila*

SYNONYMS

pūrve—formerly; *vraja-vilāse*—in the pastimes of Vṛndāvana; *yei tina*—those three; *abhilāṣe*—in desires; *yatneha*—by great endeavor; *āsvāda*—taste; *nā haila*—there was not; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva-sāra*—the essence of the ecstasy; *āpane*—personally; *kari'*—making; *aṅgīkāra*—acceptance; *sei*—those; *tina vastu*—three subjects; *āsvādila*—tasted.

TRANSLATION

During His previous pastimes in Vṛndāvana, Lord Kṛṣṇa desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Śrīmatī Rādhārāṇī. Therefore, in order to taste them, Śrī Kṛṣṇa accepted the position of Śrīmatī Rādhārāṇī in the form of Śrī Caitanya Mahāprabhu.

madhya.2.81

> *āpane kari' āsvādane, śikhāila bhakta-gaṇe,*
> *prema-cintāmaṇira prabhu dhanī*
> *nāhi jāne sthānāsthāna, yāre tāre kaila dāna,*
> *mahāprabhu—dātā-śiromaṇi*

SYNONYMS

āpane—personally; *kari'*—doing; *āsvādane*—tasting; *śikhāila*—He taught; *bhakta-gaṇe*—to His direct disciples; *prema-cintāmaṇira*—of the touchstone of love of Godhead; *prabhu*—the Lord; *dhanī*—capitalist; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—the proper place or improper place; *yāre*—to whomever; *tāre*—to him; *kaila*—made; *dāna*—charity; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dātā-śiromaṇi*—the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahāprabhu taught His direct disciples the process. Śrī Caitanya Mahāprabhu is the most munificent incarnation of the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Śrī Caitanya Mahāprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa

consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord- Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

madhya.2.82

> *ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,*
> *hena dhana vilāila saṁsāre*
> *aiche dayālu avatāra, aiche dātā nāhi āra,*
> *guṇa keha nāre varṇibāre*

SYNONYMS

ei—this; *gupta*—confidential; *bhāva-sindhu*—ocean of ecstasies; *brahmā*—Lord Brahmā; *nā*—does not; *pāya*—get; *eka*—one; *bindu*—drop; *hena*—such; *dhana*—wealth; *vilāila*—distributed; *saṁsāre*—all over the world; *aiche*—such; *dayālu*—merciful; *avatāra*—incarnation; *aiche*—such; *dātā*—charitable donor; *nāhi*—there is not; *āra*—anyone else; *guṇa*—this quality; *keha*—anyone; *nāre*—not able; *varṇibāre*—to describe.

TRANSLATION

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has

distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?

madhya.2.83

> *kahibāra kathā nahe, kahile keha nā bujhaye,*
> *aiche citra caitanyera raṅga*
> *sei se bujhite pāre, caitanyera kṛpā yāṅre,*
> *haya tāṅra dāsānudāsa-saṅga*

SYNONYMS

kahibāra kathā nahe—not a subject matter to describe freely; *kahile*—if spoken; *keha*—someone; *nā bujhaye*—not understands; *aiche*—in that way; *citra*—wonderful; *caitanyera*—of Śrī Caitanya Mahāprabhu; *raṅga*—pastimes; *sei se*—whoever; *bujhite*—to understand; *pāre*—is able; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *yāṅre*—unto whom; *haya*—becomes; *tāṅra*—His; *dāsa-anudāsa-saṅga*—association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya

Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the *sahajiyā, bāula* and other *sampradāyas*. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities.

madhya.2.84

> *caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,*
> *teṅho thuilā raghunāthera kaṇṭhe*
> *tāhāṅ kichu ye śuniluṅ, tāhā ihāṅ vistāriluṅ,*
> *bhakta-gaṇe diluṅ ei bheṭe*

SYNONYMS

caitanya-līlā—the pastimes of Lord Caitanya; *ratna-sāra*—the topmost jewel; *svarūpera*—of Svarūpa Dāmodara; *bhāṇḍāra*—of the storehouse; *teṅho*—he; *thuilā*—kept; *raghunāthera kaṇṭhe*—in the throat of Raghunātha dāsa Gosvāmī; *tāhāṅ*—there; *kichu ye*—whatever little; *śuniluṅ*—I have heard; *tāhā*—that only; *ihāṅ*—in this

book; *vistāriluṅ*—I have described; *bhakta-gaṇe*—to the pure devotees; *diluṅ*—I gave; *ei*—this; *bheṭe*—presentation.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarūpa Dāmodara and repeated to Raghunātha dāsa Gosvāmī, who memorized them. Whatever Kṛṣṇadāsa Kavirāja Gosvāmī heard is recorded in *Śrī Caitanya-caritāmṛta*. This is called the *paramparā* system, from Śrī Caitanya Mahāprabhu to Svarūpa Dāmodara to Raghunātha dāsa Gosvāmī to Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī has distributed this information in his book *Caitanya-caritāmṛta*. In other words, *Caitanya-caritāmṛta* is the essence of the instruction given through the *paramparā* system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

madhya.2.85

> *yadi keha hena kaya, grantha kaila śloka-maya,*
> *itara jane nāribe bujhite*
> *prabhura yei ācaraṇa, sei kari varṇana,*
> *sarva-citta nāri ārādhite*

SYNONYMS

yadi—if; *keha*—someone; *hena*—thus; *kaya*—says; *grantha*—this book; *kaila*—is made; *śloka-maya*—with various Sanskrit verses; *itara*—ordinary; *jane*—persons; *nāribe bujhite*—will not be able to understand; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yei*—whatever; *ācaraṇa*—activities; *sei*—that; *kari*—I do; *varṇana*—description; *sarva-citta*—all hearts; *nāri*—I am unable; *ārādhite*—to please.

TRANSLATION

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

PURPORT

Śrīla Kavirāja Gosvāmī and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy

the previous *ācāryas* and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Śrī Caitanya Mahāprabhu's pastimes recorded in *Caitanya-caritāmṛta* are studied in universities and scholastic circles from a literary and historical point of view, but actually *Caitanya-caritāmṛta* is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

madhya.2.86

> *nāhi kāhāṅ savirodha, nāhi kāhāṅ anurodha,*
> *sahaja vastu kari vivaraṇa*
> *yadi haya rāgoddeśa, tāhāṅ haye āveśa,*
> *sahaja vastu nā yāya likhana*

SYNONYMS

nāhi—there is not; *kāhāṅ*—anywhere; *sa-virodha*—opposing element; *nāhi*—there is not; *kāhāṅ*—anywhere; *anurodha*—acceptance of someone's opinion; *sahaja*—simple; *vastu*—substance; *kari*—I do; *vivaraṇa*—description; *yadi*—if; *haya*—there is; *rāga-uddeśa*—someone's attraction or obstruction; *tāhāṅ*—there; *haye*—becoming; *āveśa*—involved; *sahaja*—simple; *vastu*—substance; *nā yāya*—is not possible; *likhana*—the writing.

TRANSLATION

In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the *Caitanya-caritāmṛta*. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse

spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

madhya.2.87

> *yebā nāhi bujhe keha, śunite śunite seha,*
> *ki adbhuta caitanya-carita*
> *kṛṣṇe upajibe prīti, jānibe rasera rīti,*
> *śunilei baḍa haya hita*

SYNONYMS

yebā—whoever; *nāhi*—does not; *bujhe*—understand; *keha*—someone; *śunite śunite*—hearing and hearing; *seha*—he; *ki*—what; *adbhuta*—wonderful; *caitanya-carita*—pastimes of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇe*—unto Kṛṣṇa; *upajibe*—will develop; *prīti*—love; *jānibe*—he will understand; *rasera*—of transcendental mellows; *rīti*—the ways; *śunilei*—simply by hearing; *baḍa*—great; *haya*—there is; *hita*—benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to

continue to hear over and over again in order to greatly benefit.

madhya.2.88

> *bhāgavata—śloka-maya, ṭīkā tāra saṁskṛta haya,*
> *tabu kaiche bujhe tri-bhuvana*
> *ihāṅ śloka dui cāri, tāra vyākhyā bhāṣā kari,*
> *kene nā bujhibe sarva-jana*

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam*; *śloka-maya*—full of Sanskrit verses; *ṭīkā*—commentaries; *tāra*—of that; *saṁskṛta*—Sanskrit language; *haya*—there are; *tabu*—still; *kaiche*—how; *bujhe*—understands; *tri-bhuvana*—the whole world; *ihāṅ*—in this; *śloka*—verses; *dui cāri*—a few; *tāra*—of them; *vyākhyā*—explanation; *bhāṣā*—in simple language; *kari*—I do; *kene*—why; *nā*—not; *bujhibe*—will understand; *sarva-jana*—all people.

TRANSLATION

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not

understand the Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

madhya.2.89

> *śeṣa-līlāra sūtra-gaṇa, kailuṅ kichu vivaraṇa,*
> *ihāṅ vistārite citta haya*
> *thāke yadi āyuḥ-śeṣa, vistāriba līlā-śeṣa,*
> *yadi mahāprabhura kṛpā haya*

SYNONYMS

śeṣa-līlāra—of the pastimes at the end; *sūtra-gaṇa*—the synopsis; *kailuṅ*—I have done; *kichu*—some; *vivaraṇa*—description; *ihāṅ*—here; *vistārite*—to expand more and more; *citta haya*—there is a desire; *thāke*—remains; *yadi*—if; *āyuḥ-śeṣa*—the end of life; *vistāriba*—I shall describe; *līlā*—pastimes; *śeṣa*—at the end; *yadi*—if; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haya*—there is.

TRANSLATION

I have already given a synopsis of all the facts and figures of Lord Śrī Caitanya Mahāprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough

to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

madhya.2.90

> *āmi vṛddha jarātura, likhite kāṅpaye kara,*
> *mane kichu smaraṇa nā haya*
> *nā dekhiye nayane, nā śuniye śravaṇe,*
> *tabu likhi'—e baḍa vismaya*

SYNONYMS

āmi—I; *vṛddha*—old man; *jarā-ātura*—disturbed by invalidity; *likhite*—to write; *kāṅpaye*—trembles; *kara*—the hand; *mane*—in the mind; *kichu*—any; *smaraṇa*—remembrance; *nā haya*—there is not; *nā dekhiye*—I cannot see; *nayane*—by the eyes; *nā śuniye*—I cannot hear; *śravaṇe*—with the ears; *tabu*—still; *likhi'*—writing; *e*—this; *baḍa vismaya*—a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

madhya.2.91

> *ei antya-līlā-sāra, sūtra-madhye vistāra,*
> *kari' kichu kariluṅ varṇana*
> *ihā-madhye mari yabe, varṇite nā pāri tabe,*
> *ei līlā bhakta-gaṇa-dhana*

SYNONYMS

ei antya-līlā-sāra—the essence of the *antya-līlā* (Lord Caitanya's pastimes at the end); *sūtra-madhye*—in the form of a synopsis; *vistāra*—expansion; *kari'*—doing; *kichu*—something; *kariluṅ varṇana*—have described; *ihā-madhye*—in the meantime; *mari*—I die; *yabe*—when; *varṇite*—to describe; *nā pāri*—not able; *tabe*—then; *ei līlā*—these pastimes; *bhakta-gaṇa-dhana*—the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

madhya.2.92

> *saṅkṣepe ei sūtra kaila, yei ihāṅ nā likhila,*
> *āge tāhā kariba vistāra*
> *yadi tata dina jiye, mahāprabhura kṛpā haye,*
> *icchā bhari' kariba vicāra*

SYNONYMS

saṅkṣepe—in brief; *ei sūtra*—these notes; *kaila*—I have made; *yei*—whatever; *ihāṅ*—in this; *nā likhila*—I could not write; *āge*—in the future; *tāhā*—that; *kariba*—I shall make; *vistāra*—expansion; *yadi*—if; *tata*—so many; *dina*—days; *jiye*—I live; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *haye*—there is; *icchā bhari'*—satisfying the desire; *kariba*—I shall do; *vicāra*—consideration.

TRANSLATION

In this chapter I have briefly described the antya-līlā. Whatever I have not described I shall describe extensively in the future. If by Śrī Caitanya Mahāprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

madhya.2.93

> *choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,*
> *sabe more karaha santoṣa*
> *svarūpa-gosāñira mata, rūpa-raghunātha jāne yata,*
> *tāi likhi' nāhi mora doṣa*

SYNONYMS

choṭa—small; *baḍa*—great; *bhakta-gaṇa*—devotees; *vandoṅ*—I worship; *sabāra*—all of them; *śrī-caraṇa*—the lotus feet; *sabe*—all of you; *more*—unto me; *karaha*—please do; *santoṣa*—satisfaction; *svarūpa-gosāñira mata*—the view of Svarūpa Dāmodara Gosvāmī; *rūpa-raghunātha*—Rūpa and Raghunātha; *jāne*—know; *yata*—all; *tāi*—that; *likhi'*—writing; *nāhi*—there is not; *mora*—my; *doṣa*—fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

PURPORT

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are three kinds of devotees, known as *bhajana-vijña* (experts in devotional service), *bhajana-śīla* (devotees engaged in devotional service), and *kṛṣṇa-nāme dīkṣita kṛṣṇa-nāma-kārī* (initiated devotees engaged in chanting). The author of *Śrī Caitanya-caritāmṛta* begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees—the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some *smārta-brāhmaṇa*-let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous *ācāryas* like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them."

madhya.2.94

> *śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,*
> *śire dhari sabāra caraṇa*
> *svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,*
> *dhūli karoṅ mastake bhūṣaṇa*

SYNONYMS

śrī-caitanya—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda Prabhu; *advaita-ādi bhakta-vṛnda*—as well as personalities like Advaita Ācārya and all the devotees; *śire*—on my head; *dhari*—taking; *sabāra*—of all; *caraṇa*—the lotus feet; *svarūpa*—Śrīla Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Śrīla Sanātana Gosvāmī; *raghunāthera*—of Śrīla Raghunātha Gosvāmī; *śrī-caraṇa*—the lotus feet; *dhūli*—dust; *karoṅ*—I do; *mastake*—on my head; *bhūṣaṇa*—decoration.

TRANSLATION

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

madhya.2.95

> *pāñā yāṅra ājñā-dhana, vrajera vaiṣṇava-gaṇa,*
> *vandoṅ tāṅra mukhya haridāsa*
> *caitanya-vilāsa-sindhu-kallolera eka bindu,*
> *tāra kaṇā kahe kṛṣṇadāsa*

SYNONYMS

pāñā—getting; *yāṅra*—whose; *ājñā-dhana*—order; *vrajera*—of Vṛndāvana; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *vandoṅ*—I worship; *tāṅra*—of them; *mukhya*—the chief; *haridāsa*—Haridāsa; *caitanya-vilāsa-sindhu*—of the ocean of the pastimes of Lord Caitanya; *kallolera eka bindu*—one drop of one wave; *tāra*—of it; *kaṇā*—a particle only; *kahe*—describes; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.***

Chapter 3

madhya.3.1

nyāsaṁ vidhāyotpraṇayo 'tha gauro
vṛndāvanaṁ gantu-manā bhramād yaḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha taṁ nato 'smi

SYNONYMS

nyāsam—the regular ritualistic ceremonies of the *sannyāsa* order; *vidhāya*—after accepting; *utpraṇayaḥ*—arousal of intense love for Kṛṣṇa; *atha*—thus; *gauraḥ*—Śrī Caitanya Mahāprabhu; *vṛndāvanam*—to Vṛndāvana; *gantu-manāḥ*—thinking of going; *bhramāt*—apparently by mistake; *yaḥ*—who; *rāḍhe*—in the tract of land known as Rāḍha; *bhraman*—wandering; *śānti-purīm*—to Śāntipura; *ayitvā*—going; *lalāsa*—enjoyed; *bhaktaiḥ*—with the devotees; *iha*—here; *tam*—unto Him; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake

He wandered in the Rāḍha-deśa. Later He arrived at Śāntipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

madhya.3.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

madhya.3.3

> *cabbiśa vatsara-śeṣa yei māgha-māsa*
> *tāra śukla-pakṣe prabhu karilā sannyāsa*

SYNONYMS

cabbiśa—twenty-fourth; *vatsara*—of the year; *śeṣa*—at the end; *yei*—that; *māgha-māsa*—the month of Māgha (January and February); *tāra*—of that; *śukla-pakṣe*—in the waxing period of the moon; *prabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the *sannyāsa* order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

madhya.3.4

> *sannyāsa kari' premāveśe calilā vṛndāvana*
> *rāḍha-deśe tina dina karilā bhramaṇa*

SYNONYMS

sannyāsakari'—after accepting the *sannyāsa* order; *prema-āveśe*—in intense love for Kṛṣṇa; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana-dhāma; *rāḍha-deśe*—in the tract of land known as

Rāḍha; *tina dina*—continuously for three days; *karilā*—did; *bhramaṇa*—wandering.

TRANSLATION

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rāḍha-deśa.

PURPORT

The word Rāḍha-deśa comes from the word *rāṣṭra,* or "state." From *rāṣṭra* the perverted word *rāḍha* has come. The part of Bengal on the western side of the Ganges is known as Rāḍha-deśa. Another name is Pauṇḍra-deśa or Peṅḍo-deśa. The word *peṅḍo* is a perverted form of the word *pengo*. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

madhya.3.5

> *ei śloka paḍi' prabhu bhāvera āveśe*
> *bhramite pavitra kaila saba rāḍha-deśe*

SYNONYMS

eiśloka—this verse; *paḍi'*—reciting; *prabhu*—the Lord; *bhāvera*—of ecstasy; *āveśe*—in a condition; *bhramite*—wandering; *pavitra*—

purified; *kaila*—did; *saba rāḍha-deśe*—all of the tract of land known as Rāḍha-deśa.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

madhya.3.6

> *etāṁ sa āsthāya parātma-niṣṭhām*
> *adhyāsitāṁ pūrvatamair mahadbhiḥ*
> *ahaṁ tariṣyāmi duranta-pāraṁ*
> *tamo mukundāṅghri-niṣevayaiva*

SYNONYMS

etām—this; *saḥ*—such; *āsthāya*—being completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsitām*—worshiped; *pūrva-tamaiḥ*—by previous; *mahadbhiḥ*—*ācāryas*; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-aṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by worship; *eva*—certainly.

TRANSLATION

"[As a brāhmaṇa from Avantī-deśa said:] 'I shall cross over the insurmountable ocean of nescience by being

firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."

PURPORT

In connection with this verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.23.57), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsī*. It is not simply a matter of changing dress. In *Bhagavad-gītā* (Bg. 6.1) it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī ca yogī ca:* one who works devotedly for the satisfaction of Kṛṣṇa is a *sannyāsī*. The dress is not *sannyāsa,* but the attitude of service to Kṛṣṇa is.

The word *parātma-niṣṭhā* means being a devotee of Lord Kṛṣṇa. *Parātmā,* the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually *sannyāsīs*. As a matter of formality, the devotee accepts the *sannyāsa* dress as previous *ācāryas* did. He also accepts the three *daṇḍas*. Later Viṣṇusvāmī considered that accepting the dress of a *tridaṇḍī* was *parātma-niṣṭhā*. Therefore sincere

devotees add another *daṇḍa,* the *jīva-daṇḍa,* to the three existing *daṇḍas*. The Vaiṣṇava *sannyāsī* is known as a *tridaṇḍi-sannyāsī*. The Māyāvādī *sannyāsī* accepts only one *daṇḍa,* not understanding the purpose of *tri-daṇḍa*. Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā* (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī *sampradāya* follow the path of Śaṅkarācārya and accept the ten names of *sannyāsa*. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of *sannyāsa* (namely *eka-daṇḍa*), He still recited a verse from *Śrīmad-Bhāgavatam* about the *tridaṇḍa-sannyāsa* accepted by the *brāhmaṇa* of Avantīpura. Indirectly He declared that within that *eka-daṇḍa,* one *daṇḍa,* four *daṇḍas* existed as one. Accepting *ekadaṇḍa-sannyāsa* without *parātma-niṣṭhā* (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tri-daṇḍa*. These four *daṇḍas,* bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍi-sannyāsīs* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī *sannyāsīs,* not knowing that Śrī Caitanya Mahāprabhu was a *tridaṇḍī,* think of Caitanya Mahāprabhu as an *ekadaṇḍi-sannyāsī*. This is due to their *vivarta,* bewilderment. In *Śrīmad-Bhāgavatam* there is no such thing as an *ekadaṇḍi-sannyāsī;* indeed, the *tridandi-*

sannyāsī is accepted as the symbolic representation of the *sannyāsa* order. By citing this verse from *Śrīmad-Bhāgavatam,* Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Śrīmad-Bhāgavatam*. The Māyāvādī *sannyāsīs,* who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaṇḍi-sannyāsīs* of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of *tridaṇḍa-sannyāsa,* and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The *ācāryas* who advocate the *daiva-varṇāśrama* (the social order of *cātur-varṇyam* mentioned in the *Bhagavad-gītā*) do not accept the proposition of *āsura-varṇāśrama,* which maintains that the social order of *varṇa* is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted *tridaṇḍa-sannyāsa* and also accepted Mādhava Upādhyāya as his *tridaṇḍi-sannyāsī* disciple. It is said that from this Mādhavācārya the *sampradāya* known in western India as the Vallabhācārya *sampradāya* has begun. Śrīla Gopāla Bhaṭṭa Bose, who is known as a *smṛty-ācārya* in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the

tridaṇḍa-sannyāsa order from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of *tridaṇḍa-sannyāsa* is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* advocates that one should accept the *tridaṇḍa-sannyāsa* order by controlling the six forces:

> *vāco vegaṁ manasaḥ krodha-vegaṁ*
> *jihvā-vegam udaropastha-vegam*
> *etān vegān yo viṣaheta dhīraḥ*
> *sarvām apīmāṁ pṛthivīṁ sa śiṣyāt*

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmī* and is competent to accept disciples all over the world." The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa,* and for this they cannot be blamed. Śrī Caitanya Mahāprabhu accepted Śrīdhara Svāmī, who was a *tridaṇḍi-sannyāsī,* but the Māyāvādī *sannyāsīs,* not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda *ekadaṇḍa-sannyāsa* community. Actually this was not the case.

madhya.3.7

> *prabhu kahe—sādhu ei bhikṣura vacana*
> *mukunda sevana-vrata kaila nirdhāraṇa*

SYNONYMS

prabhukahe—the Lord said; *sādhu*—very much purified; *ei*—this; *bhikṣura*—of the mendicant; *vacana*—words; *mukunda*—Lord Kṛṣṇa; *sevana-vrata*—decision to serve; *kaila*—made; *nirdhāraṇa*—indication.

TRANSLATION

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

madhya.3.8

> *parātma-niṣṭhā-mātra veṣa-dhāraṇa*
> *mukunda-sevāya haya saṁsāra-tāraṇa*

SYNONYMS

para-ātma-niṣṭhā-mātra—only for the determination to serve Kṛṣṇa; *veṣa-dhāraṇa*—changing the dress; *mukunda-sevāya*—by serving Mukunda; *haya*—there is; *saṁsāra-tāraṇa*—liberation from this materiai bondage.

TRANSLATION

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order and recommended the determination of the Avantīpura *bhikṣu* to engage in the service of Mukunda. He accepted the *brāhmaṇa's* version due to his determination to serve Mukunda. The *sannyāsī* dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it-service to Mukunda. Such determination in any condition is *parātma-niṣṭhā*. That is required. The conclusion is that the *sannyāsa* order depends not on the dress but the determination to serve Mukunda.

madhya.3.9

> *sei veṣa kaila, ebe vṛndāvana giyā*
> *kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā*

SYNONYMS

sei—that; *veṣa*—dress; *kaila*—accepted; *ebe*—now; *vṛndāvana*—to Vṛndāvana-dhāma; *giyā*—going; *kṛṣṇa-niṣevaṇa*—service to the Lord; *kari*—I shall execute; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

madhya.3.10

> *eta bali' cale prabhu, premonmādera cihna*
> *dik-vidik-jñāna nāhi, kibā rātri-dina*

SYNONYMS

etabali'—saying this; *cale prabhu*—the Lord began to proceed; *prema-unmādera cihna*—the symptoms of ecstatic love; *dik-vidik-jñāna*—knowledge of the right direction or wrong direction; *nāhi*—there is not; *kibā*—whether; *rātri-dina*—night or day.

TRANSLATION

As Śrī Caitanya Mahāprabhu was enroute to Vṛndāvana, all the ecstatic symptoms became manifest,

and He did not know in which direction He was going, nor did He know whether it was day or night.

madhya.3.11

> *nityānanda, ācāryaratna, mukunda, tina jana*
> *prabhu-pāche-pāche tine karena gamana*

SYNONYMS

nityānanda—Nityānanda Prabhu; *ācāryaratna*—Candraśekhara; *mukunda*—and Mukunda; *tina jana*—three persons; *prabhu-pāche-pāche*—following the Lord; *tine*—all three of them; *karena gamana*—go.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

madhya.3.12

> *yei yei prabhu dekhe, sei sei loka*
> *premāveśe 'hari' bale, khaṇḍe duḥkha-śoka*

SYNONYMS

yeiyei—whoever; *prabhu*—the Lord; *dekhe*—sees; *sei sei loka*—those persons; *prema-āveśe*—in the ecstasy of love; *hari bale*—exclaim "Hari"; *khaṇḍe*—pass over; *duḥkha-śoka*—all kinds of material unhappiness and lamentation.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Rāḍha-deśa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

madhya.3.13

> *gopa-bālaka saba prabhuke dekhiyā*
> *'hari' 'hari' bali' ḍāke ucca kariyā*

SYNONYMS

gopa-bālaka saba—all the cowherd boys; *prabhuke dekhiyā*—seeing the Lord; *hari hari bali'*—vibrating the sounds "Hari Hari"; *ḍāke*—shout; *ucca kariyā*—loudly.

TRANSLATION

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

madhya.3.14

> *śuni' tā-sabāra nikaṭa gelā gaurahari*
> *'bala' 'bala' bale sabāra śire hasta dhari'*

SYNONYMS

śuni'—hearing; *tā-sabāra*—of all of them; *nikaṭa*—near; *gelā*—went; *gaurahari*—Śrī Caitanya Mahāprabhu; *bala bala*—go on speaking, go on speaking; *bale*—He said; *sabāra*—of all of them; *śire hasta dhari'*—keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

madhya.3.15

> *tā'-sabāra stuti kare,—tomarā bhāgyavān*
> *kṛtārtha karile more śunāñā hari-nāma*

SYNONYMS

tā'-sabāra—of all of them; *stuti kare*—Lord Caitanya Mahāprabhu praised the behavior; *tomarā*—you; *bhāgyavān*—fortunate; *kṛta-*

artha—successful; *karile*—you have made; *more*—to Me; *śunāñā*—by chanting; *hari-nāma*—the holy name of Lord Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

madhya.3.16

> *gupte tā-sabāke āni' ṭhākura nityānanda*
> *śikhāilā sabākāre kariyā prabandha*

SYNONYMS

gupte—in confidence; *tā-sabāke*—unto all the cowherd boys; *āni'*—taking them; *ṭhākura nityānanda*—Nityānanda Ṭhākura; *śikhāilā*—instructed; *sabākāre*—all of them; *kariyā prabandha*—by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityānanda Prabhu instructed them as follows.

madhya.3.17

> *vṛndāvana-patha prabhu puchena tomāre*
> *gaṅgā-tīra-patha tabe dekhāiha tāṅre*

SYNONYMS

vṛndāvana-patha—the path to Vṛndāvana; *prabhu*—the Lord; *puchena*—inquires; *tomāre*—from you; *gaṅgā-tīra-patha*—the path on the bank of the Ganges; *tabe*—at that time; *dekhāiha*—please show; *tāṅre*—Him.

TRANSLATION

"If Śrī Caitanya Mahāprabhu asks you about the path to Vṛndāvana, please show Him the path on the bank of the Ganges instead."

madhya.3.18-19

> *tabe prabhu puchilena,—'śuna, śiśu-gaṇa*
> *kaha dekhi, kon pathe yāba vṛndāvana'*

> *śiśu saba gaṅgā-tīra-patha dekhāila*
> *sei pathe āveśe prabhu gamana karila*

SYNONYMS

tabe—thereafter; *prabhu*—the Lord; *puchilena*—inquired; *śuna*—hear; *śiśu-gaṇa*—O boys; *kahadekhi*—please tell Me; *konpathe*—in which way; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana; *śiśu*—the boys; *saba*—all; *gaṅgā-tīra-patha*—the path on the bank of the Ganges; *dekhāila*—showed; *sei*—that; *pathe*—on the path; *āveśe*—in ecstasy; *prabhu*—the Lord; *gamanakarila*—went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahāprabhu about the path to Vṛndāvana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

madhya.3.20

> *ācāryaratnere kahe nityānanda-gosāñi*
> *śīghra yāha tumi advaita-ācāryera ṭhāñi*

SYNONYMS

ācāryaratnere—to Candraśekhara Ācārya; *kahe*—said; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *śīghra*—immediately; *yāha*—go; *tumi*—you; *advaita-ācāryera ṭhāñi*—to the place of Advaita Ācārya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

madhya.3.21

> *prabhu laye yāba āmi tāṅhāra mandire*
> *sāvadhāne rahena yena naukā lañā tīre*

SYNONYMS

prabhulaye—taking the Lord; *yāba*—shall go; *āmi*—I; *tāṅhāra*—of Him; *mandire*—to the house; *sāvadhāne*—very carefully; *rahena*—let Him stay; *yena*—there; *naukā*—boat; *lañā*—taking; *tīre*—on the bank.

TRANSLATION

Śrī Nityānanda Gosvāmī told him, "I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

madhya.3.22

> *tabe navadvīpe tumi kariha gamana*
> *śacī-saha lañā āisa saba bhakta-gaṇa*

SYNONYMS

tabe—thereafter; *navadvīpe*—to Navadvīpa; *tumi*—you; *kariha*—should do; *gamana*—going; *śacī-saha*—mother Śacī; *lañā*—taking along; *āisa*—come back; *saba bhakta-gaṇa*—all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya's house, and you should go to Navadvīpa and return with mother Śacī and all the other devotees."

madhya.3.23

> *tāṅre pāṭhāiyā nityānanda mahāśaya*
> *mahāprabhura āge āsi' dila paricaya*

SYNONYMS

tāṅre—him; *pāṭhāiyā*—sending; *nityānanda*—Lord Nityānanda; *mahā-āśaya*—the great personality; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *āsi'*—coming; *dila*—gave; *paricaya*—introduction.

TRANSLATION

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

madhya.3.24

> *prabhu kahe,—śrīpāda, tomāra kothāke gamana*
> *śrīpāda kahe, tomāra saṅge yāba vṛndāvana*

SYNONYMS

prabhukahe—the Lord inquired; *śrīpāda*—sir; *tomāra*—of You; *kothāke*—where; *gamana*—going; *śrīpāda kahe*—Nityānanda Prabhu replied; *tomāra*—You; *saṅge*—with; *yāba*—I shall go; *vṛndāvana*—toward Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

madhya.3.25

> *prabhu kahe,—kata dūre āche vṛndāvana*
> *teṅho kahena,—kara ei yamunā daraśana*

SYNONYMS

prabhukahe—the Lord replied; *kata dūre*—how far; *āche*—there is; *vṛndāvana*—Vṛndāvana-dhāma; *teṅho kahena*—He replied; *kara*—just do; *ei*—this; *yamunā*—Yamunā River; *daraśana*—seeing.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, "Just see! Here is the river Yamunā."

madhya.3.26

> *eta bali' ānila tāṅre gaṅgā-sannidhāne*
> *āveśe prabhura haila gaṅgāre yamunā-jñāne*

SYNONYMS

etabali'—saying this; *ānila*—He brought; *tāṅre*—Him; *gaṅgā-sannidhāne*—near the Ganges; *āveśe*—in ecstasy; *prabhura*—of the Lord; *haila*—there was; *gaṅgāre*—of the river Ganges; *yamunā-jñāne*—acceptance as the river Yamunā.

TRANSLATION

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamunā.

madhya.3.27

> *aho bhāgya, yamunāre pāiluṅ daraśana*
> *eta bali' yamunāra karena stavana*

SYNONYMS

ahobhāgya—oh, My great fortune; *yamunāre*—of the river Yamunā; *pāiluṅ*—I have gotten; *daraśana*—vision; *eta bali'*—after saying this; *yamunāra*—of the river Yamunā; *karena*—does; *stavana*—praising.

TRANSLATION

The Lord said, "Oh, what good fortune! Now I have seen the river Yamunā." Thus thinking the Ganges to be the river Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

madhya.3.28

> *cid-ānanda-bhānoḥ sadā nanda-sūnoḥ*
> *para-prema-pātrī drava-brahma-gātrī*
> *aghānāṁ lavitrī jagat-kṣema-dhātrī*
> *pavitrī-kriyān no vapur mitra-putrī*

SYNONYMS

cit-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the performer of everything auspicious for the world; *pavitrī-kriyāt*—kindly purify; *naḥ*—our; *vapuḥ*—existence; *mitra-putrī*—the daughter of the sun-god.

TRANSLATION

"O river Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the *Caitanya-candrodaya-nāṭaka* (5.35), by Kavi-karṇapura.

madhya.3.29

> *eta bali' namaskari' kaila gaṅgā-snāna*
> *eka kaupīna, nāhi dvitīya paridhāna*

SYNONYMS

etabali'—saying this; *namaskari'*—offering obeisances; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *eka kaupīna*—only one piece of underwear; *nāhi*—there was not; *dvitīya*—second; *paridhāna*—garment.

TRANSLATION

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

madhya.3.30

> *hena kāle ācārya-gosāñi naukāte caḍiñā*
> *āila nūtana kaupīna-bahirvāsa lañā*

SYNONYMS

henakāle—at that time; *ācārya-gosāñi*—Advaita Ācārya Prabhu; *naukāte caḍiñā*—on board a boat; *āila*—reached there; *nūtana*—

new; *kaupīna*—underwear; *bahiḥ-vāsa*—outer garments; *lañā*—bringing.

TRANSLATION

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived on a boat, bringing with Him new underwear and external garments.

madhya.3.31

> *āge ācārya āsi' rahilā namaskāra kari'*
> *ācārya dekhi' bale prabhu mane saṁśaya kari'*

SYNONYMS

āge—in front; *ācārya*—Advaita Ācārya; *āsi'*—coming; *rahilā*—stood; *namaskāra kari'*—making obeisances; *ācārya dekhi'*—seeing Advaita Ācārya; *bale*—says; *prabhu*—the Lord; *mane*—within His mind; *saṁśaya kari'*—doubting.

TRANSLATION

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

madhya.3.32

> *tumi ta' ācārya-gosāñi, ethā kene āilā*
> *āmi vṛndāvane, tumi ke-mate jānilā*

SYNONYMS

tumi—You are; *ta'*—certainly; *ācārya-gosāñi*—Advaita Ācārya; *ethā*—here; *kene*—why; *āilā*—You have come; *āmi*—I; *vṛndāvane*—in Vṛndāvana; *tumi*—You; *ke-mate*—how; *jānilā*—knew.

TRANSLATION

Still in His ecstasy, the Lord asked Advaita Ācārya, "Why did You come here? How did You know that I was in Vṛndāvana?"

madhya.3.33

> *ācārya kahe—tumi yāhāṅ, sei vṛndāvana*
> *mora bhāgye gaṅgā-tīre tomāra āgamana*

SYNONYMS

ācāryakahe—Ācārya replied; *tumi yāhāṅ*—wherever You are; *sei*—that; *vṛndāvana*—Vṛndāvana; *mora bhāgye*—by My great fortune; *gaṅgā-tīre*—on the bank of the Ganges; *tomāra āgamana*—Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."

madhya.3.34

> *prabhu kahe,—nityānanda āmāre vañcilā*
> *gaṅgāke āniyā more yamunā kahilā*

SYNONYMS

prabhukahe—the Lord replied; *nityānanda*—Lord Nityānanda; *āmāre*—Me; *vañcilā*—has cheated; *gaṅgāke*—to the bank of the Ganges; *āniyā*—bringing; *more*—Me; *yamunā*—the river Yamunā; *kahilā*—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā."

madhya.3.35

> *ācārya kahe, mithyā nahe śrīpāda-vacana*
> *yamunāte snāna tumi karilā ekhana*

SYNONYMS

ācāryakahe—Advaita Ācārya replied; *mithyā nahe*—this is not untrue; *śrīpāda-vacana*—the words of Śrī Nityānanda Prabhu; *yamunāte*—in the river Yamunā; *snāna*—bathing; *tumi*—You; *karilā*—did; *ekhana*—just now.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamunā."

madhya.3.36

> *gaṅgāya yamunā vahe hañā eka-dhāra*
> *paścime yamunā vahe, pūrve gaṅgā-dhāra*

SYNONYMS

gaṅgāya—with the river Ganges; *yamunā*—the river Yamunā; *vahe*—flows; *hañā*—becoming; *eka-dhāra*—one stream; *paścime*—on the western side; *yamunā*—the river Yamunā; *vahe*—flows; *pūrve*—on the eastern side; *gaṅgā-dhāra*—the flow of the Ganges.

TRANSLATION

Advaita Ācārya then explained that at that spot both the Ganges and Yamunā flow together. On the western side

was the Yamunā, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the river Yamunā.

madhya.3.37

> *paścima-dhāre yamunā vahe, tāhāṅ kaile snāna*
> *ārdra kaupīna chāḍi' śuṣka kara paridhāna*

SYNONYMS

paścima-dhāre—in the western flow; *yamunā*—the river Yamunā; *vahe*—flows; *tāhāṅ*—there; *kaile*—You did; *snāna*—bathing; *ārdra*—wet; *kaupīna*—underwear; *chāḍi'*—giving up; *śuṣka*—dry; *kara*—do; *paridhāna*—putting on.

TRANSLATION

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His bath in the river Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

madhya.3.38

> *premāveśe tina dina ācha upavāsa*
> *āji mora ghare bhikṣā, cala mora vāsa*

SYNONYMS

prema-āveśe—in the ecstasy of love; *tina dina*—three days; *ācha*—You are; *upavāsa*—fasting; *āji*—today; *mora*—My; *ghare*—at the house; *bhikṣā*—alms; *cala*—kindly come; *mora vāsa*—to My residence.

TRANSLATION

Advaita Ācārya said, "You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

madhya.3.39

> *eka-muṣṭi anna muñi kariyāchoṅ pāka*
> *śukhārukhā vyañjana kailuṅ, sūpa āra śāka*

SYNONYMS

eka-muṣṭi—one palmful; *anna*—rice; *muñi*—I; *kariyāchoṅ*—have done; *pāka*—cooking; *śukhā-rukhā*—not very luxurious; *vyañjana*

—vegetables; *kailuṅ*—I have done; *sūpa*—liquid vegetables; *āra*—and; *śāka*—spinach.

TRANSLATION

Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking-simply a little liquid vegetable and spinach."

madhya.3.40

> *eta bali' naukāya caḍāñā nila nija-ghara*
> *pāda-prakṣālana kaila ānanda-antara*

SYNONYMS

eta bali'—saying this; *naukāya caḍāñā*—making Him board the small boat; *nila*—took; *nija-ghara*—to His own residence; *pāda-prakṣālana*—washing the feet; *kaila*—did; *ānanda-antara*—very happy within Himself.

TRANSLATION

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

madhya.3.41

> *prathame pāka kariyāchena ācāryāṇī*
> *viṣṇu-samarpaṇa kaila ācārya āpani*

SYNONYMS

prathame—first; *pāka*—cooking; *kariyāchena*—performed; *ācāryāṇī*—the wife of Advaita Ācārya; *viṣṇu-samarpaṇa*—offering to Lord Viṣṇu; *kaila*—did; *ācārya*—Advaita Ācārya; *āpani*—Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrīla Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Viṣṇu. The wife at home cooks a variety of foods for Lord Viṣṇu, and the husband offers it to the Deity. After that, *ārati* is performed, and the *prasāda* is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in the householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those

days my father's income was not very great. Nonetheless, there was no difficulty in offering *prasāda* to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasāda*. If someone comes, the householder offers him *prasāda,* and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the *gṛhastha-āśrama*. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a *gṛhamedhī's* house. Householders in Kṛṣṇa consciousness are actually *gṛhasthas*—that is, those living in the *āśrama* with their families and children. Śrī Advaita Prabhu was an ideal *gṛhastha,* and His house was the ideal *gṛhastha-āśrama*.

madhya.3.42

> *tina ṭhāñi bhoga bāḍāila sama kari'*
> *kṛṣṇera bhoga bāḍāila dhātu-pātropari*

SYNONYMS

tina ṭhāñi—in three places; *bhoga*—cooked food; *bāḍāila*—distributed; *sama*—equal; *kari'*—making; *kṛṣṇera bhoga*—the food offered to Kṛṣṇa; *bāḍāila*—was arranged; *dhātu-pātra upari*—on a metal plate.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word *bāḍāila,* meaning "increased," is very significant in this verse. It is a sophisticated word used by the *gṛhasthas* in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say *bāḍāila,* or "increased." If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.

madhya.3.43

> *battiśā-āṭhiyā-kalāra āṅgaṭiyā pāte*
> *dui ṭhāñi bhoga bāḍāila bhāla mate*

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches; *kalāra*—of a banana tree; *āṅgaṭiyā*—undivided; *pāte*—on leaves; *dui ṭhāñi*—in two places; *bhoga*—the eatables; *bāḍāila*—arranged; *bhāla mate*—very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

madhya.3.44

> *madhye pīta-ghṛta-sikta śāly-annera stūpa*
> *cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa*

SYNONYMS

madhye—in the middle; *pīta*—yellow; *ghṛta-sikta*—wet with clarified butter; *śāli-annera*—of very fine cooked rice; *stūpa*—a mound; *cāri-dike*—surrounding the mound of rice; *vyañjana-ḍoṅgā*—vegetable pots; *āra*—and; *mudga-sūpa*—*dāl* made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dāl.

madhya.3.45

> *sārdraka, vāstuka-śāka vividha prakāra*
> *paṭola, kuṣmāṇḍa-baḍi, mānakacu āra*

SYNONYMS

sārdraka—pots with ginger dishes; *vāstuka-śāka*—spinach; *vividha*—various; *prakāra*—kinds; *paṭola*—a kind of vegetable; *kuṣmāṇḍa*—squash; *baḍi*—with split *dāl*; *mānakacu*—the root of a vegetable tree called *kacu*; *āra*—and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu and a salad made with pieces of ginger and various types of spinach.

madhya.3.46

> *ca-i-marica-sukhta diyā saba phala-mūle*
> *amṛta-nindaka pañca-vidha tikta-jhāle*

SYNONYMS

ca-i-marica—with black pepper and *ca-i* (a kind of spice); *sukhta*—vegetables made bitter; *diyā*—giving; *saba*—all; *phala-mūle*—various kinds of fruits and roots; *amṛta-nindaka*—defying nectar; *pañca-vidha*—five kinds of; *tikta*—bitter; *jhāle*—and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

madhya.3.47

> *komala nimba-patra saha bhājā vārtākī*
> *paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki*

SYNONYMS

komala—newly grown; *nimba-patra*—*nimba* leaves; *saha*—with; *bhājā*—fried; *vārtākī*—eggplant; *paṭola*—with *paṭola* fruit; *phula-baḍi*—a preparation of *dāl*; *bhājā*—fried; *kuṣmāṇḍa*—squashes; *mānacāki*—the food called *mānacāki*.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as paṭola was fried with phulabaḍi, a kind of dāl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-mānacāki.

PURPORT

We request our editors of cook books to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

madhya.3.48

> *nārikela-śasya, chānā, śarkarā madhura*
> *mochā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura*

SYNONYMS

nārikela-śasya—the pulp of coconut; *chānā*—curd; *śarkarā*—fruit sugar; *madhura*—very sweet; *mochā-ghaṇṭa*—a semisolid preparation made with banana flowers; *dugdha-kuṣmāṇḍa*—newly grown squash cut into pieces and boiled in milk; *sakala*—all; *pracura*—plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

madhya.3.49

> *madhurāmla-baḍā, amlādi pāṅca-chaya*
> *sakala vyañjana kaila loke yata haya*

SYNONYMS

madhura-amla-baḍā—sweet and sour cakes; *amla-ādi*—sour preparations; *pāṅca-chaya*—five or six; *sakala vyañjana*—all vegetables; *kaila*—made; *loke*—for the people; *yata haya*—as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasāda.

madhya.3.50

> *mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa*
> *kṣīra-pulī, nārikela, yata piṭhā iṣṭa*

SYNONYMS

mudga-baḍā—soft cake made with mung; *kalā-baḍā*—soft cake made with fried banana; *māṣa-baḍā*—soft cake made with *uraddāl*; *miṣṭa*—various kinds of sweets; *kṣīra-pulī*—condensed milk mixed with rice cakes; *nārikela*—a preparation of coconut; *yata*—all kinds of; *piṭhā*—cakes; *iṣṭa*—desirable.

TRANSLATION

There were soft cakes made with mung dāl, soft cakes made with ripe bananas, and soft cakes made with urad dāl. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

madhya.3.51

> *battiśā-āṭhiyā kalāra ḍoṅgā baḍa baḍa*
> *cale hāle nāhi,—ḍoṅgā ati baḍa daḍa*

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches of bananas; *kalāra*—of the banana tree; *ḍoṅgā*—pots made of leaves; *baḍa baḍa*—big; *cale hāle nāhi*—they did not tilt or totter; *ḍoṅgā*—pots; *ati*—very; *baḍa*—big; *daḍa*—strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

madhya.3.52

> *pañcāśa pañcāśa ḍoṅgā vyañjane pūriñā*
> *tina bhogera āśe pāśe rākhila dhariñā*

SYNONYMS

pañcāśa pañcāśa—fifty and fifty; *ḍoṅgā*—pots; *vyañjane*—with vegetables; *pūriñā*—filling; *tina*—three; *bhogera*—of eating places; *āśe pāśe*—all around; *rākhila*—kept; *dhariñā*—fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

madhya.3.53

> *saghṛta-pāyasa nava-mṛt-kuṇḍikā bhariñā*
> *tina pātre ghanāvarta-dugdha rākheta dhariñā*

SYNONYMS

sa-ghṛta-pāyasa—sweet rice mixed with ghee; *nava-mṛt-kuṇḍikā*—new earthen pots; *bhariñā*—filling; *tina pātre*—in three pots; *ghana-āvarta-dugdha*—finely condensed milk; *rākheta*—were kept; *dhariñā*—fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

madhya.3.54

> *dugdha-ciḍā-kalā āra dugdha-laklakī*
> *yateka karila' tāhā kahite nā śaki*

SYNONYMS

dugdha-ciḍā—chipped rice made with milk; *kalā*—mixed with bananas; *āra*—and; *dugdha-laklakī*—a kind of squash known as *lāu,* boiled with milk; *yateka*—all that; *karila'*—was prepared; *tāhā*—that; *kahite*—to describe; *nā*—not; *śaki*—I am able.

TRANSLATION

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white

squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

madhya.3.55

> *dui pāśe dharila saba mṛt-kuṇḍikā bhari'*
> *cāṅpākalā-dadhi-sandeśa kahite nā pāri*

SYNONYMS

dui pāśe—on two sides; *dharila*—kept; *saba*—all; *mṛt-kuṇḍikā*—earthen pots; *bhari'*—filling; *cāṅpā-kalā*—a kind of banana known as *cāṅpā-kalā*; *dadhi-sandeśa*—mixed with yogurt and *sandeśa*; *kahite*—to say; *nā*—not; *pāri*—I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandeśa [a sweetmeat made with curd] and banana. I am unable to describe it all.

madhya.3.56

> *anna-vyañjana-upari dila tulasī-mañjarī*
> *tina jala-pātre suvāsita jala bhari'*

SYNONYMS

anna-vyañjana-upari—on top of the boiled rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*; *tina*—three; *jala-pātre*—waterpots; *su-vāsita*—scented; *jala*—water; *bharī'*—filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasī trees. There were also pots filled with scented rosewater.

madhya.3.57

> *tina śubhra-pīṭha, tāra upari vasana*
> *ei-rūpe sākṣāt kṛṣṇe karāila bhojana*

SYNONYMS

tina—three; *śubhra-pīṭha*—white sitting places; *tāra*—of them; *upari*—on top; *vasana*—soft cloth; *ei-rūpe*—in this way; *sākṣāt*—directly; *kṛṣṇe*—unto Kṛṣṇa; *karāila*—made to do; *bhojana*—eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the foodstuff, and the Lord took it very pleasantly.

madhya.3.58

> *āratira kāle dui prabhu bolāila*
> *prabhu-saṅge sabe āsi' ārati dekhila*

SYNONYMS

āratirakāle—during the time of *ārati*; *dui prabhu*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *bolāila*—He called; *prabhu-saṅge*—with the Lords; *sabe*—all other people; *āsi'*—coming there; *ārati*—the *ārati* ceremony; *dekhila*—observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-ārati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the ārati. The two Lords and all others present went to see the ārati ceremony.

madhya.3.59

> *ārati kariyā kṛṣṇe karā'la śayana*
> *ācārya āsi' prabhure tabe kailā nivedana*

SYNONYMS

āratikariyā—after finishing the *ārati*; *kṛṣṇe*—Lord Kṛṣṇa; *karā'la*—made to do; *śayana*—lying down to rest; *ācārya*—Advaita Ācārya;

āsi'—coming; *prabhure*—unto Lord Caitanya Mahāprabhu; *tabe*—then; *kailā*—made; *nivedana*—submission.

TRANSLATION

After ārati was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

madhya.3.60

> *gṛhera bhitare prabhu karuna gamana*
> *dui bhāi āilā tabe karite bhojana*

SYNONYMS

gṛherabhitare—within the room; *prabhu*—Caitanya Mahāprabhu; *karuna*—kindly do; *gamana*—entering; *dui bhāi*—the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; *āilā*—came; *tabe*—then; *karite bhojana*—to partake of the *prasāda*.

TRANSLATION

Śrī Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the prasāda.

madhya.3.61

> *mukunda, haridāsa,—dui prabhu bolāila*
> *yoḍa-hāte dui-jana kahite lāgila*

SYNONYMS

mukunda—Mukunda; *haridāsa*—Haridāsa; *dui prabhu*—the two Lords; *bolāila*—called for; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgila*—began to say.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

madhya.3.62

> *mukunda kahe—mora kichu kṛtya nāhi sare*
> *pāche muñi prasāda pāmu, tumi yāha ghare*

SYNONYMS

mukundakahe—Mukunda said; *mora*—of me; *kichu*—something; *kṛtya*—to perform; *nāhi sare*—not yet finished; *pāche*—later; *muñi*

—I; *prasāda—prasāda*; *pāmu*—shall accept; *tumi yāha ghare*—You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasāda, so You two Prabhus should now please enter the room."

madhya.3.63

> *haridāsa kahe—muñi pāpiṣṭha adhama*
> *bāhire eka muṣṭi pāche karimu bhojana*

SYNONYMS

haridāsa kahe—Haridāsa said; *muñi*—I; *pāpiṣṭha*—sinful; *adhama*—the lowest of men; *bāhire*—outside; *eka*—one; *muṣṭi*—palmful; *pāche*—later; *karimu*—I shall do; *bhojana*—eating.

TRANSLATION

Haridāsa Ṭhākura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasāda while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The

Muslims were considered *yavanas,* or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take *prasāda* with Them, still, out of great humility, Haridāsa Ṭhākura submitted, "I shall take the *prasāda* outside of the house." Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take *prasāda* outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a *pāpiṣṭha,* a most sinful man, and *adhama,* the lowest among men. Although a Vaiṣṇava may be very much advanced spiritually, he keeps himself externally humble and submissive.

madhya.3.64

> *dui prabhu lañā ācārya gelā bhitara ghare*
> *prasāda dekhiyā prabhura ānanda antare*

SYNONYMS

duiprabhu—the two *prabhus* (Caitanya Mahāprabhu and Nityānanda Prabhu); *lañā*—with; *ācārya*—Advaita Ācārya; *gelā*—went; *bhitara*—within; *ghare*—the room; *prasāda*—the *prasāda*;

dekhiyā—seeing; *prabhura*—of Caitanya Mahāprabhu; *ānanda antare*—was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of *prasāda* are prepared for Kṛṣṇa, not for the people, but the devotees partake of *prasāda* with great pleasure.

madhya.3.65

> *aiche anna ye kṛṣṇake karāya bhojana*
> *janme janme śire dharoṅ tāṅhāra caraṇa*

SYNONYMS

aiche—in this way; *anna*—the eatables; *ye*—anyone who; *kṛṣṇake*—unto Kṛṣṇa; *karāya*—made to do; *bhojana*—eating; *janme janme*—birth after birth; *śire*—on My head; *dharoṅ*—I keep; *tāṅhāra*—his; *caraṇa*—lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth."

madhya.3.66

> *prabhu jāne tina bhoga—kṛṣṇera naivedya*
> *ācāryera manaḥ-kathā nahe prabhura vedya*

SYNONYMS

prabhujāne—the Lord knows; *tina bhoga*—three divisions of *bhoga*; *kṛṣṇera naivedya*—offerings to Lord Kṛṣṇa; *ācāryera*—of Advaita Ācārya; *manaḥ-kathā*—the intentions; *nahe*—not; *prabhura*—to the Lord; *vedya*—understandable.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that one of these servings was offered in a metal dish and was meant for Kṛṣṇa, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Ācārya to Kṛṣṇa. The other two servings, on banana leaves, were to be accepted by Śrī Caitanya Mahāprabhu and Lord Nityānanda. That was Advaita Ācārya's intention, but He did not disclose this to Śrī Caitanya Mahāprabhu. Thus when Śrī Caitanya Mahāprabhu saw the foodstuff offered in three places, He thought that all of it was meant for Kṛṣṇa.

madhya.3.67

> *prabhu bale—vaisa tine kariye bhojana*
> *ācārya kahe—āmi kariba pariveśana*

SYNONYMS

prabhubale—Lord Caitanya Mahāprabhu said; *vaisa*—sit down; *tine*—in the three places; *kariye*—do; *bhojana*—eating; *ācārya kahe*—Advaita Ācārya replied; *āmi kariba pariveśana*—I shall distribute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Let Us sit down in these three places, and We shall take prasāda."

However, Advaita Ācārya said, "I shall distribute the prasāda."

madhya.3.68

> *kon sthāne vasiba, āra āna dui pāta*
> *alpa kari' āni' tāhe deha vyañjana bhāta*

SYNONYMS

kon sthāne vasiba—where shall We sit down; *āra*—other; *āna*—bring; *dui pāta*—two leaves; *alpa kari'*—making a small quantity; *āni'*—bringing; *tāhe*—on that; *deha*—give; *vyañjana*—vegetables; *bhāta*—and boiled rice.

TRANSLATION

Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

madhya.3.69

> *ācārya kahe—vaisa doṅhe piṅḍira upare*
> *eta bali' hāte dhari' vasāila duṅhāre*

SYNONYMS

ācāryakahe—Advaita Ācārya said; *vaisa*—sit down; *doṅhe*—You two; *piṅḍira upare*—on the planks of wood; *eta bali'*—saying this; *hāte dhari'*—catching Their hands; *vasāila duṅhāre*—sat the two Lords down.

TRANSLATION

Advaita Ācārya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

madhya.3.70

> *prabhu kahe—sannyāsīra bhakṣya nahe upakaraṇa*
> *ihā khāile kaiche haya indriya vāraṇa*

SYNONYMS

prabhukahe—the Lord said; *sannyāsīra*—by a *sannyāsī*; *bhakṣya*—to be eaten; *nahe*—this is not; *upakaraṇa*—varieties of food; *ihā*—this; *khāile*—if eating; *kaiche*—how; *haya*—there is; *indriya*—senses; *vāraṇa*—controlling.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "It is not proper for a sannyāsī to eat such a variety of foods. If he does, how can he control his senses?"

PURPORT

The word *upakaraṇa* indicates a variety of foods, such as *dāl,* vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a *sannyāsī* to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage *sannyāsīs* to eat very palatable dishes, for the whole Vaiṣṇava cult is *vairāgya-vidyā,* as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foods offered to Kṛṣṇa are given to the *gṛhasthas,* the householders. There are many nice things offered to Kṛṣṇa-garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts—but a humble Vaiṣṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are *sahajiyās* cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the *prasāda* to Him.

madhya.3.71

> *ācārya kahe—chāḍa tumi āpanāra curi*
> *āmi saba jāni tomāra sannyāsera bhāri-bhuri*

SYNONYMS

ācāryakahe—Advaita Ācārya replied; *chāḍa*—give up; *tumi*—You; *āpanāra*—of Yourself; *curi*—the concealment; *āmi*—I; *saba*—all; *jāni*—know; *tomāra*—of You; *sannyāsera*—of the acceptance of the renounced order; *bhāri-bhuri*—the confidential meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order."

madhya.3.72

> *bhojana karaha, chāḍa vacana-cāturī*
> *prabhu kahe—eta anna khāite nā pāri*

SYNONYMS

bhojanakaraha—kindly accept this *prasāda*; *chāḍa*—give up; *vacana-cāturī*—jugglery of words; *prabhu kahe*—the Lord said; *eta*—so much; *anna*—food; *khāite*—to eat; *nā pāri*—I am not able.

TRANSLATION

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

madhya.3.73

> *ācārya bale—akapaṭe karaha āhāra*
> *yadi khāite nā pāra pāte rahibeka āra*

SYNONYMS

ācāryabale—Advaita Ācārya says; *akapaṭe*—without pretense; *karaha*—kindly do; *āhāra*—eating; *yadi*—if; *khāite*—to eat; *nā pāra*—You are not able; *pāte*—on the leaf; *rahibeka āra*—let the balance remain.

TRANSLATION

Advaita Ācārya then requested the Lord to simply accept the prasāda without pretense. If He could not eat it all, the balance could be left on the plate.

madhya.3.74

> *prabhu bale—eta anna nāriba khāite*
> *sannyāsīra dharma nahe ucchiṣṭa rākhite*

SYNONYMS

prabhubale—the Lord said; *eta*—so much; *anna*—eatables; *nāriba*—I will not be able; *khāite*—to eat; *sannyāsīra*—of a *sannyāsī*; *dharma nahe*—it is not the duty; *ucchiṣṭa*—remnants of food; *rākhite*—to keep.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyāsī to leave remnants." According to *Śrīmad-Bhāgavatam* (11.18.19): "A *sannyāsī* should take whatever edibles he gets from a householder's house, outside near some lake or river, and after offering the food to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat."

madhya.3.75

> *ācārya bale—nīlācale khāo cauyānna-bāra*
> *eka-bāre anna khāo śata śata bhāra*

SYNONYMS

ācāryabale—Advaita Ācārya replies; *nīlācale*—at Jagannātha Purī; *khāo*—You eat; *cauyānna-bāra*—fifty-four times; *eka-bāre*—at one time; *anna*—eatables; *khāo*—You eat; *śata śata bhāra*—hundreds of pots.

TRANSLATION

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu's eating at Jagannātha Purī. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Purī Caitanya Mahāprabhu ate fifty-four times, and each time He ate many hundreds of pots of food.

madhya.3.76

> *tina janāra bhakṣya-piṇḍa—tomāra eka grāsa*
> *tāra lekhāya ei anna nahe pañca-grāsa*

SYNONYMS

tinajanāra—of three persons; *bhakṣya-piṇḍa*—the stack of eatables; *tomāra*—of You; *eka grāsa*—one morsel; *tāra*—to that; *lekhāya*—in proportion; *ei anna*—this food; *nahe*—is not; *pañca-grāsa*—five morsels.

TRANSLATION

Śrī Advaita Ācārya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

madhya.3.77

> *mora bhāgye, mora ghare, tomāra āgamana*
> *chāḍaha cāturī, prabhu, karaha bhojana*

SYNONYMS

morabhāgye—by My fortune; *mora ghare*—at My home; *tomāra*—Your; *āgamana*—appearance; *chāḍaha*—please give up; *cāturī*—all this jugglery; *prabhu*—My Lord; *karaha*—just do; *bhojana*—eating.

TRANSLATION

Advaita Ācārya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

madhya.3.78

> *eta bali' jala dila dui gosāñira hāte*
> *hāsiyā lāgilā duṅhe bhojana karite*

SYNONYMS

etabali'—saying this; *jala dila*—supplied water; *dui gosāñira*—of Lord Caitanya Mahāprabhu and Lord Nityānanda; *hāte*—on the hands; *hāsiyā*—smiling; *lāgilā*—began; *duṅhe*—both of Them; *bhojana karite*—to eat.

TRANSLATION

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasāda.

madhya.3.79

> *nityānanda kahe—kailuṅ tina upavāsa*
> *āji pāraṇā karite chila baḍa āśa*

SYNONYMS

nityānandakahe—Lord Nityānanda said; *kailuṅ*—I have undergone; *tina*—three; *upavāsa*—fasting days; *āji*—today; *pāraṇā*—breaking the fast; *karite*—to do; *chila*—there was; *baḍa*—great; *āśa*—hope.

TRANSLATION

Nityānanda Prabhu said, "I have undergone fasting for three days continuously. Today I hoped to break My fast."

madhya.3.80

> *āji upavāsa haila ācārya-nimantraṇe*
> *ardha-peṭa nā bharibe ei grāseka anne*

SYNONYMS

āji—today also; *upavāsa*—fasting; *haila*—there was; *ācārya-nimantraṇe*—by the invitation of Advaita Ācārya; *ardha-peṭa*—half My belly; *nā*—not; *bharibe*—will fill; *ei*—this; *grāseka anne*—one morsel of food.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of food will not even fill half My belly."

madhya.3.81

> *ācārya kahe—tumi hao tairthika sannyāsī*
> *kabhu phala-mūla khāo, kabhu upavāsī*

SYNONYMS

ācāryakahe—Advaita Ācārya replied to Nityānanda Prabhu; *tumi*—You; *hao*—are; *tairthika sannyāsī*—a mendicant wandering on pilgrimages; *kabhu*—sometimes; *phala-mūla*—fruits and roots; *khāo*—You eat; *kabhu upavāsī*—sometimes fasting.

TRANSLATION

Advaita Ācārya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

madhya.3.82

> *daridra-brāhmaṇa-ghare ye pāilā muṣṭy-eka anna*
> *ihāte santuṣṭa hao, chāḍa lobha-mana*

SYNONYMS

daridra-brāhmaṇa—of a poor *brāhmaṇa*; *ghare*—at the home; *ye*—whatever; *pāilā*—You have gotten; *muṣṭi-eka*—one handful; *anna*—food; *ihāte*—in this; *santuṣṭa hao*—please be satisfied; *chāḍa*—give up; *lobha-mana*—Your greedy mentality.

TRANSLATION

"I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

madhya.3.83

> *nityānanda bale—yabe kaile nimantraṇa*
> *tata dite cāha, yata kariye bhojana*

SYNONYMS

nityānandabale—Lord Nityānanda said; *yabe*—when; *kaile*—You have done; *nimantraṇa*—invitation; *tata*—so much; *dite cāha*—You must supply; *yata*—as much as; *kariye bhojana*—I can eat.

TRANSLATION

Lord Nityānanda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

madhya.3.84

> *śuni' nityānandera kathā ṭhākura advaita*
> *kahena tāṅhāre kichu pāiyā pirīta*

SYNONYMS

śuni'—hearing; *nityānandera*—of Lord Nityānanda Prabhu; *kathā*—words; *ṭhākura*—His Divine Grace; *advaita*—Advaita Ācārya; *kahena*—spoke; *tāṅhāre*—unto Nityānanda Prabhu; *kichu*—something; *pāiyā*—taking the opportunity; *pirīta*—pleasing words.

TRANSLATION

His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

madhya.3.85

> *bhraṣṭa avadhūta tumi, udara bharite*
> *sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite*

SYNONYMS

bhraṣṭa avadhūta—reject *paramahaṁsa*; *tumi*—You; *udara bharite*—to fill Your belly; *sannyāsa la-iyācha*—You have accepted the renounced order of life; *bujhi*—I understand; *brāhmaṇa daṇḍite*—to give trouble to a *brāhmaṇa*.

TRANSLATION

Advaita Ācārya said, "You are a reject paramahaṁsa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas."

PURPORT

There is always a difference of opinion between a *smārta-brāhmaṇa* and a Vaiṣṇava *gosvāmī*. There are even *smārta* opinions and Vaiṣṇava *gosvāmī* opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a *bhraṣṭa avadhūta* (a rejected *paramahaṁsa*), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a *paramahaṁsa*. In other words, Nityānanda Prabhu had nothing to do with the rules governing *smārta-brāhmaṇas*. Thus under

pretense of condemning Him, Advaita Ācārya was actually praising Him. In the *avadhūta* stage, the *paramahaṁsa* stage, which is the supermost stage, one may appear to be *viṣayī,* on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a *sannyāsī* and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the *śākta-sampradāya,* whose philosophy is *antaḥ śāktaḥ bahiḥ śaivaḥ sabhāyāṁ vaiṣṇavo mataḥ*. According to the *śākta-sampradāya,* a person called *kaulāvadhūta* thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a *brahmacārī* of a *sannyāsī* of the *vaidika* order. Actually He was a *paramahaṁsa*. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the *tāntrika-sampradāya* of Bengal.

madhya.3.86

> *tumi khete pāra daśa-viśa mānera anna*
> *āmi tāhā kāṅhā pāba daridra brāhmaṇa*

SYNONYMS

tumi—You; *khete*—to eat; *pāra*—able; *daśa-viśa*—ten or twenty; *mānera*—of the measurement of a *māna*; *anna*—rice; *āmi*—I; *tāhā*—that; *kāṅhā*—where; *pāba*—shall get; *daridra*—poverty-stricken; *brāhmaṇa*—*brāhmaṇa*.

TRANSLATION

Advaita Ācārya accused Nityānanda Prabhu, saying, "You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?

PURPORT

A *māna* is a measurement containing about four kilos.

madhya.3.87

> *ye pāñācha muṣṭy-eka anna, tāhā khāñā uṭha*
> *pāgalāmi nā kariha, nā chaḍāio jhuṭha*

SYNONYMS

ye pāñācha—whatever You have; *muṣṭi-eka*—one handful; *anna*—rice; *tāhā*—that; *khāñā*—eating; *uṭha*—please get up; *pāgalāmi*—madness; *nā*—do not; *kariha*—do; *nā*—do not; *chaḍāio*—strew; *jhuṭha*—remnants of food.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

madhya.3.88

> *ei mata hāsya-rase karena bhojana*
> *ardha-ardha khāñā prabhu chāḍena vyañjana*

SYNONYMS

eimata—in this way; *hāsya-rase*—jokingly; *karena*—does; *bhojana*—eating; *ardha-ardha*—half and half; *khāñā*—after eating; *prabhu*—the Lord; *chāḍena*—gives up; *vyañjana*—all the vegetables.

TRANSLATION

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation

given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.

madhya.3.89

> *sei vyañjana ācārya punaḥ karena pūraṇa*
> *ei mata punaḥ punaḥ pariveśe vyañjana*

SYNONYMS

seivyañjana—that half-finished vegetable; *ācārya*—Advaita Ācārya; *punaḥ*—again; *karena*—does; *pūraṇa*—filling; *ei mata*—in this way; *punaḥ punaḥ*—again and again; *pariveśe*—distributes; *vyañjana*—vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Ācārya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Ācārya again and again filled it up.

madhya.3.90

> *donā vyañjane bhari' karena prārthana*
> *prabhu balena—āra kata kariba bhojana*

SYNONYMS

donā—the pot; *vyañjane*—with vegetables; *bhari'*—filling; *karena*—makes; *prārthana*—request; *prabhu balena*—Lord Caitanya Mahāprabhu says; *āra*—more; *kata*—how much; *kariba*—can I do; *bhojana*—eating.

TRANSLATION

After filling a pot with vegetables, Advaita Ācārya requested Them to eat more, and Caitanya Mahāprabhu said, "How much more can I go on eating?"

madhya.3.91

> *ācārya kahe—ye diyāchi, tāhā nā chāḍibā*
> *ekhana ye diye, tāra ardheka khāibā*

SYNONYMS

ācārya kahe—Advaita Ācārya said; *ye diyāchi*—whatever I have given; *tāhā nā chāḍibā*—please do not give it up; *ekhana*—now; *ye*—whatever; *diye*—I am giving; *tāra ardheka*—half of it; *khāibā*—You will eat.

TRANSLATION

Advaita Ācārya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

madhya.3.92

> *nānā yatna-dainye prabhure karāila bhojana*
> *ācāryera icchā prabhu karila pūraṇa*

SYNONYMS

nānā yatna-dainye—in this way, by various efforts and by humility; *prabhure*—Lord Caitanya Mahāprabhu; *karāila*—caused; *bhojana*—eating; *ācāryera icchā*—the wish of Advaita Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *karila*—did; *pūraṇa*—fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Ācārya made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya Mahāprabhu fulfilled all the desires of Advaita Ācārya.

madhya.3.93

> *nityānanda kahe—āmāra peṭa nā bharila*
> *lañā yāha, tora anna kichu nā khāila*

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; *āmāra*—My; *peṭa*—belly; *nā*—not; *bharila*—filled; *lañā*—taking away; *yāha*—go; *tora*—Your; *anna*—food; *kichu nā khāila*—I have not eaten anything.

TRANSLATION

Again Nityānanda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your foodstuff. I have not taken the least of it."

madhya.3.94

> *eta bali' eka-grāsa bhāta hāte lañā*
> *ujhāli' phelila āge yena kruddha hañā*

SYNONYMS

eta bali'—saying this; *eka-grāsa*—one palmful; *bhāta*—rice; *hāte*—in the hand; *lañā*—taking; *ujhāli'*—releasing; *phelila*—threw; *āge*—in front; *yena*—as if; *kruddha hañā*—becoming angry.

TRANSLATION

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

madhya.3.95

> *bhāta dui-cāri lāge ācāryera aṅge*
> *bhāta aṅge lañā ācārya nāce bahu-raṅge*

SYNONYMS

bhāta dui-cāri—two or four pieces of the thrown rice; *lāge*—touch; *ācāryera aṅge*—the body of Advaita Ācārya; *bhāta*—the rice; *aṅge*—on His body; *lañā*—with; *ācārya nāce*—the Ācārya began to dance; *bahu-raṅge*—in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

madhya.3.96

> *avadhūtera jhuṭhā lāgila mora aṅge*
> *parama pavitra more kaila ei ḍhaṅge*

SYNONYMS

avadhūtera jhuṭhā—the remnants of the food of the *avadhūta*; *lāgila*—touched; *mora*—My; *aṅge*—on the body; *parama pavitra*—perfectly purified; *more*—Me; *kaila*—made; *ei*—this; *ḍhaṅge*—behavior.

TRANSLATION

When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by

the touch of remnants thrown by Paramahaṁsa Nityānanda. Therefore He began dancing.

PURPORT

The word *avadhūta* refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a *sannyāsī,* Nityānanda Prabhu exhibited the behavior of a mad *avadhūta*. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily because He presented Himself as a member of the community of *smārta-brāhmaṇas*. By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all *smārta* contamination. The remnants of food left by a pure Vaiṣṇava are called *mahā-mahā-prasāda*. This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of *paramahaṁsa* and beyond the jurisdiction of the *varṇāśrama* institution. The remnants of food left by the spiritual master and similar *paramahaṁsas* or pure Vaiṣṇavas are purifying. When an ordinary person touches such *prasāda,* his mind is purified, and his mind is raised to the status of a pure *brāhmaṇa*. The behavior and statements of Advaita Ācārya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaiṣṇavas.

madhya.3.97

> *tore nimantraṇa kari' pāinu tāra phala*
> *tora jāti-kula nāhi, sahaje pāgala*

SYNONYMS

tore—You; *nimantraṇa*—invitation; *kari'*—making; *pāinu*—I have gotten in return; *tāra*—of that; *phala*—the result; *tora*—Your; *jāti-kula nāhi*—there is no indication of Your caste and family; *sahaje*—by nature; *pāgala*—You are a madman.

TRANSLATION

Advaita Ācārya jokingly said, "My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words *sahaje pāgala* ("by nature a madman") indicate that Nityānanda Prabhu was transcendentally situated on the *paramahaṁsa* stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

madhya.3.98

> *āpanāra sama more karibāra tare*
> *jhuṭhā dile, vipra bali' bhaya nā karile*

SYNONYMS

āpanārasama—like You; *more*—Me; *karibāra tare*—for making; *jhuṭhā*—remnants of food; *dile*—You have given; *vipra bali'*—considering as a *brāhmaṇa*; *bhaya*—fear; *nā karile*—You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brāhmaṇa."

PURPORT

The words *āpanāra sama* indicate that Advaita Ācārya considered Himself to belong to the *smārta-brāhmaṇas,* and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiṣṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiṣṇava or *paramahaṁsa*. Advaita Ācārya's statement indicates that a *paramahaṁsa* Vaiṣṇava is transcendentally situated. A pure Vaiṣṇava is not subject to the rules and regulations of the *smārta-brāhmaṇas*. That was the

reason for Advaita Ācārya's stating, *āpanāra sama more karibāra tare:* "to raise Me to Your own standard." A pure Vaiṣṇava, or a person on the *paramahaṁsa* stage, accepts the remnants of food (*mahā-prasāda*) as spiritual. He does not consider it to be material or sense gratificatory. He accepts *mahā-prasāda* not as ordinary *dāl* and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, *prasāda* is never polluted even if it is touched by the mouth of a *caṇḍāla*. Indeed, it retains its spiritual value. Therefore by eating or touching such *mahā-prasāda,* a *brāhmaṇa* is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such *mahā-prasāda,* one is freed from all the contaminations of the material condition. That is the verdict of the *śāstra*.

madhya.3.99

> *nityānanda bale,—ei kṛṣṇera prasāda*
> *ihāke 'jhuṭhā' kahile, tumi kaile aparādha*

SYNONYMS

nityānandabale—Lord Nityānanda said; *ei*—this; *kṛṣṇera prasāda*—*mahā-prasāda* of Lord Kṛṣṇa; *ihāke*—unto it; *jhuṭhā*—remnants of food; *kahile*—if You say; *tumi*—You; *kaile*—have made; *aparādha*—offense.

TRANSLATION

Nityānanda Prabhu replied, "These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the *Bṛhad-viṣṇu Purāṇa* it is stated that one who considers *mahā-prasāda* to be equal to ordinary rice and *dāl* certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where *prasāda* is concerned. *prasāda* is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a *brāhmaṇa* he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the *Bṛhad-viṣṇu Purāṇa*.

madhya.3.100

> *śateka sannyāsī yadi karāha bhojana*
> *tabe ei aparādha ha-ibe khaṇḍana*

SYNONYMS

śateka sannyāsī—one hundred *sannyāsīs*; *yadi*—if; *karāha*—You make; *bhojana*—the eating; *tabe*—then; *ei*—this; *aparādha*—offense; *ha-ibe*—there will be; *khaṇḍana*—nullification.

TRANSLATION

Śrīla Nityānanda Prabhu continued, "If you invite at least one hundred sannyāsīs to Your home and feed them sumptuously, Your offense will be nullified."

madhya.3.101

> *ācārya kahe—nā kariba sannyāsi-nimantraṇa*
> *sannyāsī nāśila mora saba smṛti-dharma*

SYNONYMS

ācāryakahe—Advaita Ācārya said; *nā kariba*—I shall never do; *sannyāsi-nimantraṇa*—invitation to the *sannyāsīs*; *sannyāsī*—a *sannyāsī*; *nāśila*—has spoiled; *mora*—My; *saba*—all; *smṛti-dharma*—regulative principles of the *smṛti-śāstra*.

TRANSLATION

Advaita Ācārya replied, "I shall never again invite another sannyāsī, for it is a sannyāsī who has spoiled all My brahminical smṛti regulations."

madhya.3.102

> *eta bali' dui jane karāila ācamana*
> *uttama śayyāte la-iyā karāila śayana*

SYNONYMS

etabali'—saying this; *dui jane*—unto the two personalities; *karāila ācamana*—washed Their hands and mouth; *uttama*—very nice; *śayyāte*—on a bed; *la-iyā*—taking; *karāila*—made Them do; *śayana*—lying down.

TRANSLATION

After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

madhya.3.103

> *lavaṅga elācī-bīja—uttama rasa-vāsa*
> *tulasī-mañjarī saha dila mukha-vāsa*

SYNONYMS

lavaṅga—cloves; *elācī*—cardamom; *bīja*—seeds; *uttama*—very nice; *rasa-vāsa*—tasteful spices; *tulasī-mañjarī*—the flowers of *tulasī*; *saha*—with; *dila*—gave; *mukha-vāsa*—perfume of the mouth.

TRANSLATION

Śrī Advaita Ācārya fed the two Lords cloves and cardamom mixed with tulasī flowers. Thus there was a good flavor within Their mouths.

madhya.3.104

> *sugandhi candane lipta kaila kalevara*
> *sugandhi puṣpa-mālā āni' dila hṛdaya-upara*

SYNONYMS

su-gandhi—fragrant; *candane*—in sandalwood; *lipta*—smeared; *kaila*—made; *kalevara*—the bodies; *su-gandhi*—very fragrant; *puṣpa-mālā*—flower garlands; *āni'*—bringing; *dila*—gave; *hṛdaya-upara*—on the chests.

TRANSLATION

Śrī Advaita Ācārya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

madhya.3.105

> *ācārya karite cāhe pāda-saṁvāhana*
> *saṅkucita hañā prabhu balena vacana*

SYNONYMS

ācārya—Advaita Ācārya; *karite*—to do; *cāhe*—wants; *pāda-saṁvāhana*—massaging the feet; *saṅkucita*—hesitant; *haña*—becoming; *prabhu*—the Lord; *balena*—says; *vacana*—the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Ācārya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

madhya.3.106

> *bahuta nācāile tumi, chāḍa nācāna*
> *mukunda-haridāsa la-iyā karaha bhojana*

SYNONYMS

bahuta—in various ways; *nācāile*—have made Me dance; *tumi*—You; *chāḍa*—give up; *nācāna*—dancing; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *la-iyā*—with; *karaha*—do; *bhojana*—eating.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch."

PURPORT

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a *sannyāsī* to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. "You have already made Me dance according to Your vow," Caitanya Mahāprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa."

madhya.3.107

> *tabe ta' ācārya saṅge lañā dui jane*
> *karila icchāya bhojana, ye āchila mane*

SYNONYMS

tabeta'—thereafter; *ācārya*—Advaita Ācārya; *saṅge*—with; *lañā*—taking; *dui jane*—the two persons, namely Mukunda and Haridāsa; *karila*—did; *icchāya*—according to desire; *bhojana*—eating; *ye āchila mane*—whatever there was in mind.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

madhya.3.108

> *śāntipurera loka śuni' prabhura āgamana*
> *dekhite āilā loka prabhura caraṇa*

SYNONYMS

śāntipurera loka—all the people of Śāntipura; *śuni'*—hearing; *prabhura āgamana*—the arrival of Śrī Caitanya Mahāprabhu; *dekhite āilā*—came to see; *loka*—all the people; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

madhya.3.109

> *'hari' 'hari' bale loka ānandita haña*
> *camatkāra pāila prabhura saundarya dekhiñā*

SYNONYMS

harihari—the holy name of the Lord; *bale*—say; *loka*—all the people; *ānandita*—pleased; *haña*—being; *camatkāra*—wonder; *pāila*—got; *prabhura*—of the Lord; *saundarya*—the beauty; *dekhiñā*—by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

madhya.3.110

> *gaura-deha-kānti sūrya jiniyā ujjvala*
> *aruṇa-vastra-kānti tāhe kare jhala-mala*

SYNONYMS

gaura—fair-complexioned; *deha*—of the body; *kānti*—the luster; *sūrya*—the sun; *jiniyā*—conquering; *ujjvala*—bright; *aruṇa*—reddish; *vastra-kānti*—the beauty of the garments; *tāhe*—in that; *kare*—does; *jhala-mala*—glittering.

TRANSLATION

They saw Śrī Caitanya Mahāprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

madhya.3.111

> *āise yāya loka harṣe, nāhi samādhāna*
> *lokera saṅghaṭṭe dina haila avasāna*

SYNONYMS

āise—come; *yāya*—go; *loka*—all people; *harṣe*—in great pleasure; *nāhi*—there is not; *samādhāna*—calculation; *lokera*—of the people; *saṅghaṭṭe*—in crowds; *dina*—the day; *haila*—there was; *avasāna*—the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

madhya.3.112

> *sandhyāte ācārya ārambhila saṅkīrtana*
> *ācārya nācena, prabhu karena darśana*

SYNONYMS

sandhyāte—in the evening; *ācārya*—Advaita Ācārya; *ārambhila*—began; *saṅkīrtana*—congregational chanting; *ācārya*—Advaita Ācārya; *nācena*—dances; *prabhu*—the Lord; *karena*—does; *darśana*—seeing.

TRANSLATION

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

madhya.3.113

> *nityānanda gosāñi bule ācārya dhariñā*
> *haridāsa pāche nāce haraṣita hañā*

SYNONYMS

nityānandagosāñi—Lord Nityānanda Prabhu; *bule*—began to move, dancing; *ācārya dhariñā*—following Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *pāche*—behind; *nāce*—dances; *haraṣita hañā*—being pleased.

TRANSLATION

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

madhya.3.114

> *ki kahiba re sakhī ājuka ānanda ora*
> *cira-dine mādhava mandire mora*

SYNONYMS

ki—what; *kahiba*—shall I say; *re*—O; *sakhī*—My dear friends; *ājuka*—today; *ānanda*—pleasure; *ora*—the limit; *cira-dine*—after many days; *mādhava*—Lord Kṛṣṇa; *mandire*—in the temple; *mora*—My.

TRANSLATION

Advaita Ācārya said, " 'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.' "

PURPORT

This is a song composed by Vidyāpati. Sometimes the word *mādhava* is misunderstood to refer to Mādhavendra Purī. Advaita Ācārya was a disciple of Mādhavendra Purī, and consequently some people think that He was referring to Mādhavendra Purī by using the word *mādhava*. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa's absence in Mathurā. It is thought that this song was sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called *Mathurā-viraha*.

madhya.3.115

> *ei pada gāoyāiyā harṣe karena nartana*
> *sveda-kampa-pulakāśru-huṅkāra-garjana*

SYNONYMS

ei pada—this verse; *gāoyāiyā*—causing to be sung; *harṣe*—in pleasure; *karena*—does; *nartana*—dancing; *sveda*—perspiration; *kampa*—shivering; *pulaka*—standing of hairs; *aśru*—tears on account of pleasure; *huṅkāra*—thundering; *garjana*—bellowing.

TRANSLATION

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

madhya.3.116

> *phiri' phiri' kabhu prabhura dharena caraṇa*
> *caraṇe dhariyā prabhure balena vacana*

SYNONYMS

phiri' phiri'—turning and turning; *kabhu*—sometimes; *prabhura*—of the Lord; *dharena*—catches; *caraṇa*—the lotus feet; *caraṇe*

dhariyā—catching the lotus feet; *prabhure*—unto the Lord; *balena*—says; *vacana*—words.

TRANSLATION

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. He then speak to Him as follows.

madhya.3.117

> *aneka dina tumi more beḍāile bhāṇḍiyā*
> *gharete pāñāchi, ebe rākhiba bāndhiyā*

SYNONYMS

anekadina—many days; *tumi*—You; *more*—Me; *beḍāile*—escaped; *bhāṇḍiyā*—cheating or bluffing; *gharete*—at My home; *pāñāchi*—I have gotten; *ebe*—now; *rākhiba*—I shall keep; *bāndhiyā*—binding up.

TRANSLATION

Śrī Advaita Ācārya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

madhya.3.118

> *eta bali' ācārya ānande karena nartana*
> *prahareka-rātri ācārya kaila saṅkīrtana*

SYNONYMS

eta bali'—saying this; *ācārya*—Advaita Ācārya; *ānande*—in pleasure; *karena*—does; *nartana*—dancing; *prahareka*—about three hours; *rātri*—at night; *ācārya*—Śrī Advaita Ācārya; *kaila saṅkīrtana*—performed *saṅkīrtana,* or congregational chanting.

TRANSLATION

So speaking, Advaita Ācārya performed congregational chanting with great pleasure for three hours that night and danced all the time.

madhya.3.119

> *premera utkaṇṭhā,—prabhura nāhi kṛṣṇa-saṅga*
> *virahe bāḍila prema-jvālāra taraṅga*

SYNONYMS

premerautkaṇṭhā—the ecstasy of the love; *prabhura*—of the Lord; *nāhi*—there is not; *kṛṣṇa-saṅga*—meeting with Lord Kṛṣṇa; *virahe*—in separation; *bāḍila*—increased; *prema-jvālāra*—of flames of love; *taraṅga*—waves.

TRANSLATION

When Advaita Ācārya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

madhya.3.120

> *vyākula haññā prabhu bhūmite paḍilā*
> *gosāñi dekhiyā ācārya nṛtya sambarilā*

SYNONYMS

vyākulahañā—being too much agitated; *prabhu*—the Lord; *bhūmite*—to the ground; *paḍilā*—fell; *gosāñi*—the Lord; *dekhiyā*—seeing; *ācārya*—Advaita Ācārya; *nṛtya*—the dancing; *sambarilā*—checked.

TRANSLATION

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell on the ground. Seeing this, Advaita Ācārya stopped dancing.

madhya.3.121

> *prabhura antara mukunda jāne bhāla-mate*
> *bhāvera sadṛśa pada lāgilā gāite*

SYNONYMS

prabhura—of the Lord; *antara*—the heart; *mukunda*—Mukunda; *jāne*—knows; *bhāla-mate*—very well; *bhāvera*—to the ecstatic mood; *sadṛśa*—suitable; *pada*—verses; *lāgilā gāite*—began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

madhya.3.122

> *ācārya uṭhāila prabhuke karite nartana*
> *pada śuni' prabhura aṅga nā yāya dhāraṇa*

SYNONYMS

ācārya—Advaita Ācārya; *uṭhāila*—raised; *prabhuke*—the Lord; *karite*—to do; *nartana*—dancing; *pada śuni'*—by hearing the stanzas; *prabhura*—of the Lord; *aṅga*—the body; *nā*—not; *yāya*—possible; *dhāraṇa*—to hold.

TRANSLATION

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after

hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

madhya.3.123

> *aśru, kampa, pulaka, sveda, gadgada vacana*
> *kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana*

SYNONYMS

aśru—tears; *kampa*—trembling; *pulaka*—standing of bodily hairs in ecstasy; *sveda*—perspiration; *gadgada*—faltering; *vacana*—words; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe*—sometimes; *paḍe*—falls down; *kṣaṇeka*—sometimes; *rodana*—crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

madhya.3.124

> *hā hā prāṇa-priya-sakhī, ki nā haila more*
> *kānu-prema-viṣe mora tanu-mana jare*

SYNONYMS

hāhā—O; *prāṇa-priya-sakhī*—my dear friend; *ki nā haila more*—what has not happened to me; *kānu-prema-viṣe*—the poison of love of Kṛṣṇa; *mora*—my; *tanu*—body; *mana*—mind; *jare*—afflicts.

TRANSLATION

Mukunda sang, " 'My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Kṛṣṇa, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

madhya.3.125

> *rātri-dine poḍe mana soyāsti nā pāṅ*
> *yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ*

SYNONYMS

rātri-dine—day and night; *poḍe*—burns; *mana*—mind; *soyāsti*—rest; *nā*—not; *pāṅ*—I get; *yāhāṅ*—where; *gele*—if going; *kānu pāṅ*—I can get Kṛṣṇa; *tāhāṅ*—there; *uḍi'*—flying; *yāṅ*—I go.

TRANSLATION

“ 'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.' "

madhya.3.126

> *ei pada gāya mukunda madhura susvare*
> *śuniyā prabhura citta antare vidare*

SYNONYMS

ei pada—this stanza; *gāya*—sings; *mukunda*—Mukunda; *madhura*—sweet; *su-svare*—in a voice; *śuniyā*—hearing; *prabhura*—of the Lord; *citta*—mind; *antare*—within; *vidare*—splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

madhya.3.127

> *nirveda, viṣāda, harṣa, cāpalya, garva, dainya*
> *prabhura sahita yuddha kare bhāva-sainya*

SYNONYMS

nirveda—disappointment; *viṣāda*—moroseness; *harṣa*—pleasure; *cāpalya*—restlessness; *garva*—pride; *dainya*—humility; *prabhura*—the Lord; *sahita*—with; *yuddha*—fight; *kare*—do; *bhāva*—of ecstatic feelings; *sainya*—soldiers.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

Harṣa is described in the *Bhakti-rasāmṛta-sindhu*. *Harṣa* is experienced when one finally attains the desired goal of life and consequently becomes very glad. When *harṣa* is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called *garva,* or pride. In this condition one utters prayers and does not reply to others' inquiries. Seeing one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of *garva*.

madhya.3.128

> *jara-jara haila prabhu bhāvera prahāre*
> *bhūmite paḍila, śvāsa nāhika śarīre*

SYNONYMS

jara-jara—tottering; *haila*—there was; *prabhu*—the Lord; *bhāvera*—of the ecstatic moods; *prahāre*—in the onslaught; *bhūmite*—on the ground; *paḍila*—fell; *śvāsa*—breathing; *nāhika*—there was not; *śarīre*—in the body.

TRANSLATION

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

madhya.3.129

> *dekhiyā cintita hailā yata bhakta-gaṇa*
> *ācambite uṭhe prabhu kariyā garjana*

SYNONYMS

dekhiyā—seeing; *cintita*—anxious; *hailā*—became; *yata*—all; *bhakta-gaṇa*—devotees; *ācambite*—all of a sudden; *uṭhe*—rises; *prabhu*—the Lord; *kariyā*—making; *garjana*—thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

madhya.3.130

> *'bal' 'bal' bale, nāce, ānande vihvala*
> *bujhana nā yāya bhāva-taraṅga prabala*

SYNONYMS

bal bal—speak, speak; *bale*—the Lord says; *nāce*—dances; *ānande*—in pleasure; *vihvala*—overwhelmed; *bujhana*—understanding; *nā yāya*—not possible; *bhāva-taraṅga*—the waves of ecstasy; *prabala*—powerful.

TRANSLATION

Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

madhya.3.131

> *nityānanda saṅge bule prabhuke dhariñā*
> *ācārya, haridāsa bule pāche ta', nāciñā*

SYNONYMS

nityānanda—Nityānanda Prabhu; *saṅge*—with; *bule*—walks; *prabhuke*—the Lord; *dhariñā*—catching; *ācārya*—Advaita Ācārya; *haridāsa*—Ṭhākura Haridāsa; *bule*—walk; *pāche*—behind; *ta*—certainly; *nāciñā*—dancing.

TRANSLATION

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Ṭhākura followed Them, dancing.

madhya.3.132

> *ei mata prahareka nāce prabhu raṅge*
> *kabhu harṣa, kabhu viṣāda, bhāvera taraṅge*

SYNONYMS

ei mata—in this way; *prahareka*—for about three hours; *nāce*—dances; *prabhu*—Lord Caitanya Mahāprabhu; *raṅge*—in great ecstasy; *kabhu*—sometimes; *harṣa*—pleasure; *kabhu*—sometimes; *viṣāda*—moroseness; *bhāvera*—of ecstasy; *taraṅge*—in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible,

including pleasure, moroseness and many other waves of ecstatic emotional love.

madhya.3.133

> *tina dina upavāse kariyā bhojana*
> *uddaṇḍa-nṛtyete prabhura haila pariśrama*

SYNONYMS

tinadina—three days; *upavāse*—in fasting; *kariyā*—doing; *bhojana*—eating; *uddaṇḍa*—jumping high; *nṛtyete*—in dancing; *prabhura*—of the Lord; *haila*—there was; *pariśrama*—fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

madhya.3.134

> *tabu ta' nā jāne śrama premāviṣṭa haña*
> *nityānanda mahāprabhuke rākhila dhariñā*

SYNONYMS

tabu—still; *ta'*—certainly; *nā jāne*—does not know; *śrama*—fatigue; *prema-āviṣṭa*—absorbed in love; *haña*—being; *nityānanda*—Lord

Nityānanda; *mahāprabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—stopped; *dhariñā*—catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

madhya.3.135

> *ācārya-gosāñi tabe rākhila kīrtana*
> *nānā sevā kari' prabhuke karāila śayana*

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *tabe*—then; *rākhila*—suspended; *kīrtana*—the chanting; *nānā*—various; *sevā*—services; *kari'*—performing; *prabhuke*—unto the Lord; *karāila*—made to do; *śayana*—lying down.

TRANSLATION

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding Him. At that time Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

madhya.3.136

> *ei-mata daśa-dina bhojana-kīrtana*
> *eka-rūpe kari' kare prabhura sevana*

SYNONYMS

ei-mata—in this way; *daśa-dina*—continuously for ten days; *bhojana-kīrtana*—eating and chanting; *eka-rūpe*—without change; *kari'*—doing; *kare*—does; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

madhya.3.137

> *prabhāte ācāryaratna dolāya caḍāñā*
> *bhakta-gaṇa-saṅge āilā śacīmātā lañā*

SYNONYMS

prabhāte—in the morning; *ācāryaratna*—Candraśekhara; *dolāya*—in a palanquin; *caḍāñā*—seating; *bhakta-gaṇa-saṅge*—with devotees; *āilā*—came; *śacī-mātā*—mother Śacī; *lañā*—bringing.

TRANSLATION

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

madhya.3.138

> *nadīyā-nagarera loka—strī-bālaka-vṛddha*
> *saba loka āilā, haila saṅghaṭṭa samṛddha*

SYNONYMS

nadīyā—known as Nadia; *nagarera*—of the city; *loka*—the people; *strī*—women; *bālaka*—boys; *vṛddha*—old men; *saba loka*—all people; *āilā*—came; *haila*—was; *saṅghaṭṭa*—crowd; *samṛddha*—increased.

TRANSLATION

In this way, all the people of the town of Nadia-including all women, boys and old men-came there. Thus the crowd increased.

madhya.3.139

> *prātaḥ-kṛtya kari' kare nāma-saṅkīrtana*
> *śacīmātā lañā āilā advaita-bhavana*

SYNONYMS

prātaḥ-kṛtya—the morning duties; *kari'*—finishing; *kare*—does; *nāma-saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra*; *śacī-mātā*—mother Śacī; *lañā*—with; *āilā*—came; *advaita-bhavana*—at the house of Advaita Ācārya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

madhya.3.140

> *śacī-āge paḍilā prabhu daṇḍavat hañā*
> *kāndite lāgilā śacī kole uṭhāiñā*

SYNONYMS

śacī-āge—in front of mother Śacī; *paḍilā*—fell down; *prabhu*—the Lord; *daṇḍa-vat*—like a stick; *hañā*—becoming; *kāndite*—to cry; *lāgilā*—began; *śacī*—mother Śacī; *kole*—on the lap; *uṭhāiñā*—taking.

TRANSLATION

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

madhya.3.141

> *doṅhāra darśane duṅhe ha-ilā vihvala*
> *keśa nā dekhiyā śacī ha-ilā vikala*

SYNONYMS

doṅhāra darśane—in seeing one another; *duṅhe*—both of them; *ha-ilā*—became; *vihvala*—overwhelmed; *keśa*—hair; *nā*—not; *dekhiyā*—seeing; *śacī*—mother Śacī; *ha-ilā*—became; *vikala*—agitated.

TRANSLATION

Upon seeing one another, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

madhya.3.142

> *aṅga muche, mukha cumbe, kare nirīkṣaṇa*
> *dekhite nā pāya,—aśru bharila nayana*

SYNONYMS

aṅga—the body; *muche*—caresses; *mukha*—face; *cumbe*—kisses; *kare*—does; *nirīkṣaṇa*—observing; *dekhite*—to see; *nā pāya*—not able; *aśru*—tears; *bharila*—filled; *nayana*—the eyes.

TRANSLATION

**Out of love she began to caress the body of the Lord
Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.**

madhya.3.143

> *kāndiyā kahena śacī, bāchāre nimāñi*
> *viśvarūpa-sama nā kariha niṭhurāi*

SYNONYMS

kāndiyā—crying; *kahena*—says; *śacī*—mother Śacī; *bāchāre*—my darling; *nimāñi*—O Nimāi; *viśvarūpa*—Viśvarūpa; *sama*—like; *nā kariha*—do not do; *niṭhurāi*—cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Śacīmātā, crying, said to the Lord, "My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother."

madhya.3.144

> *sannyāsī ha-iyā punaḥ nā dila daraśana*
> *tumi taiche kaile mora ha-ibe maraṇa*

SYNONYMS

sannyāsī—a member of the renounced order; *ha-iyā*—after becoming; *punaḥ*—again; *nā*—not; *dila*—gave; *daraśana*—visit; *tumi*—You; *taiche*—like that; *kaile*—if doing; *mora*—my; *ha-ibe*—there will be; *maraṇa*—death.

TRANSLATION

Mother Śacī continued, "After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of me."

madhya.3.145

> *kāndiyā balena prabhu—śuna, mora āi*
> *tomāra śarīra ei, mora kichu nāi*

SYNONYMS

kāndiyā—crying; *balena*—says; *prabhu*—the Lord; *śuna*—hear; *mora*—My; *āi*—mother; *tomāra*—your; *śarīra*—body; *ei*—this; *mora*—My; *kichu*—anything; *nāi*—is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

madhya.3.146

> *tomāra pālita deha, janma tomā haite*
> *koṭi janme tomāra ṛṇa nā pāri śodhite*

SYNONYMS

tomāra—your; *pālita*—raised; *deha*—body; *janma*—birth; *tomā*—you; *haite*—from; *koṭi*—millions; *janme*—in births; *tomāra*—your; *ṛṇa*—debt; *nā*—not; *pāri*—I am able; *śodhite*—to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

madhya.3.147

> *jāni' vā nā jāni' kaila yadyapi sannyāsa*
> *tathāpi tomāre kabhu nahiba udāsa*

SYNONYMS

jāni'—knowing; *vā*—or; *nā*—not; *jāni'*—knowing; *kaila*—accepted; *yadyapi*—although; *sannyāsa*—the renounced order; *tathāpi*—still; *tomāre*—unto you; *kabhu*—at any time; *nahiba*—shall not become; *udāsa*—indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

madhya.3.148

> *tumi yāhāṅ kaha, āmi tāhāṅi rahiba*
> *tumi yei ājñā kara, sei ta' kariba*

SYNONYMS

tumi—you; *yāhāṅ*—wherever; *kaha*—ask; *āmi*—I; *tāhāṅi*—there; *rahiba*—shall stay; *tumi*—you; *yei*—whatever; *ājñā*—order; *kara*—give; *sei*—that; *ta'*—certainly; *kariba*—I shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

madhya.3.149

> *eta bali' punaḥ punaḥ kare namaskāra*
> *tuṣṭa hañā āi kole kare bāra bāra*

SYNONYMS

eta bali'—saying this; *punaḥ punaḥ*—again and again; *kare*—offers; *namaskāra*—obeisances; *tuṣṭa hañā*—being pleased; *āi*—mother Śacī; *kole*—on the lap; *kare*—takes; *bāra bāra*—again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Śacī, being pleased, took Him again and again on her lap.

madhya.3.150

> *tabe āi lañā ācārya gelā abhyantara*
> *bhakta-gaṇa milite prabhu ha-ilā satvara*

SYNONYMS

tabe—thereafter; *āi*—the mother; *lañā*—taking; *ācārya*—Advaita Ācārya; *gelā*—entered; *abhyantara*—within the house; *bhakta-gaṇa*—all the devotees; *milite*—to meet; *prabhu*—the Lord; *ha-ilā*—became; *satvara*—immediately.

TRANSLATION

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

madhya.3.151

> *eke eke milila prabhu saba bhakta-gaṇa*
> *sabāra mukha dekhi' kare dṛḍha āliṅgana*

SYNONYMS

ekeeke—one after another; *milila*—met; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—the devotees; *sabāra*—of everyone; *mukha*—face; *dekhi'*—seeing; *kare*—does; *dṛḍha*—tightly; *āliṅgana*—embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

madhya.3.152

> *keśa nā dekhiyā bhakta yadyapi pāya duḥkha*
> *saundarya dekhite tabu pāya mahā-sukha*

SYNONYMS

keśa—hair; *nā dekhiyā*—not seeing; *bhakta*—the devotees; *yadyapi*—although; *pāya*—get; *duḥkha*—unhappiness; *saundarya*—the beautiful posture; *dekhite*—to see; *tabu*—still; *pāya*—get; *mahā-sukha*—great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

madhya.3.153-155

> *śrīvāsa, rāmāi, vidyānidhi, gadādhara*
> *gaṅgādāsa, vakreśvara, murāri, śuklāmbara*
>
> *buddhimanta khāṅ, nandana, śrīdhara, vijaya*
> *vāsudeva, dāmodara, mukunda, sañjaya*
>
> *kata nāma la-iba yata navadvīpa-vāsī*
> *sabāre mililā prabhu kṛpā-dṛṣṭye hāsi'*

SYNONYMS

śrīvāsa—Śrīvāsa; *rāmāi*—Rāmāi; *vidyānidhi*—Vidyānidhi; *gadādhara*—Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *vakreśvara*—Vakreśvara; *murāri*—Murāri; *śuklāmbara*—Śuklāmbara; *buddhimanta khāṅ*—Buddhimanta Khāṅ; *nandana*—Nandana; *śrīdhara*—Śrīdhara; *vijaya*—Vijaya; *vāsudeva*—Vāsudeva; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *sañjaya*—Sañjaya; *kata nāma*—how many names; *la-iba*—I shall mention; *yata*—all; *navadvīpa-vāsī*—the inhabitants of Navadvīpa; *sabāre*—all of them; *mililā*—met; *prabhu*—the Lord; *kṛpā-dṛṣṭye*—with merciful glances; *hāsi'*—smiling.

TRANSLATION

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṅ, Nandana, Śrīdhara, Vijaya, Vāsudeva, Dāmodara, Mukunda, Sañjaya and all the others, however many I can mention-indeed, all the inhabitants of Navadvīpa-arrived there, and the Lord met them with smiles and glances of mercy.

madhya.3.156

> *ānande nācaye sabe bali' 'hari' 'hari'*
> *ācārya-mandira haila śrī-vaikuṇṭha-purī*

SYNONYMS

ānande—in pleasure; *nācaye*—dance; *sabe*—all; *bali'*—saying; *hari hari*—the holy name of the Lord; *ācārya-mandira*—the house of Advaita Ācārya; *haila*—became; *śrī-vaikuṇṭha-purī*—a spiritual Vaikuṇṭha planet.

TRANSLATION

Everyone was chanting the holy names of Hari. and dancing. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṇṭha Purī.

madhya.3.157

> *yata loka āila mahāprabhuke dekhite*
> *nānā-grāma haite, āra navadvīpa haite*

SYNONYMS

yataloka—all the people; *āila*—came; *mahāprabhuke*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nānā-grāma haite*—from various villages; *āra*—and; *navadvīpa haite*—from Navadvīpa.

TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

madhya.3.158

> *sabākāre vāsā dila—bhakṣya, anna-pāna*
> *bahu-dina ācārya-gosāñi kaila samādhāna*

SYNONYMS

sabākāre—to all of them; *vāsā dila*—gave residential quarters; *bhakṣya*—eatables; *anna-pāna*—food and drink; *bahu-dina*—for many days; *ācārya-gosāñi*—Advaita Ācārya; *kaila*—did; *samādhāna*—adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvīpa, Advaita Ācārya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

madhya.3.159

> *ācārya-gosāñira bhāṇḍāra—akṣaya, avyaya*
> *yata dravya vyaya kare tata dravya haya*

SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; *bhāṇḍāra*—storehouse; *akṣaya*—inexhaustible; *avyaya*—indestructible; *yata*—all; *dravya*—commodities; *vyaya*—expenditure; *kare*—does; *tata*—so much; *dravya*—commodity; *haya*—becomes filled.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

madhya.3.160

> *sei dina haite śacī karena randhana*
> *bhakta-gaṇa lañā prabhu karena bhojana*

SYNONYMS

seidinahaite—from that date; *śacī*—mother Śacī; *karena*—does; *randhana*—cooking; *bhakta-gaṇa*—all the devotees; *lañā*—accompanied by; *prabhu*—Lord Caitanya Mahāprabhu; *karena*—does; *bhojana*—dining.

TRANSLATION

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

madhya.3.161

> *dine ācāryera prīti—prabhura darśana*
> *rātre loka dekhe prabhura nartana-kīrtana*

SYNONYMS

dine—during the daytime; *ācāryera prīti*—the loving affairs of Adtvaita Ācārya; *prabhura darśana*—the sight of Lord Caitanya Mahāprabhu; *rātre*—at night; *loka*—all the people; *dekhe*—see; *prabhura*—of the Lord; *nartana-kīrtana*—dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of

Advaita Ācārya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

madhya.3.162

> *kīrtana karite prabhura sarva-bhāvodaya*
> *stambha, kampa, pulakāśru, gadgada, pralaya*

SYNONYMS

kīrtanakarite—while performing chanting; *prabhura*—of the Lord; *sarva*—all; *bhāva-udaya*—manifestations of ecstatic symptoms; *stambha*—being stunned; *kampa*—trembling; *pulaka*—standing of the hair; *aśru*—tears; *gadgada*—faltering of the voice; *pralaya*—devastation.

TRANSLATION

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in the *Bhakti-rasāmṛta-sindhu* as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they

become prominent in the body, a state called *pralaya* (devastation) is manifest.

madhya.3.163

> *kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā*
> *dekhi' śacīmātā kahe rodana kariyā*

SYNONYMS

kṣaṇe kṣaṇe—very frequently; *paḍe*—falls; *prabhu*—the Lord; *āchāḍa khāñā*—tumbling down; *dekhi'*—seeing; *śacī-mātā*—mother Śacī; *kahe*—says; *rodana kariyā*—crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

madhya.3.164

> *cūrṇa haila, hena vāsoṅ nimāñi-kalevara*
> *hā-hā kari' viṣṇu-pāśe māge ei vara*

SYNONYMS

cūrṇa—smashed; *haila*—has become; *hena*—thus; *vāsoṅ*—I think; *nimāñi-kalevara*—the body of Nimāi; *hā-hā kari'*—crying loudly; *viṣṇu-pāśe*—Lord Viṣṇu; *māge*—begs; *ei*—this; *vara*—benediction.

TRANSLATION

Śrīmatī Śacīmātā thought that the body of Nimāi was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Viṣṇu.

madhya.3.165

> *bālya-kāla haite tomāra ye kailuṅ sevana*
> *tāra ei phala more deha nārāyaṇa*

SYNONYMS

bālya-kāla haite—from my childhood; *tomāra*—Your; *ye*—whatever; *kailuṅ*—I have done; *sevana*—service; *tāra*—of that; *ei phala*—this result; *more*—unto me; *deha*—kindly award; *nārāyaṇa*—O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

madhya.3.166

> *ye kāle nimāñi paḍe dharaṇī-upare*
> *vyathā yena nāhi lāge nimāñi-śarīre*

SYNONYMS

yekāle—whenever; *nimāñi*—my son Nimāi; *paḍe*—falls down; *dharaṇī-upare*—on the surface of the earth; *vyathā*—pain; *yena*—as if; *nāhi*—not; *lāge*—touch; *nimāñi-śarīre*—the body of my son Nimāi.

TRANSLATION

"Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain."

madhya.3.167

> *ei-mata śacīdevī vātsalye vihvala*
> *harṣa-bhaya-dainya-bhāve ha-ila vikala*

SYNONYMS

ei-mata—in this way; *śacī-devī*—mother Śacī; *vātsalye*—in parental affection; *vihvala*—overwhelmed; *harṣa*—happiness; *bhaya*—fear; *dainya-bhāve*—and in humility; *ha-ila*—became; *vikala*—transformed.

TRANSLATION

When mother Śacī was thus overwhelmed in paternal love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Śacī, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in *Bhagavad-gītā* (6:41):

> *prāpya puṇya-kṛtāṁ lokān*
> *uṣitvā śāśvatīḥ samāḥ*
> *śucīnāṁ śrīmatāṁ gehe*
> *yoga-bhraṣṭo 'bhijāyate*

"The unsuccessful *yogī,* after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Śacī, a *nitya-siddha* living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nīlāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of *nitya-siddha* associates. Śrī Narottama dāsa Ṭhākura therefore sings:

> *gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu-His family members, friends and other associates-were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is*

> *always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.*

madhya.3.168

> *śrīvāsādi yata prabhura vipra bhakta-gaṇa*
> *prabhuke bhikṣā dite haila sabākāra mana*

SYNONYMS

śrīvāsa-ādi—the devotees, headed by Śrīvāsa Ṭhākura; *yata*—all; *prabhura*—of the Lord; *vipra*—especially the *brāhmaṇas*; *bhakta-gaṇa*—devotees; *prabhuke*—unto the Lord; *bhikṣā*—lunch; *dite*—to give; *haila*—there was; *sabākāra*—of all of them; *mana*—the mind.

TRANSLATION

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all *gṛhasthas* to invite a *sannyāsī* to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a *sannyāsī* is in the neighborhood of a village, he is inv ted by all householders, one after another. As long as a *sannyāsī* remains in the village, he enlightens the inhabitants in spiritual understanding. In other

words, a *sannyāsī* has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with *prasāda,* the other devotees from Navadvīpa and Śāntipura also desired to offer Him *prasāda*.

madhya.3.169

> *śuni' śacī sabākāre karila minati*
> *nimāñira daraśana āra muñi pāba kati*

SYNONYMS

śuni'—hearing of this; *śacī*—mother Śacī; *sabākāre*—unto all of them; *karila*—made; *minati*—submission; *nimāñira*—of Nimāi, Śrī Caitanya Mahāprabhu; *daraśana*—visit; *āra*—any more; *muñi*—I; *pāba*—shall get; *kati*—where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees, "How many times shall I get the chance to see Nimāi again?"

madhya.3.170

> *tomā-sabā-sane habe anyatra milana*
> *muñi abhāginīra mātra ei daraśana*

SYNONYMS

tomā-sabā-sane—with all of you; *habe*—there will be; *anyatra*—in another place; *milana*—meeting; *muñi*—I; *abhāginīra*—of one who is unfortunate; *mātra*—only; *ei*—this; *daraśana*—meeting.

TRANSLATION

Śacīmātā submitted, "As far as you are concerned, you can meet Nimāi, Śrī Caitanya Mahāprabhu, many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsī never returns to his home."

madhya.3.171

> *yāvat ācārya-gṛhe nimāñira avasthāna*
> *muñi bhikṣā dimu, sabākāre māgoṅ dāna*

SYNONYMS

yāvat—as long as; *ācārya-gṛhe*—in the house of Advaita Ācārya; *nimāñira*—of Śrī Caitanya Mahāprabhu; *avasthāna*—the stay; *muñi*—I; *bhikṣā dimu*—shall supply the food; *sabākāre*—everyone; *māgoṅ*—I beg; *dāna*—this charity.

TRANSLATION

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained

at the house of Advaita Ācārya, only she would supply Him food.

madhya.3.172

> *śuni' bhakta-gaṇa kahe kari' namaskāra*
> *mātāra ye icchā sei sammata sabāra*

SYNONYMS

śuni'—hearing this; *bhakta-gaṇa*—all the devotees; *kahe*—say; *kari'*—offering; *namaskāra*—obeisances; *mātāra*—of mother Śacīdevī; *ye icchā*—whatever desire; *sei*—that; *sammata*—agreeable; *sabāra*—to all the devotees

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, "We all agree to whatever mother Śacī desires."

madhya.3.173

> *mātāra vyagratā dekhi' prabhura vyagra mana*
> *bhakta-gaṇa ekatra kari' balilā vacana*

SYNONYMS

mātāra—of the mother; *vyagratā*—eagerness; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyagra*—agitated; *mana*—mind; *bhakta-gaṇa*—all the devotees; *ekatra kari'*—assembling together; *balilā*—said; *vacana*—words.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

madhya.3.174

> *tomā-sabāra ājñā vinā calilāma vṛndāvana*
> *yāite nārila, vighna kaila nivartana*

SYNONYMS

tomā-sabāra—of all of you; *ājñā*—order; *vinā*—without; *calilāma*—I started; *vṛndāvana*—for Vṛndāvana; *yāite nārila*—not able to go; *vighna*—some obstruction; *kaila*—did; *nivartana*—made to return.

TRANSLATION

Śrī Caitanya Mahāprabhu informed them all, "Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.

madhya.3.175

> *yadyapi sahasā āmi kariyāchi sannyāsa*
> *tathāpi tomā-sabā haite nahiba udāsa*

SYNONYMS

yadyapi—although; *sahasā*—all of a sudden; *āmi*—I; *kariyāchi sannyāsa*—accepted *sannyāsa*; *tathāpi*—still; *tomā-sabā*—all of you; *haite*—from; *nahiba*—I shall never be; *udāsa*—indifferent.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

madhya.3.176

> *tomā-saba nā chāḍiba, yāvat āmi jība'*
> *mātāre tāvat āmi chāḍite nāriba*

SYNONYMS

tomā-saba—all of you; *nā*—not; *chāḍiba*—I shall give up; *yāvat*—as long as; *āmi*—I; *jība*—shall live or shall remain manifest; *mātāre*—mother; *tāvat*—that long; *āmi*—I; *chāḍite*—to give up; *nāriba*—shall be unable.

TRANSLATION

"My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

madhya.3.177

> *sannyāsīra dharma nahe—sannyāsa kariñā*
> *nija janma-sthāne rahe kuṭumba lañā*

SYNONYMS

sannyāsīra—of a *sannyāsī*; *dharma*—duty; *nahe*—it is not; *sannyāsa*—*sannyāsa*; *kariñā*—accepting; *nija*—own; *janma-sthāne*—at the birthplace; *rahe*—remains; *kuṭumba*—relatives; *lañā*—with.

TRANSLATION

"After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives.

madhya.3.178

> *keha yena ei bali' nā kare nindana*
> *sei yukti kaha, yāte rahe dui dharma*

SYNONYMS

keha—anyone; *yena*—so that; *ei*—this; *bali'*—saying; *nā kare*—does not do; *nindana*—blasphemy; *sei*—that; *yukti*—consideration; *kaha*—tell Me; *yāte*—by which; *rahe*—remain; *dui*—two; *dharma*—duties.

TRANSLATION

"Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyāsa."

madhya.3.179

> *śuniyā prabhura ei madhura vacana*
> *śacī-pāśa ācāryādi karila gamana*

SYNONYMS

śuniyā—hearing this; *prabhura*—of the Lord; *ei*—this; *madhura*—sweet; *vacana*—statement; *śacī-pāśa*—before mother Śacī; *ācārya-ādi*—Advaita Ācārya and other devotees; *karila*—did; *gamana*—going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

madhya.3.180

> *prabhura nivedana tāṅre sakala kahila*
> *śuni' śacī jagan-mātā kahite lāgila*

SYNONYMS

prabhura—of the Lord; *nivedana*—submission; *tāṅre*—unto her; *sakala*—all; *kahila*—told; *śuni'*—hearing this; *śacī*—mother Śacī; *jagat-mātā*—the mother of the universe; *kahite*—to say; *lāgila*—began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Śacī, who is the mother of the universe, began to speak.

madhya.3.181

> *teṅho yadi ihāṅ rahe, tabe mora sukha*
> *tāṅ'ra nindā haya yadi, seha mora duḥkha*

SYNONYMS

teṅho—Lord Caitanya; *yadi*—if; *ihāṅ*—here; *rahe*—stays; *tabe*—then; *mora*—my; *sukha*—happiness; *tāṅ'ra nindā*—blasphemy of Him; *haya*—there is; *yadi*—if; *seha*—that also; *mora*—my; *duḥkha*—unhappiness.

TRANSLATION

Śacīmātā said, "It will be a great happiness for me if Nimāi, Śrī Caitanya Mahāprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called *mā,* which indicates *māyā*. By allowing her son to go as a *sannyāsī* and search for Kṛṣṇa, Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by *Śrīmad-Bhāgavatam* (5.5.18):

> *gurur na sa syāt sva-jano na sa syāt*
> *pitā na sa syāj jananī na sā syāt*
> *daivaṁ na tat syān na patiś ca sa syān*
> *na mocayed yaḥ samupeta-mṛtyum*

"No one should become a spiritual master-nor a relative, father, mother, worshipable Deity or husband-if he cannot help a person escape the imminent path of death." Every living entity is wandering within the universe, subjected to the law of *karma* and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of *māyā*-birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in the *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for

the benefit of relatives. Therefore, Śacīmātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all the activities of Śrī Caitanya Mahāprabhu.

madhya.3.182

> *tāte ei yukti bhāla, mora mane laya*
> *nīlācale rahe yadi, dui kārya haya*

SYNONYMS

tāte—therefore; *ei*—this; *yukti*—consideration; *bhāla*—as good; *mora*—my; *mane*—mind; *laya*—takes; *nīlācale*—in Jagannātha Purī; *rahe*—He stays; *yadi*—if; *dui*—two; *kārya*—purposes; *haya*—are achieved.

TRANSLATION

Mother Śacī said, "This consideration is good. In my opinion, if Nimāi remains at Jagannātha Purī, He may not leave any one of us and at the same time can remain aloof as a sannyāsī. Thus both purposes are fulfilled.

madhya.3.183

> *nīlācale navadvīpe yena dui ghara*
> *loka-gatāgati-vārtā pāba nirantara*

SYNONYMS

nīlācale—at Jagannātha Purī; *navadvīpe*—as well as Navadvīpa; *yena*—as if; *dui*—two; *ghara*—rooms; *loka*—people; *gatāgati*—come and go; *vārtā*—news; *pāba*—I shall get; *nirantara*—always.

TRANSLATION

"Since Jagannātha Purī and Navadvīpa are intimately related-as if they were two rooms in the same house-people from Navadvīpa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvīpa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

madhya.3.184

> *tumi saba karite pāra gamanāgamana*
> *gaṅgā-snāne kabhu habe tāṅra āgamana*

SYNONYMS

tumi—you; *saba*—all; *karite*—to do; *pāra*—are able; *gamana-āgamana*—going and coming; *gaṅgā-snāne*—for bathing in the

Ganges; *kabhu*—sometimes; *habe*—it will be possible; *tāṅra*—His; *āgamana*—coming here.

TRANSLATION

"All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

madhya.3.185

> *āpanāra duḥkha-sukha tāhāṅ nāhi gaṇi*
> *tāṅra yei sukha, tāhā nija-sukha māni*

SYNONYMS

āpanāra—of my own; *duḥkha-sukha*—unhappiness and happiness; *tāhāṅ*—there; *nāhi*—not; *gaṇi*—I count; *tāṅra*—His; *yei*—whatever; *sukha*—happiness; *tāhā*—that; *nija*—my own; *sukha*—happiness; *māni*—I accept.

TRANSLATION

"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

madhya.3.186

> *śuni' bhakta-gaṇa tāṅre karila stavana*
> *veda-ājñā yaiche, mātā, tomāra vacana*

SYNONYMS

śuni'—hearing this; *bhakta-gaṇa*—all the devotees; *tāṅre*—to her; *karila*—did; *stavana*—praying; *veda-ājñā*—an injunction of the *Vedas*; *yaiche*—like; *mātā*—my dear mother; *tomāra vacana*—your word.

TRANSLATION

After hearing Śacīmātā, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

madhya.3.187

> *bhakta-gaṇa prabhu-āge āsiyā kahila*
> *śuniyā prabhura mane ānanda ha-ila*

SYNONYMS

bhakta-gaṇa—the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *āge*—before; *āsiyā*—coming; *kahila*—informed; *śuniyā*—hearing; *prabhura*—of Lord Caitanya; *mane*—in the mind; *ānanda*—pleasure; *ha-ila*—there was.

TRANSLATION

All the devotees informed Lord Caitanya of Śacīmātā's decision. Hearing it, the Lord became very pleased.

madhya.3.188

> *navadvīpa-vāsī ādi yata bhakta-gaṇa*
> *sabāre sammāna kari' balilā vacana*

SYNONYMS

navadvīpa-vāsī—all the inhabitants of Navadvīpa; *ādi*—primarily; *yata*—all; *bhakta-gaṇa*—devotees; *sabāre*—to all of them; *sammāna*—respect; *kari'*—showing; *balilā*—said; *vacana*—these words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

madhya.3.189

> *tumi-saba loka—mora parama bāndhava*
> *ei bhikṣā māgoṅ,—more deha tumi saba*

SYNONYMS

tumi-saba loka—all of you people; *mora*—My; *parama bāndhava*—intimate friends; *ei bhikṣā māgoṅ*—I beg one favor; *more*—unto Me; *deha*—kindly give; *tumi*—you; *saba*—all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

madhya.3.190

> *ghare yāñā kara sadā kṛṣṇa-saṅkīrtana*
> *kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana*

SYNONYMS

ghareyāñā—returning home; *kara*—kindly do; *sadā*—always; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa-nāma*—the holy name of the Lord; *kṛṣṇa-kathā*—discussion of Kṛṣṇa's pastimes; *kṛṣṇa*—of Lord Kṛṣṇa; *ārādhana*—worshiping.

TRANSLATION

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take *sannyāsa* like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*. One can also discuss the subject matter of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the *mahā-mantra* and discussing the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple-especially householders who live with a wife and children-can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

madhya.3.191

> *ājñā deha nīlācale kariye gamana*
> *madhye madhye āsi' tomāya diba daraśana*

SYNONYMS

ājñā deha—give permission; *nīlācale*—to Jagannātha Purī; *kariye*—I do; *gamana*—going; *madhye madhye*—sometimes; *āsi'*—coming here; *tomāya*—to all of you; *diba*—I shall give; *daraśana*—audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannātha Purī. He assured them that at intervals He would come there and meet them again and again.

madhya.3.192

> *eta bali' sabākāre īṣat hāsiñā*
> *vidāya karila prabhu sammāna kariñā*

SYNONYMS

eta bali'—saying this; *sabākāre*—to all the devotees; *īṣat hāsiñā*—smiling very mildly; *vidāya karila*—bid them farewell; *prabhu*—the Lord; *sammāna kariñā*—showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the devotees and smiling very mildly, bid them farewell.

madhya.3.193

> *sabā vidāya diyā prabhu calite kaila mana*
> *haridāsa kāndi' kahe karuṇa vacana*

SYNONYMS

sabā vidāya diyā—asking everyone to return home; *prabhu*—the Lord; *calite*—to go; *kaila*—decided; *mana*—the mind; *haridāsa kāndi'*—Haridāsa Ṭhākura began to cry; *kahe*—says; *karuṇa*—pathetic; *vacana*—words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

madhya.3.194

> *nīlācale yābe tumi, mora kon gati*
> *nīlācale yāite mora nāhika śakati*

SYNONYMS

nīlācale yābe tumi—You will go to Jagannātha Purī; *mora*—my; *kon*—what; *gati*—destination; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *mora*—my; *nāhika*—there is not; *śakati*—strength.

TRANSLATION

Haridāsa Ṭhākura said, "You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī."

PURPORT

Although Śrīla Haridāsa Ṭhākura was born in a Muslim family, he was accepted as a properly initiated *brāhmaṇa*. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* (members of the *varṇāśrama-dharma* system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa Ṭhākura went to Jagannātha Purī, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Maṭha. people go there to see the tomb of Haridāsa Ṭhākura.

madhya.3.195

> *muñi adhama tomāra nā pāba daraśana*
> *kemate dhariba ei pāpiṣṭha jīvana*

SYNONYMS

muñi—I; *adhama*—the lowest of men; *tomāra*—Your; *nā*—not; *pāba*—will get; *daraśana*—seeing; *kemate*—how; *dhariba*—shall I maintain; *ei*—this; *pāpiṣṭha*—sinful; *jīvana*—life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

madhya.3.196

> *prabhu kahe,—kara tumi dainya saṁvaraṇa*
> *tomāra dainyete mora vyākula haya mana*

SYNONYMS

prabhukahe—the Lord replied; *kara*—do; *tumi*—you; *dainya*—humility; *saṁvaraṇa*—checking; *tomāra*—your; *dainyete*—by humility; *mora*—My; *vyākula*—agitated; *haya*—becomes; *mana*—the mind.

TRANSLATION

The Lord replied to Haridāsa Ṭhākura, "Please check your humility. Just seeing your humility, very much agitates My mind."

madhya.3.197

> *tomā lāgi' jagannāthe kariba nivedana*
> *tomā-lañā yāba āmi śrī-puruṣottama*

SYNONYMS

tomā lāgi'—for you; *jagannāthe*—unto Lord Jagannātha; *kariba*—I shall do; *nivedana*—petition; *tomā-lañā*—taking you; *yāba*—shall go; *āmi*—I; *śrī-puruṣottama*—to Jagannātha Purī.

TRANSLATION

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Purī.

madhya.3.198

> *tabe ta' ācārya kahe vinaya kariñā*
> *dina dui-cāri raha kṛpā ta' kariñā*

SYNONYMS

tabe—thereafter; *ta'*—certainly; *ācārya kahe*—Advaita Ācārya says; *vinaya kariñā*—offering all respect; *dina dui-cāri*—another two or four days; *raha*—kindly remain; *kṛpā*—mercy; *ta'*—certainly; *kariñā*—showing.

TRANSLATION

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

madhya.3.199

> *ācāryera vākya prabhu nā kare laṅghana*
> *rahilā advaita-gṛhe, nā kaila gamana*

SYNONYMS

ācāryera vākya—the words of Śrī Advaita Ācārya; *prabhu*—the Lord; *nā kare laṅghana*—does not deny; *rahilā*—remained; *advaita-gṛhe*—at the house of Advaita Ācārya; *nā kaila gamana*—did not go immediately.

TRANSLATION

Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Purī.

madhya.3.200

> *ānandita haila ācārya, śacī, bhakta, saba*
> *prati-dina kare ācārya mahā-mahotsava*

SYNONYMS

ānanditahaila—became pleased; *ācārya*—Advaita Ācārya; *śacī*—mother Śacīdevī; *bhakta*—the devotees; *saba*—all; *prati-dina*—every day; *kare*—does; *ācārya*—Advaita Ācārya; *mahā-mahā-utsava*—great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

madhya.3.201

> *dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge*
> *rātre mahā-mahotsava saṅkīrtana-raṅge*

SYNONYMS

dine—during daytime; *kṛṣṇa-kathā-rasa*—discussion on Kṛṣṇa; *bhakta-gaṇa-saṅge*—with the devotees; *rātre*—at night; *mahā-*

mahā-utsava—a great festival; *saṅkīrtana-raṅge*—in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

madhya.3.202

> *ānandita hañā śacī karena randhana*
> *sukhe bhojana kare prabhu lañā bhakta-gaṇa*

SYNONYMS

ānandita hañā—being pleased; *śacī*—mother Śacī; *karena*—does; *randhana*—cooking; *sukhe*—in happiness; *bhojana*—eating; *kare*—does; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

madhya.3.203

> *ācāryera śraddhā-bhakti-gṛha-sampada-dhane*
> *sakala saphala haila prabhura ārādhane*

SYNONYMS

ācāryera—of Advaita Ācārya; *śraddhā*—faith; *bhakti*—devotion; *gṛha*—home; *sampada*—opulence; *dhane*—the wealth; *sakala*—all; *saphala*—successful; *haila*—became; *prabhura*—of Lord Caitanya Mahāprabhu; *ārādhane*—in the worship.

TRANSLATION

In this way all the opulences of Advaita Ācārya-His faith, devotion, home, riches and everything else-were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

PURPORT

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing *prasāda* and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening.

This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In *Śrīmad-Bhāgavatam* (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing *prasāda* and holding congregational chanting. Indeed, that *yajña* or sacrifice is most recommended in this Age of Kali. In this age, other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty.

madhya.3.204

> *śacīra ānanda bāḍe dekhi' putra-mukha*
> *bhojana karāñā pūrṇa kaila nija-sukha*

SYNONYMS

śacīra—of Śacīmātā; *ānanda bāḍe*—pleasure increases; *dekhi'*—seeing; *putra-mukha*—the face of her son; *bhojana karāñā*—feeding; *pūrṇa*—full; *kaila*—made; *nija-sukha*—her own happiness.

TRANSLATION

As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

madhya.3.205

> *ei-mata advaita-gṛhe bhakta-gaṇa mile*
> *vañcilā kataka-dina mahā-kutūhale*

SYNONYMS

ei-mate—in this way; *advaita-gṛhe*—at the home of Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *mile*—meet together; *vañcilā*—passed; *kataka-dina*—some days; *mahā-kutūhale*—in a greatly festive mood.

TRANSLATION

In this way, at Advaita Ācārya's house all the devotees met and passed some days together in a greatly festive mood.

madhya.3.206

> *āra dina prabhu kahe saba bhakta-gaṇe*
> *nija-nija-gṛhe sabe karaha gamane*

SYNONYMS

āra dina—the next day; *prabhu*—the Lord; *kahe*—says; *saba*—all; *bhakta-gaṇe*—to the devotees; *nija-nija-gṛhe*—to your respective homes; *sabe*—all; *karaha*—do; *gamane*—returning.

TRANSLATION

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

madhya.3.207

> *ghare giyā kara sabe kṛṣṇa-saṅkīrtana*
> *punarapi āmā-saṅge ha-ibe milana*

SYNONYMS

ghare giyā—returning home; *kara*—do; *sabe*—all; *kṛṣṇa-saṅkīrtana*—congregational chanting of the *mahā-mantra*; *punarapi*—again; *āmā-saṅge*—with Me; *ha-ibe*—there will be; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

madhya.3.208

> *kabhu vā tomarā karibe nīlādri gamana*
> *kabhu vā āsiba āmi karite gaṅgā-snāna*

SYNONYMS

kabhu—sometimes; *vā*—either; *tomarā*—you; *karibe*—will do; *nīlādri*—to Jagannātha Purī; *gamana*—going; *kabhu*—sometimes; *vā*—or; *āsiba*—shall come; *āmi*—I; *karite*—to do; *gaṅgā-snāna*—bathing in the Ganges.

TRANSLATION

Śrī Caitanya Mahāprabhu told them, "Sometimes you will come to Jagannātha Purī, and sometimes I shall come bathe in the Ganges."

madhya.3.209-210

> *nityānanda-gosāñi, paṇḍita jagadānanda*
> *dāmodara paṇḍita, āra datta mukunda*
>
> *ei cāri-jana ācārya dila prabhu sane*
> *jananī prabodha kari' vandila caraṇe*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; *paṇḍita jagadānanda*—Jagadānanda Paṇḍita; *dāmodara paṇḍita*—Dāmodara Paṇḍita; *āra datta mukunda*—and Mukunda Datta; *ei cāri-jana*—these four persons; *ācārya*—Advaita Ācārya; *dila*—gave; *prabhu sane*—with Śrī Caitanya Mahāprabhu; *jananī*—mother Śacī; *prabodha kari'*—pacifying; *vandila caraṇe*—offerred prayers at her lotus feet.

TRANSLATION

Śrī Advaita Ācārya sent four persons-Nityānanda Gosāñi, Jagadānanda Paṇḍita, Dāmodara Paṇḍita and Mukunda Datta-to accompany the Lord. After pacifying His mother, Śacīmātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

madhya.3.211

> *tāṅre pradakṣiṇa kari' karila gamana*
> *ethā ācāryera ghare uṭhila krandana*

SYNONYMS

tāṅre—mother Śacī; *pradakṣiṇa kari'*—circumambulating; *karila*—did; *gamana*—going; *ethā*—there; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *uṭhila*—there arose; *krandana*—crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Purī. In the house of Advaita Ācārya there arose tumultuous crying.

madhya.3.212

> *nirapekṣa hañā prabhu śīghra calilā*
> *kāndite kāndite ācārya paścāt calilā*

SYNONYMS

nirapekṣa—indifferent; *hañā*—becoming; *prabhu*—the Lord; *śīghra*—very quickly; *calilā*—went; *kāndite kāndite*—crying and crying; *ācārya*—Advaita Ācārya; *paścāt*—behind; *calilā*—went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him weeping.

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *nirapekṣa* means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care for the roaring tumult and cry at the house of Advaita Ācārya, which He heard when starting for Jagannātha Purī. Worldly moralists may criticize Śrī Caitanya Mahāprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the

Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

madhya.3.213

> *kata dūra giyā prabhu kari' yoḍa hāta*
> *ācārye prabodhi' kahe kichu miṣṭa bāta*

SYNONYMS

kata dūra giyā—after going some distance; *prabhu*—the Lord; *kari'*—making; *yoḍa hāta*—folded hands; *ācārye*—Advaita Ācārya; *prabodhi'*—pacifying; *kahe*—says; *kichu*—something; *miṣṭa bāta*—sweet words.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

madhya.3.214

> *jananī prabodhi' kara bhakta samādhāna*
> *tumi vyagra haile kāro nā rahibe prāṇa*

SYNONYMS

jananī prabodhi'—pacifying the mother; *kara*—make; *bhakta*—devotees; *samādhāna*—adjustments; *tumi*—You; *vyagra haile*—if becoming agitated; *kāro*—anyone's; *nā rahibe*—will not remain; *prāṇa*—the life.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

madhya.3.215

> *eta bali' prabhu tāṅre kari' āliṅgana*
> *nivṛtti kariyā kaila svacchanda gamana*

SYNONYMS

eta bali'—saying this; *prabhu*—the Lord; *tāṅre*—unto Him; *kari'*—doing; *āliṅgana*—embracing; *nivṛtti*—stop; *kariyā*—making; *kaila*—did; *svacchanda*—without anxiety; *gamana*—going toward Jagannātha Purī.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Purī.

madhya.3.216

> *gaṅgā-tīre-tīre prabhu cāri-jana-sāthe*
> *nīlādri calilā prabhu chatrabhoga-pathe*

SYNONYMS

gaṅgā-tīre-tīre—on the banks of the Ganges; *prabhu*—the Lord; *cāri-jana-sāthe*—with the other four persons; *nīlādri*—to Jagannātha Purī; *calilā*—proceeded; *prabhu*—the Lord; *chatrabhoga-pathe*—on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four *parganās,* is a station named Magrāhāṭa. If one goes to the southeastern side of that station for some fourteen miles,

there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāḍi. In this village is a Deity of Lord Śiva known as Vaijurkānātha. A festival takes place there every year during the months of March and April. The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Pāṇihāṭī and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kālī-ghāṭa, which is still known as Ādi-gaṅgā. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Purī.

madhya.3.217

> *'caitanya-maṅgale' prabhura nīlādri-gamana*
> *vistāri varṇiyāchena dāsa-vṛndāvana*

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *prabhura*—of the Lord; *nīlādri-gamana*—going to Jagannātha Purī; *vistāri*—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

In his book known as Caitanya-maṅgala [Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭisārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where He passed through Prayāga-ghāṭa, Suvarṇarekhā, Remuṇā, Yājapura, Vaitaraṇī, Daśāśvamedha-ghāṭa, Kaṭaka, Mahānadī, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āthāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

madhya.3.218

> *advaita-gṛhe prabhura vilāsa śune yei jana*
> *acire milaye tāṅre kṛṣṇa-prema-dhana*

SYNONYMS

advaita-gṛhe—at the house of Advaita Ācārya; *prabhura*—of the Lord; *vilāsa*—the pastimes; *śune*—hears; *yei*—one who; *jana*—person; *acire*—very soon; *milaye*—meets; *tāṅre*—him; *kṛṣṇa-prema-dhana*—the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

madhya.3.219

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the sannyāsa order and observation of daily festivals at Advaita Ācārya's house, His congregationally*

chanting the holy name of the Lord and His feasting with all the devotees.

Chapter 4

madhya.4.1

yasmai dātuṁ corayan kṣīra-bhāṇḍaṁ
gopīnāthaḥ kṣīra-corābhidho 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṁ mādhavendraṁ nato 'smi

SYNONYMS

yasmai—unto whom; *dātum*—to deliver; *corayan*—stealing; *kṣīra-bhāṇḍam*—the pot of sweet rice; *gopīnāthaḥ*—Gopīnātha; *kṣīra-corā*—stealer of a pot of sweet rice; *abhidhaḥ*—celebrated; *abhūt*—became; *śrī-gopālaḥ*—Śrī Gopāla Deity; *prāduḥrāsīt*—appeared; *vaśaḥ*—captivated; *san*—being; *yat-premṇā*—by his love; *tam*—unto him; *mādhavendram*—Mādhavendra Purī, who was in the Madhva-sampradāya; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of *prasāda* by paying a small price.

madhya.4.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya gauracandra—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

madhya.4.3-4

> *nīlādri-gamana, jagannātha-daraśana*
> *sārvabhauma bhaṭṭācārya-prabhura milana*

> *e saba līlā prabhura dāsa vṛndāvana*
> *vistāri' kariyāchena uttama varṇana*

SYNONYMS

nīlādri-gamana—going to Jagannātha Purī; *jagannātha-daraśana*—visiting the temple of Lord Jagannātha; *sārvabhauma bhaṭṭācārya*—with Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *milana*—meeting; *e saba*—all these; *līlā*—pastimes; *prabhura*—of the Lord; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *vistāri'*—elaborating; *kariyāchena*—has done; *uttama*—very nice; *varṇana*—description.

TRANSLATION

The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

madhya.4.5

> *sahaje vicitra madhura caitanya-vihāra*
> *vṛndāvana-dāsa-mukhe amṛtera dhāra*

SYNONYMS

sahaje—naturally; *vicitra*—wonderful; *madhura*—sweet; *caitanya*—of Lord Caitanya Mahāprabhu; *vihāra*—the activities; *vṛndāvana-dāsa*—of Vṛndāvana dāsa Ṭhākura; *mukhe*—from the mouth; *amṛtera*—of nectar; *dhāra*—shower.

TRANSLATION

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

madhya.4.6

> *ataeva tāhā varṇile haya punarukti*
> *dambha kari' varṇi yadi taiche nāhi śakti*

SYNONYMS

ataeva—therefore; *tāhā*—such activities; *varṇile*—if describing; *haya*—there is; *punarukti*—repetition; *dambha kari'*—being proud;

varṇi—I describe; *yadi*—if; *taiche*—such; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

madhya.4.7

> *caitanya-maṅgale yāhā karila varṇana*
> *sūtra-rūpe sei līlā kariye sūcana*

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *yāhā*—whatever; *karila varṇana*—has described; *sūtra-rūpe*—in the form of a synopsis; *sei līlā*—those pastimes; *kariye sūcana*—I shall present.

TRANSLATION

I am therefore presenting only a synopsis of those events already described elaborately by Vṛndāvana dāsa Ṭhākura in his Caitanya-maṅgala [now known as Caitanya-bhāgavata].

madhya.4.8

> *tāṅra sūtre āche, teṅha nā kaila varṇana*
> *yathā-kathañcit kari' se līlā kathana*

SYNONYMS

tāṅra—his; *sūtre*—in the synopsis; *āche*—there are; *teṅha*—he; *nā kaila varṇana*—did not describe; *yathā-kathañcit*—something of them; *kari'*—doing; *se*—these; *līlā*—of pastimes; *kathana*—narration.

TRANSLATION

Some of the incidents he did not describe elaborately, but only summarized, and these I shall try to describe in this book.

madhya.4.9

> *ataeva tāṅra pāye kari namaskāra*
> *tāṅra pāya aparādha nā ha-uk āmāra*

SYNONYMS

ataeva—therefore; *tāṅra pāye*—at his lotus feet; *kari*—I do; *namaskāra*—obeisances; *tāṅra pāya*—to the lotus feet of Vṛndāvana dāsa Ṭhākura; *aparādha*—offense; *nā*—not; *ha-uk*—let it happen; *āmāra*—my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

madhya.4.10

> *ei-mata mahāprabhu calilā nīlācale*
> *cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Lord Caitanya Mahāprabhu; *calilā*—proceeded; *nīlācale*—toward Jagannātha Purī; *cāri bhakta*—four devotees; *saṅge*—with; *kṛṣṇa-kīrtana*—for chanting of the holy name of Kṛṣṇa; *kutūhale*—in great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

madhya.4.11

> *bhikṣā lāgi' eka-dina eka grāma giyā*
> *āpane bahuta anna ānila māgiyā*

SYNONYMS

bhikṣā lāgi'—for *prasāda*; *eka-dina*—in one day; *eka grāma*—to one village; *giyā*—going; *āpane*—personally; *bahuta*—a great quantity; *anna*—of rice and other eatables; *ānila*—brought; *māgiyā*—begging.

TRANSLATION

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasāda.

madhya.4.12

> *pathe baḍa baḍa dānī vighna nāhi kare*
> *tā' sabāre kṛpā kari' āilā remuṇāre*

SYNONYMS

pathe—on the way; *baḍa baḍa*—big, big; *dānī*—toll or tax collector; *vighna*—hindrances; *nāhi*—not; *kare*—make; *tā' sabāre*—to all of them; *kṛpā kari'*—showing mercy; *āilā*—reached; *remuṇāre*—the village known as Remuṇā.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord,

however, and He showed them mercy. Finally He reached the village of Remuṇā.

PURPORT

There is a railway station named Baleśvara, and five miles to the west is the village of Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the *samādhi* tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

madhya.4.13

> *remuṇāte gopīnātha parama-mohana*
> *bhakti kari' kaila prabhu tāṅra daraśana*

SYNONYMS

remuṇāte—in that village of Remuṇā; *gopīnātha*—the Deity of Gopīnātha; *parama-mohana*—very attractive; *bhakti kari'*—with great devotion; *kaila*—did; *prabhu*—the Lord; *tāṅra*—of Him; *daraśana*—visit.

TRANSLATION

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

madhya.4.14

> *tāṅra pāda-padma nikaṭa praṇāma karite*
> *tāṅra puṣpa-cūḍā paḍila prabhura māthāte*

SYNONYMS

tāṅra pāda-padma—the lotus feet of Gopīnātha; *nikaṭa*—near; *praṇāma*—obeisances; *karite*—while offering; *tāṅra*—His; *puṣpa-cūḍā*—helmet of flowers; *paḍila*—fell down; *prabhura*—of the Lord; *māthāte*—on the head.

TRANSLATION

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

madhya.4.15

> *cūḍā pāñā mahāprabhura ānandita mana*
> *bahu nṛtya-gīta kaila lañā bhakta-gaṇa*

SYNONYMS

cūḍāpāñā—getting the helmet; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānandita*—pleased; *mana*—the mind; *bahu*

—various kinds; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *lañā*—with; *bhakta-gaṇa*—the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

madhya.4.16

> *prabhura prabhāva dekhi' prema-rūpa-guṇa*
> *vismita ha-ilā gopīnāthera dāsa-gaṇa*

SYNONYMS

prabhura—of the Lord; *prabhāva*—the influence; *dekhi'*—seeing; *prema-rūpa*—His beauty; *guṇa*—and His qualities; *vismita ha-ilā*—became struck with wonder; *gopīnāthera*—of the Gopīnātha Deity; *dāsa-gaṇa*—the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

madhya.4.17

> *nānā-rūpe prītye kaila prabhura sevana*
> *sei rātri tāhāṅ prabhu karilā vañcana*

SYNONYMS

nānā-rūpe—in various ways; *prītye*—on account of love; *kaila*—did; *prabhura*—of the Lord; *sevana*—service; *sei rātri*—that night; *tāhāṅ*—there; *prabhu*—Lord Caitanya Mahāprabhu; *karilā*—did; *vañcana*—passing.

TRANSLATION

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

madhya.4.18

> *mahāprasāda-kṣīra-lobhe rahilā prabhu tathā*
> *pūrve īśvara-purī tāṅre kahiyāchena kathā*

SYNONYMS

mahā-prasāda—for the remnants of food; *kṣīra*—sweet rice; *lobhe*—in eagerness; *rahilā*—remained; *prabhu*—the Lord; *tathā*—there; *pūrve*—before that; *īśvara-purī*—Īśvara Purī, His spiritual master; *tāṅre*—unto Him; *kahiyāchena*—told; *kathā*—a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

madhya.4.19

> *'kṣīra-corā gopīnātha' prasiddha tāṅra nāma*
> *bhakta-gaṇe kahe prabhu sei ta' ākhyāna*

SYNONYMS

kṣīra-corā gopīnātha—the Gopīnātha who stole the pot of sweet rice; *prasiddha*—very famous; *tāṅra nāma*—His name; *bhakta-gaṇe*—to all the devotees; *kahe*—tells; *prabhu*—the Lord; *sei ta' ākhyāna*—that narration.

TRANSLATION

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

madhya.4.20

> *pūrve mādhava-purīra lāgi' kṣīra kaila curi*
> *ataeva nāma haila 'kṣīra-corā hari'*

SYNONYMS

pūrve—formerly; *mādhava-purīra lāgi'*—for Mādhavendra Purī; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā hari*—the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

madhya.4.21

> *pūrve śrī-mādhava-purī āilā vṛndāvana*
> *bhramite, bhramite gelā giri govardhana*

SYNONYMS

pūrve—formerly; *śrī-mādhava-purī*—Śrīla Mādhavendra Purī; *āilā*—came; *vṛndāvana*—to Vṛndāvana; *bhramite bhramite*—while traveling; *gelā*—went; *giri govardhana*—to the hill known as Govardhana.

TRANSLATION

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

madhya.4.22

> *preme matta,—nāhi tāṅra rātri-dina-jñāna*
> *kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna*

SYNONYMS

premematta—maddened in the ecstasy of love of Kṛṣṇa; *nāhi*—there was not; *tāṅra*—of him; *rātri-dina-jñāna*—knowledge of day and night; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe paḍe*—sometimes falls; *nāhi*—there was no sense; *sthāna-asthāna*—a proper place or not.

TRANSLATION

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

madhya.4.23

> *śaila parikramā kari' govinda-kuṇḍe āsi'*
> *snāna kari, vṛkṣa-tale āche sandhyāya vasi'*

SYNONYMS

śaila—the hill; *parikramā*—circumambulation; *kari'*—finishing; *govinda-kuṇḍe*—to the bank of the Govinda-kuṇḍa; *āsi'*—coming there; *snāna kari*—taking a bath; *vṛkṣa-tale*—under the shade of a tree; *āche*—is; *sandhyāya*—in the evening; *vasi'*—resting.

TRANSLATION

After circumambulating the hill, Mādhavendra Purī went to Govinda-kuṇḍa and took his bath. He then sat beneath a tree to take his evening rest.

madhya.4.24

> *gopāla-bālaka eka dugdha-bhāṇḍa lañā*
> *āsi' āge dhari' kichu balila hāsiyā*

SYNONYMS

gopāla-bālaka—cowherd boy; *eka*—one; *dugdha-bhāṇḍa lañā*—taking a pot of milk; *āsi'*—coming; *āge dhari'*—holding it in front; *kichu*—something; *balila*—said; *hāsiyā*—smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī and, smiling, addressed him as follows.

madhya.4.25

> *purī, ei dugdha lañā kara tumi pāna*
> *māgi' kene nāhi khāo, kibā kara dhyāna*

SYNONYMS

purī—O Mādhavendra Purī; *ei dugdha lañā*—taking this milk; *kara tumi pāna*—drink it; *māgi'*—by begging; *kene*—why; *nāhi*—not; *khāo*—you eat; *kibā*—what; *kara*—do; *dhyāna*—meditation.

TRANSLATION

"O Mādhavendra Purī, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

madhya.4.26

> *bālakera saundarye purīra ha-ila santoṣa*
> *tāhāra madhura-vākye gela bhoka-śoṣa*

SYNONYMS

bālakera—of the boy; *saundarye*—in the beauty; *purīra*—of Mādhavendra Purī; *ha-ila*—was; *santoṣa*—very much satisfaction; *tāhāra*—of Him; *madhura-vākye*—by the sweet words; *gela*—forgot; *bhoka-śoṣa*—all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

madhya.4.27

> *purī kahe,—ke tumi, kāhāṅ tomāra vāsa*
> *ke-mate jānile, āmi kari upavāsa*

SYNONYMS

purī kahe—Mādhavendra Purī inquired from the boy; *ke tumi*—who are You; *kāhāṅ tomāra vāsa*—where do You reside; *ke-mate*—how; *jānile*—You know; *āmi kari upavāsa*—I am fasting.

TRANSLATION

Mādhavendra Purī said, "Who are You ? Where do You reside? And how did You know that I was fasting?"

madhya.4.28

> *bālaka kahe,—gopa āmi, ei grāme vasi*
> *āmāra grāmete keha nā rahe upavāsī*

SYNONYMS

bālaka kahe—the boy said; *gopa āmi*—I am a cowherd boy; *ei grāme vasi*—I reside in this village; *āmāra grāmete*—in My village; *keha*—anyone; *nā*—not; *rahe*—remains; *upavāsī*—without food.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

madhya.4.29

> *keha anna māgi' khāya, keha dugdhāhāra*
> *ayācaka-jane āmi diye ta' āhāra*

SYNONYMS

keha—someone; *anna*—food; *māgi'*—begging; *khāya*—eats; *keha*—someone; *dugdha-āhāra*—drinks milk; *ayācaka-jane*—a person who does not beg; *āmi*—I; *diye*—supply; *ta'*—certainly; *āhāra*—eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

madhya.4.30

> *jala nite strī-gaṇa tomāre dekhi' gela*
> *strī-saba dugdha diyā āmāre pāṭhāila*

SYNONYMS

jala nite—for bringing water; *strī-gaṇa*—the women; *tomāre*—you; *dekhi' gela*—saw you and went; *strī-saba*—all the women; *dugdha*—milk; *diyā*—giving; *āmāre*—Me; *pāṭhāila*—have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

madhya.4.31

> *go-dohana karite cāhi, śīghra āmi yāba*
> *āra-bāra āsi āmi ei bhāṇḍa la-iba*

SYNONYMS

go-dohana karite cāhi—I want to milk the cows; *śīghra*—very soon; *āmi yāba*—I must go; *āra-bāra*—again; *āsi*—coming back; *āmi*—I; *ei*—this; *bhāṇḍa*—pot; *la-iba*—will take it back.

TRANSLATION

The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

madhya.4.32

> *eta bali' gelā bālaka nā dekhiye āra*
> *mādhava-purīra citte ha-ila camatkāra*

SYNONYMS

eta bali'—saying this; *gelā*—went; *bālaka*—the boy; *nā*—not; *dekhiye*—could be seen; *āra*—any more; *mādhava-purīra*—of Mādhavendra Purī; *citte*—in the mind; *ha-ila*—there was; *camatkāra*—wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī's heart was filled with wonder.

madhya.4.33

> *dugdha pāna kari' bhāṇḍa dhuñā rākhila*
> *bāṭa dekhe, se bālaka punaḥ nā āila*

SYNONYMS

dugdha—milk; *pāna kari'*—drinking; *bhāṇḍa*—the pot; *dhuñā*—washing; *rākhila*—kept aside; *bāṭa dekhe*—looks at the path; *se bālaka*—the boy; *punaḥ*—again; *nā āila*—did not come back.

TRANSLATION

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

madhya.4.34

> *vasi' nāma laya purī, nidrā nāhi haya*
> *śeṣa-rātre tandrā haila,—bāhya-vṛtti-laya*

SYNONYMS

vasi'—sitting there; *nāma laya*—chants the Hare Kṛṣṇa *mahā-mantra*; *purī*—Mādhavendra Purī; *nidrā*—sleep; *nāhi haya*—there was not; *śeṣa-rātre*—at the end of the night; *tandrā*—dozing; *haila*—there was; *bāhya-vṛtti*—of external activities; *laya*—stop.

TRANSLATION

Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

madhya.4.35

> *svapne dekhe, sei bālaka sammukhe āsiñā*
> *eka kuñje lañā gela hātete dhariñā*

SYNONYMS

svapne—in a dream; *dekhe*—he saw; *sei bālaka*—the very same boy; *sammukhe*—in front; *āsiñā*—coming; *eka kuñje*—in one of the bushes; *lañā*—taking him; *gela*—went; *hātete dhariñā*—holding him by the hand.

TRANSLATION

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

madhya.4.36

> *kuñja dekhāñā kahe,—āmi ei kuñje ra-i*
> *śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi*

SYNONYMS

kuñja dekhāñā—while showing him the bush; *kahe*—He says; *āmi*—I; *ei*—this; *kuñje*—in the bush; *ra-i*—reside; *śīta-vṛṣṭi*—in chilly cold and in showering rain; *vāta*—in severe wind; *agnite*—and in scorching heat; *mahā-duḥkha pāi*—I am experiencing great pain.

TRANSLATION

The boy showed Mādhavendra Purī the bush and said, "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

madhya.4.37

> *grāmera loka āni' āmā kāḍha' kuñja haite*
> *parvata-upari lañā rākha bhāla-mate*

SYNONYMS

grāmera—of the village; *loka*—the people; *āni'*—bringing; *āmā*—Me; *kāḍha'*—take out; *kuñja haite*—from this bush; *parvata-upari*—on the top of the hill; *lañā*—taking Me; *rākha*—keep Me; *bhāla-mate*—very nicely.

TRANSLATION

"Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

madhya.4.38

> *eka maṭha kari' tāhāṅ karaha sthāpana*
> *bahu śītala jale kara śrī-aṅga mārjana*

SYNONYMS

eka—one; *maṭha*—temple; *kari'*—constructing; *tāhāṅ*—there; *karaha*—do; *sthāpana*—installment; *bahu*—much; *śītala*—cold; *jale*—in water; *kara*—do; *śrī-aṅga*—My transcendental body; *mārjana*—washing.

TRANSLATION

"Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

madhya.4.39

> *bahu-dina tomāra patha kari nirīkṣaṇa*
> *kabe āsi' mādhava āmā karibe sevana*

SYNONYMS

bahu-dina—many days; *tomāra*—of you; *patha*—the path; *kari*—I do; *nirīkṣaṇa*—observing; *kabe*—when; *āsi'*—coming; *mādhava*—Mādhavendra Purī; *āmā*—Me; *karibe*—he will do; *sevana*—serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Mādhavendra Purī come here to serve Me?'

madhya.4.40

> *tomāra prema-vaśe kari' sevā aṅgīkāra*
> *darśana diyā nistāriba sakala saṁsāra*

SYNONYMS

tomāra—your; *prema-vaśe*—by being subjugated by the love; *kari'*—doing; *sevā*—of service; *aṅgīkāra*—acceptance; *darśana diyā*—giving audience; *nistāriba*—I shall deliver; *sakala*—all; *saṁsāra*—the material world.

TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

madhya.4.41

> *'śrī-gopāla' nāma mora,—govardhana-dhārī*
> *vajrera sthāpita, āmi ihāṅ adhikārī*

SYNONYMS

śrī-gopāla nāma—the name Śrī Gopāla; *mora*—My; *govardhana-dhārī*—the lifter of Govardhana Hill; *vajrera*—by Vajra, the grandson of Kṛṣṇa; *sthāpita*—installed; *āmi*—I; *ihāṅ*—here; *adhikārī*—the authority.

TRANSLATION

"My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

madhya.4.42

> *śaila-upari haite āmā kuñje lukāñā*
> *mleccha-bhaye sevaka mora gela palāñā*

SYNONYMS

śaila-upari—the top of the hill; *haite*—from; *āmā*—Me; *kuñje*—in the bushes; *lukāñā*—concealing; *mleccha-bhaye*—from fear of the Muslims; *sevaka*—servant; *mora*—My; *gela*—went; *palāñā*—running away.

TRANSLATION

"When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

madhya.4.43

> *sei haite rahi āmi ei kuñja-sthāne*
> *bhāla haila āilā āmā kāḍha sāvadhāne*

SYNONYMS

sei haite—from that time; *rahi*—reside; *āmi*—I; *ei*—this; *kuñja-sthāne*—in the bush; *bhāla haila*—it was very good; *āilā*—you have come; *āmā*—Me; *kāḍha*—take out; *sāvadhāne*—with care.

TRANSLATION

"Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

madhya.4.44

> *eta bali' se-bālaka antardhāna kaila*
> *jāgiyā mādhava-purī vicāra karila*

SYNONYMS

eta bali'—saying this; *se-bālaka*—that very boy; *antardhāna kaila*—disappeared; *jāgiyā*—awakening; *mādhava-purī*—Mādhavendra Purī; *vicāra*—consideration; *karila*—made.

TRANSLATION

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

madhya.4.45

> *śrī-kṛṣṇake dekhinu muñi nārinu cinite*
> *eta bali' premāveśe paḍilā bhūmite*

SYNONYMS

śrī-kṛṣṇake dekhinu—saw Lord Kṛṣṇa personally; *muñi*—I; *nārinu*—was unable; *cinite*—to identify; *eta bali'*—saying this; *prema-āveśe*—in the ecstasy of love; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

Mādhavendra Purī began to lament, "I saw Lord Kṛṣṇa directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

madhya.4.46

> *kṣaṇeka rodana kari, mana kaila dhīra*
> *ājñā-pālana lāgi' ha-ilā susthira*

SYNONYMS

kṣaṇeka—for some time; *rodana kari*—crying; *mana*—mind; *kaila*—made; *dhīra*—pacified; *ājñā*—the order; *pālana*—of executing; *lāgi'*—for the matter; *ha-ilā*—became; *su-sthira*—silent.

TRANSLATION

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

madhya.4.47

> *prātaḥ-snāna kari' purī grāma-madhye gelā*
> *saba loka ekatra kari' kahite lāgilā*

SYNONYMS

prātaḥ-snāna—morning bath; *kari'*—finishing; *purī*—Mādhavendra Purī; *grāma-madhye*—within the village; *gelā*—entered; *saba loka*—all the people; *ekatra kari'*—assembling; *kahite lāgilā*—began to speak.

TRANSLATION

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

madhya.4.48

> *grāmera īśvara tomāra—govardhana-dhārī*
> *kuñje āche, cala, tāṅre bāhira ye kari*

SYNONYMS

grāmera—of the village; *īśvara*—the proprietor; *tomāra*—your; *govardhana-dhārī*—the lifter of Govardhana Hill; *kuñje āche*—in the bushes in the jungle; *cala*—let us go; *tāṅre*—Him; *bāhira ye kari*—take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

madhya.4.49

> *atyanta niviḍa kuñja,—nāri praveśite*
> *kuṭhāri kodāli laha dvāra karite*

SYNONYMS

atyanta—very much; *niviḍa*—dense; *kuñja*—bushes; *nāri*—we are not able; *praveśite*—to enter; *kuṭhāri*—choppers; *kodāli*—spades; *laha*—take; *dvāra karite*—to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

madhya.4.50

> *śuni' loka tāṅra saṅge calilā hariṣe*
> *kuñja kāṭi' dvāra kari' karilā praveśe*

SYNONYMS

śuni'—hearing; *loka*—the people; *tāṅra*—him; *saṅge*—with; *calilā*—went; *hariṣe*—with great pleasure; *kuñja kāṭi'*—cutting the bushes; *dvāra*—a way; *kari'*—making; *karilā praveśe*—entered.

TRANSLATION

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

madhya.4.51

> *ṭhākura dekhila māṭī-tṛṇe ācchādita*
> *dekhi' saba loka haila ānande vismita*

SYNONYMS

ṭhākura—the Deity; *dekhila*—they saw; *māṭī*—with dirt; *tṛṇe*—and grass; *ācchādita*—covered; *dekhi'*—seeing; *saba loka*—all the people; *haila*—became; *ānande*—with pleasure; *vismita*—amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

madhya.4.52

> *āvaraṇa dūra kari' karila vidite*
> *mahā-bhārī ṭhākura—keha nāre cālāite*

SYNONYMS

āvaraṇa—the covering; *dūra kari'*—clearing away; *karila vidite*—declared; *mahā-bhārī*—very heavy; *ṭhākura*—the Deity; *keha*—anyone; *nāre*—not able; *cālāite*—to cause to move.

TRANSLATION

After they cleansed the body of the Deity, some of them said, "The Deity is very heavy. No one person can move Him."

madhya.4.53

> *mahā-mahā-baliṣṭha loka ekatra kariñā*
> *parvata-upari gela purī ṭhākura lañā*

SYNONYMS

mahā-mahā-baliṣṭha—who are very strong; *loka*—persons; *ekatra kariñā*—assembling; *parvata-upari*—to the top of the hill; *gela*—went; *purī*—Mādhavendra Purī; *ṭhākura lañā*—taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

madhya.4.54

> *pātharera siṁhāsane ṭhākura vasāila*
> *baḍa eka pāthara pṛṣṭhe avalamba dila*

SYNONYMS

pātharera—of stone; *siṁha-āsane*—on a throne; *ṭhākura*—the Deity; *vasāila*—installed; *baḍa*—big; *eka*—one; *pāthara*—stone; *pṛṣṭhe*—at the back; *avalamba*—support; *dila*—gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

madhya.4.55

> *grāmera brāhmaṇa saba nava ghaṭa lañā*
> *govinda-kuṇḍera jala ānila chāniñā*

SYNONYMS

grāmera—of the village; *brāhmaṇa*—*brāhmaṇa* priests; *saba*—all; *nava*—nine; *ghaṭa*—waterpots; *lañā*—bringing; *govinda-kuṇḍera*—of the lake known as Govinda-kuṇḍa; *jala*—the water; *ānila*—brought; *chāniñā*—filtering.

TRANSLATION

All the brāhmaṇa priests of the village gathered together with nine waterpots, and water from Govinda-kuṇḍa lake was brought there and filtered.

madhya.4.56

> *nava śata-ghaṭa jala kaila upanīta*
> *nānā vādya-bherī bāje, strī-gaṇa gāya gīta*

SYNONYMS

nava—nine; *śata-ghaṭa*—hundreds of waterpots; *jala*—water; *kaila*—made; *upanīta*—brought; *nānā*—various; *vādya*—musical sounds; *bherī*—bugles; *bāje*—vibrate; *strī-gaṇa*—all the women; *gāya*—chant; *gīta*—various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kuṇḍa. There were musical sounds of bugles and drums and the singing of women.

madhya.4.57

> *keha gāya, keha nāce, mahotsava haila*
> *dadhi, dugdha, ghṛta āila grāme yata chila*

SYNONYMS

keha gāya—some sing; *keha nāce*—some dance; *mahotsava haila*—there was a festival; *dadhi*—yogurt; *dugdha*—milk; *ghṛta*—clarified

butter; *āila*—was brought; *grāme*—in the village; *yata*—as much; *chila*—as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

madhya.4.58

> *bhoga-sāmagrī āila sandeśādi yata*
> *nānā upahāra, tāhā kahite pāri kata*

SYNONYMS

bhoga-sāmagrī—ingredients for eatables to be offered; *āila*—brought in; *sandeśa-ādi*—sweetmeats; *yata*—all kinds of; *nānā*—various; *upahāra*—presentations; *tāhā*—that; *kahite*—to say; *pāri*—I am able; *kata*—how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

madhya.4.59

> *tulasī ādi, puṣpa, vastra āila aneka*
> *āpane mādhava-purī kaila abhiṣeka*

SYNONYMS

tulasī—*tulasī* leaves; *ādi*—and others; *puṣpa*—flowers; *vastra*—garments; *āila*—arrived; *aneka*—in great quantity; *āpane*—personally; *mādhava-purī*—Śrī Mādhavendra Purī; *kaila*—executed; *abhiṣeka*—the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasī leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Purī personally began the abhiṣeka [bathing ceremony].

PURPORT

In the *Hari-bhakti-vilāsa* (sixth *vilāsa,* verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the *mantra oṁ bhagavate vāsudevāya namaḥ,* as well as the chanting of the *Brahma-saṁhitā* verses beginning *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.*

madhya.4.60

> *amaṅgalā dūra kari' karāila snāna*
> *bahu taila diyā kaila śrī-aṅga cikkaṇa*

SYNONYMS

amaṅgalā—all inauspiciousness; *dūra kari'*—driving away; *karāila*—caused; *snāna*—bathing; *bahu*—a great quantity; *taila*—oil; *diyā*—applying; *kaila*—made; *śrī-aṅga*—the body; *cikkaṇa*—glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

madhya.4.61

> *pañca-gavya, pañcāmṛte snāna karāñā*
> *mahā-snāna karāila śata ghaṭa diñā*

SYNONYMS

pañca-gavya—in five kinds of products from the cow; *pañca-amṛte*—in a preparation made with five palatable foods; *snāna*—bath; *karāñā*—finishing; *mahā-snāna*—a vast bath with ghee and water;

karāila—performed; *śata*—one hundred; *ghaṭa*—waterpots; *diñā*—with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcāmṛta. Then the mahā-snāna was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of *pañca-gavya* are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The *pañcāmṛta* consists of five kinds of nectar-yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

madhya.4.62

> *punaḥ taila diya kaila śrī-aṅga cikkaṇa*
> *śaṅkha-gandhodake kaila snāna samādhāna*

SYNONYMS

punaḥ—again; *taila diyā*—with oil; *kaila*—made; *śrī-aṅga*—the body of the Deity; *cikkaṇa*—shiny; *śaṅkha-gandha-udake*—in water

scented with flowers and sandalwood pulp and kept within a conchshell; *kaila*—did; *snāna*—bath; *samādhāna*—execution.

TRANSLATION

After the mahā-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the *Hari-bhakti-vilāsa*. Barley powder, wheat powder, vermilion powder, *urad dāl* powder and another powder preparation called *āvāṭā* (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the *mahā-snāna,* at least two and a half *mānas* (about twenty-four gallons) of water are needed to pour over the body of the Deity.

madhya.4.63

> *śrī-aṅga mārjana kari' vastra parāila*
> *candana, tulasī, puṣpa-mālā aṅge dila*

SYNONYMS

śrī-aṅga—the transcendental body of the Deity; *mārjana kari'*—cleansing; *vastra*—garments; *parāila*—were put on; *candana*—sandalwood pulp; *tulasī*—*tulasī* leaves; *puṣpa-mālā*—garlands of flowers; *aṅge*—on the body; *dila*—were placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands and other fragrant flower garlands were placed upon the body of the Deity.

madhya.4.64

> *dhūpa, dīpa, kari' nānā bhoga lāgāila*
> *dadhi-dugdha-sandeśādi yata kichu āila*

SYNONYMS

dhūpa—incense; *dīpa*—lamp; *kari'*—burning; *nānā*—various; *bhoga*—foods; *lāgāila*—were offered; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *ādi*—and others; *yata*—as much as; *kichu*—some; *āila*—received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before

the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

madhya.4.65

> *suvāsita jala nava-pātre samarpila*
> *ācamana diyā se tāmbūla nivedila*

SYNONYMS

suvāsita jala—scented water; *nava-pātre*—in new pots; *samarpila*—were offered; *ācamana diyā*—when offering *ācamana* (water for washing the feet and mouth); *se*—he; *tāmbūla*—pan and spices; *nivedila*—offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

madhya.4.66

> *ārātrika kari' kaila bahuta stavana*
> *daṇḍavat kari' kaila ātma-samarpaṇa*

SYNONYMS

ārātrika—the performance of *ārātrika*; *kari'*—finishing; *kaila*—chanted; *bahuta*—varieties; *stavana*—of prayers; *daṇḍavat*—obeisances; *kari'*—offering; *kaila*—did; *ātma-samarpaṇa*—self-surrender.

TRANSLATION

After the last offering of tāmbūla and pan, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

madhya.4.67

> *grāmera yateka taṇḍula, dāli godhūma-cūrṇa*
> *sakala āniyā dila parvata haila pūrṇa*

SYNONYMS

grāmera—of the village; *yateka*—all; *taṇḍula*—the rice; *dāli*—*dāl*; *godhūma-cūrṇa*—wheat flour; *sakala*—all; *āniyā*—bringing; *dila*—offered; *parvata*—the top of the hill; *haila*—became; *pūrṇa*—filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dāl and wheat flour. They

brought such large quantities that the entire surface of the top of the hill was filled.

madhya.4.68

> *kumbhakāra ghare chila ye mṛd-bhājana*
> *saba ānāila prāte, caḍila randhana*

SYNONYMS

kumbhakāra—of the potters of the village; *ghare*—in the houses; *chila*—there was; *ye*—whatever; *mṛd-bhājana*—clay pots; *saba*—all; *ānāila*—brought; *prāte*—in the morning; *caḍila*—started; *randhana*—cooking.

TRANSLATION

When the villagers brought their stock of rice, dāl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

madhya.4.69

> *daśa-vipra anna rāndhi' kare eka stūpa*
> *janā-pāṅca rāndhe vyañjanādi nānā sūpa*

SYNONYMS

daśa-vipra—ten *brāhmaṇas*; *anna*—food grains; *rāndhi'*—cooking; *kare*—do; *eka stūpa*—in one stack; *janā-pāṅca*—five *brāhmaṇas*; *rāndhe*—cook; *vyañjana-ādi*—vegetables; *nānā*—various; *sūpa*—liquid.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

madhya.4.70

> *vanya śāka-phala-mūle vividha vyañjana*
> *keha baḍā-baḍi-kaḍi kare vipra-gaṇa*

SYNONYMS

vanya śāka—spinach of the forest; *phala*—fruits; *mūle*—with roots; *vividha*—varieties; *vyañjana*—vegetables; *keha*—someone; *baḍā-baḍi*—*baḍā* and *baḍi*; *kaḍi*—from the pulp of *dāl*; *kare*—made; *vipra-gaṇa*—all the *brāhmaṇas*.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made baḍā and baḍi by

mashing dāl. In this way the brāhmaṇas prepared all kinds of food.

madhya.4.71

> *janā pāṅca-sāta ruṭi kare rāśi-rāśi*
> *anna-vyañjana saba rahe ghṛte bhāsi'*

SYNONYMS

janā pāṅca-sāta—five to seven men; *ruṭi*—chapatis; *kare*—make; *rāśi-rāśi*—in great quantity; *anna-vyañjana*—food grains and vegetables; *saba*—all; *rahe*—remained; *ghṛte*—in ghee; *bhāsi'*—overflooding.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dāl.

madhya.4.72

> *nava-vastra pāti' tāhe palāśera pāta*
> *rāndhi' rāndhi' tāra upara rāśi kaila bhāta*

SYNONYMS

nava-vastra—new cloth; *pāti'*—spreading; *tāhe*—on that; *palāśera pāta*—the leaves of *palāśa*; *rāndhi' rāndhi'*—cooking and cooking; *tāra upara*—on that; *rāśi*—stacked; *kaila*—made; *bhāta*—rice.

TRANSLATION

All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground.

madhya.4.73

> *tāra pāśe ruṭi-rāśira parvata ha-ila*
> *sūpa-ādi-vyañjana-bhāṇḍa caudike dharila*

SYNONYMS

tāra pāśe—around the stack of rice; *ruṭi*—of chapatis; *rāśira*—of stacks; *parvata*—another small hill; *ha-ila*—became; *sūpa-ādi*—of all liquid vegetables; *vyañjana*—and of all other vegetables; *bhāṇḍa*—pots; *caudike*—all around; *dharila*—were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

madhya.4.74

> *tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī*
> *pāyasa, mathanī, sara pāśe dhari āni'*

SYNONYMS

tāra pāśe—by the side of the vegetables; *dadhi*—yogurt; *dugdha*—milk; *māṭhā*—buttermilk; *śikhariṇī*—a sweet preparation made with yogurt; *pāyasa*—sweet rice; *mathanī*—cream; *sara*—solid cream collected over yogurt; *pāśe*—by the side; *dhari*—keeping; *āni'*—bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for *prasāda* distribution.

madhya.4.75

> *hena-mate anna-kūṭa karila sājana*
> *purī-gosāñi gopālere kaila samarpaṇa*

SYNONYMS

hena-mate—in this way; *anna-kūṭa*—of the Annakūṭa ceremony; *karila*—did; *sājana*—performance; *purī-gosāñi*—Mādhavendra Purī; *gopālere*—unto the Gopāla Deity; *kaila*—did; *samarpaṇa*—offering.

TRANSLATION

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

madhya.4.76

> *aneka ghaṭa bhari' dila suvāsita jala*
> *bahu-dinera kṣudhāya gopāla khāila sakala*

SYNONYMS

aneka ghaṭa—many waterpots; *bhari'*—filled; *dila*—offered; *suvāsita*—scented; *jala*—water; *bahu-dinera*—of many days; *kṣudhāya*—by hunger; *gopāla*—Gopāla; *khāila*—ate; *sakala*—everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

> *yadyapi gopāla saba anna-vyañjana khāila*
> *tāṅra hasta-sparśe punaḥ temani ha-ila*

SYNONYMS

yadyapi—although; *gopāla*—Lord Gopāla; *saba*—all; *anna-vyañjana*—*dāl,* rice and vegetables; *khāila*—ate; *tāṅra*—His; *hasta*—of the hands; *sparśe*—by the touch; *punaḥ*—again; *temani*—exactly as before; *ha-ila*—became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the *Bhagavad-gītā* (Bg. 9.26) Kṛṣṇa says:

> *patraṁ puṣpaṁ phalaṁ*
> *toyaṁ yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) The Lord is *pūrṇa,* complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is *pūrṇa,* He remains the same even after eating. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.* The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is *avyaya,* indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes and entourage.

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*

> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

"No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Bhakti-rasāmṛta-sindhu* 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

madhya.4.78

> *ihā anubhava kaila mādhava gosāñi*
> *tāṅra ṭhāñi gopālera lukāna kichu nāi*

SYNONYMS

ihā—this; *anubhava kaila*—perceived; *mādhava gosāñi*—Mādhavendra Purī Gosvāmī; *tāṅra ṭhāñi*—before him; *gopālera*—of Lord Gopāla; *lukāna*—secret; *kichu*—anything; *nāi*—there is not.

TRANSLATION

How Gopāla ate everything while the food remained the same was transcendentally perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.

madhya.4.79

> *eka-dinera udyoge aiche mahotsava kaila*
> *gopāla-prabhāve haya, anye nā jānila*

SYNONYMS

eka-dinera udyoge—by one day's attempt; *aiche*—such; *mahotsava*—festival; *kaila*—performed; *gopāla*—of Gopāla; *prabhāve*—by the potency; *haya*—is possible; *anye*—others; *nā*—not; *jānila*—know.

TRANSLATION

The wonderful festival and installation of Śrī Gopālajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

PURPORT

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Kṛṣṇa can understand that these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the

instruments. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side.

> *yatra yogeśvaraḥ kṛṣṇo*
> *yatra pārtho dhanur-dharaḥ*
> *tatra śrīr vijayo bhūtir*
> *dhruvā nītir matir mama*

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: *tāṅdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa:* they cannot go outside the Kṛṣṇa conscious society or the movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and

spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

madhya.4.80

> *ācamana diyā dila viḍaka-sañcaya*
> *ārati karila loke, kare jaya jaya*

SYNONYMS

ācamana—washing water; *diyā*—offering; *dila*—gave; *viḍaka-sañcaya*—betel nuts; *ārati karila*—*ārati* was performed; *loke*—all the people; *kare*—chant; *jaya jaya*—the words *jaya jaya,* "all glories."

TRANSLATION

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while ārati was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopāla!"].

madhya.4.81

śayyā karāila, nūtana khāṭa ānāñā
nava vastra āni' tāra upare pātiyā

SYNONYMS

śayyā—a bedstead; *karāila*—made; *nūtana*—new; *khāṭa*—bedstead; *ānāñā*—bringing; *nava vastra*—new cloth; *āni'*—bringing; *tāra*—of the cot; *upare*—on the top; *pātiyā*—spreading.

TRANSLATION

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

madhya.4.82

tṛṇa-ṭāṭi diyā cāri-dik āvarila
uparete eka ṭāṭi diyā ācchādila

SYNONYMS

tṛṇa-ṭāṭi—straw mattress; *diyā*—with; *cāri-dik*—all around; *āvarila*—covered; *uparete*—on top; *eka*—one; *ṭāṭi*—similar straw mattress; *diyā*—with; *ācchādila*—covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

madhya.4.83

> *purī-gosāñi ājñā dila sakala brāhmaṇe*
> *ā-bāla-vṛddha grāmera loka karāha bhojane*

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *ājñā*—order; *dila*—gave; *sakala brāhmaṇe*—to all the *brāhmaṇas*; *ā-bāla-vṛddha*—beginning from the children up to the old persons; *grāmera*—of the village; *loka*—the people; *karāha*—make; *bhojane*—take *prasāda*.

TRANSLATION

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasāda and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

madhya.4.84

> *sabe vasi' krame krame bhojana karila*
> *brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila*

SYNONYMS

sabe—all; *vasi'*—sitting; *krame krame*—by and by; *bhojana karila*—honored *prasāda* and ate it; *brāhmaṇa-brāhmaṇī-gaṇe*—the *brāhmaṇas* and their wives; *āge*—first; *khāoyāila*—were fed.

TRANSLATION

All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brāhmaṇas and their wives were fed first.

PURPORT

According to the *varṇāśrama* system, the *brāhmaṇas* are always honored first. Thus at the festival, the *brāhmaṇas* and their wives were first offered the remnants of food, and then the others (*kṣatriyas, vaiśyas* and *śūdras*). This has always been the system, and it is still prevalent in India, even though the caste *brāhmaṇas* are not qualified. The system is still current due to the *varṇāśrama* institutional rules and regulations.

madhya.4.85

> *anya grāmera loka yata dekhite āila*
> *gopāla dekhiyā saba prasāda khāila*

SYNONYMS

anya—other; *grāmera*—of the villages; *loka*—people; *yata*—all; *dekhite*—to see; *āila*—came; *gopāla*—the Lord Gopāla; *dekhiyā*—seeing; *saba*—all; *prasāda*—remnants of food; *khāila*—partook.

TRANSLATION

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

madhya.4.86

> *dekhiyā purīra prabhāva loke camatkāra*
> *pūrva annakūṭa yena haila sākṣātkāra*

SYNONYMS

dekhiyā—by seeing; *purīra*—of Mādhavendra Purī; *prabhāva*—the influence; *loke*—all the people; *camatkāra*—struck with wonder; *pūrva*—formerly; *anna-kūṭa*—the Annakūṭa ceremony during the

time of Kṛṣṇa; *yena*—as if; *haila*—became; *sākṣātkāra*—directly manifest.

TRANSLATION

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

PURPORT

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, *brāhmaṇas* and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia and foodstuff offered to Govardhana Hill. It is stated in *Śrīmad-Bhāgavatam* (10.24.26, 31-33):

> *pacyantāṁ vividhāḥ pākāḥ*
> *sūpāntāḥ pāyasādayaḥ*
> *saṁyāvā-pūpa-śaṣkulyaḥ*
> *sarva-dohaś ca gṛhyatām*

kālātmanā bhagavatā
śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ
sādhv agṛhṇanta tad-vacaḥ

tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ
tad-dravyeṇa giri-dvijān

upahṛtya balīn sarvān
ādṛtā yavasaṁ gavām
go-dhanāni puras-kṛtya
giriṁ cakruḥ pradakṣiṇam

“ 'Prepare very nice foods of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, *dāl,* then halavah, *pākorā, purī* and all kinds of milk preparations like sweet rice, sweetballs, *sandeśa, rasagullā* and *lāḍḍu*.'

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in

learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasāda*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."

madhya.4.87

> *sakala brāhmaṇe purī vaiṣṇava karila*
> *sei sei sevā-madhye sabā niyojila*

SYNONYMS

sakala brāhmaṇe—all the *brāhmaṇas* who were present there; *purī*—Mādhavendra Purī Gosvāmī; *vaiṣṇava karila*—elevated to the position of Vaiṣṇavas; *sei sei*—under different divisions; *sevā-madhye*—in rendering service; *sabā*—all of them; *niyojila*—were engaged.

TRANSLATION

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

PURPORT

In the scriptures it is stated: *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ*. A qualified *brāhmaṇa* must be expert in the

occupational duties of a *brāhmaṇa*. His duties are mentioned as six brahminical engagements. *Paṭhana* means that a *brāhmaṇa* must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic scriptures. This is *pāṭhana*. He must also be expert in worshiping different deities and in performing the Vedic rituals (*yajana*). On account of this *yajana,* the *brāhmaṇa,* being the head of society, performs all the Vedic rituals for *kṣatriyas, vaiśyas,* and *śūdras*. This is called *yājana,* assisting others in performing ceremonies. The remaining two items are *dāna* and *pratigraha*. The *brāhmaṇa* accepts all kinds of contributions (*pratigraha*) from his followers (namely, the *kṣatriyas, vaiśyas* and *śūdras*). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (*dāna*).

In order for such a qualified *brāhmaṇa* to worship the Deity, he must be a Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the *brāhmaṇa*. This example given by Mādhavendra Purī confirms that even though a *brāhmaṇa* may be very expert, he cannot become a priest or servitor of the *viṣṇu-mūrti* unless he is initiated in *vaiṣṇava-mantra*. After installing the Deity of Gopāla, Mādhavendra Purī initiated all the *brāhmaṇas* into Vaiṣṇavism. He then allotted the *brāhmaṇas* different types of service to the Deity. From four in the morning until ten at night (from *maṅgala-ārātrika* to *śayana-ārātrika*), there must be at least five or six *brāhmaṇas* to take care of the Deity. Six *ārātrikas* are performed in the temple, and food is frequently offered to the Deity and the *prasāda* distributed. This is the

method of worshiping the Deity according to the rules and regulations set by predecessors. Our *sampradāya* belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our *sampradāya* is therefore called the Madhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as *brāhmaṇas* and, specifically, must engage in the Vaiṣṇava custom of offering as much *prasāda* as possible and distributing it to the devotees who visit the temple to see the Lord.

madhya.4.88

> *punaḥ dina-śeṣe prabhura karāila utthāna*
> *kichu bhoga lāgāila karāila jala-pāna*

SYNONYMS

punaḥ—again; *dina-śeṣe*—at the end of the day; *prabhura*—of the Lord; *karāila*—caused to do; *utthāna*—rising; *kichu*—some; *bhoga*

—food; *lāgāila*—offered; *karāila*—caused to do; *jala*—water; *pāna*—drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called *vaikāli-bhoga,* food offered at the end of the day.

madhya.4.89

> *gopāla prakaṭa haila,—deśe śabda haila*
> *āśa-pāśa grāmera loka dekhite āila*

SYNONYMS

gopāla—Lord Gopāla; *prakaṭa haila*—has appeared; *deśe*—throughout the country; *śabda haila*—the news spread; *āśa-pāśa*—neighboring; *grāmera*—of the villages; *loka*—the people; *dekhite āila*—came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

madhya.4.90

> *ekeka dina ekeka grāme la-ila māgiñā*
> *anna-kūṭa kare sabe haraṣita hañā*

SYNONYMS

ekekadina—one day after another; *ekeka grāme*—one village after another; *la-ila*—took permission; *māgiñā*—begging; *anna-kūṭa kare*—perform the Annakūṭa ceremony; *sabe*—all; *haraṣita*—pleased; *hañā*—becoming.

TRANSLATION

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

madhya.4.91

> *rātri-kāle ṭhākurere karāiyā śayana*
> *purī-gosāñi kaila kichu gavya bhojana*

SYNONYMS

rātri-kāle—at night; *ṭhākurere*—the Deity; *karāiyā*—causing to do; *śayana*—lying down for rest; *purī-gosāñi*—Mādhavendra Purī;

kaila—did; *kichu*—some; *gavya*—milk preparation; *bhojana*—eating.

TRANSLATION

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

madhya.4.92

> *prātaḥ-kāle punaḥ taiche karila sevana*
> *anna lañā eka-grāmera āila loka-gaṇa*

SYNONYMS

prātaḥ-kāle—in the morning; *punaḥ*—again; *taiche*—just as before; *karila*—rendered; *sevana*—service; *anna lañā*—with food grains; *eka-grāmera*—of one village; *āila*—came; *loka-gaṇa*—the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

madhya.4.93

> *anna, ghṛta, dadhi, dugdha,—grāme yata chila*
> *gopālera āge loka āniyā dharila*

SYNONYMS

anna—food grain; *ghṛta*—ghee, or clarified butter; *dadhi*—yogurt; *dugdha*—milk; *grāme*—in the village; *yata*—as much; *chila*—as there was; *gopālera āge*—before the Deity Gopāla; *loka*—all people; *āniyā*—bringing; *dharila*—placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghṛta, dadhi and *dugdha* are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk.

We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The *vaiśyas* (people engaged in agriculture and commerce) are therefore recommended in the *Bhagavad-gītā* to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept *prasāda* for themselves but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony.

When the people take to eating only *prasāda* offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

madhya.4.94

> *pūrva-dina-prāya vipra karila randhana*
> *taiche anna-kūṭa gopāla karila bhojana*

SYNONYMS

pūrva-dina-prāya—almost like the previous day; *vipra*—all the *brāhmaṇas*; *karila*—did; *randhana*—cooking; *taiche*—similarly; *anna-kūṭa*—heaps of food; *gopāla*—the Deity of Lord Gopāla; *karila*—did; *bhojana*—eating.

TRANSLATION

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

madhya.4.95

> *vraja-vāsī lokera kṛṣṇe sahaja pirīti*
> *gopālera sahaja-prīti vraja-vāsi-prati*

SYNONYMS

vraja-vāsī—the inhabitants of Vṛndāvana (Vrajabhūmi); *lokera*—of the people; *kṛṣṇe*—unto Lord Kṛṣṇa; *sahaja*—natural; *pirīti*—love; *gopālera*—of Lord Gopāla; *sahaja*—natural; *prīti*—love; *vraja-vāsi-prati*—toward the inhabitants of Vrajabhūmi.

TRANSLATION

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

PURPORT

In the *Bhagavad-gītā* it is said: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in the *Bhagavad-gītā* (Bg. 10.10):

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*

> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. *Śrīmad-Bhāgavatam* describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

madhya.4.96

> *mahā-prasāda khāila āsiyā saba loka*
> *gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka*

SYNONYMS

mahā-prasāda—spiritualized foods offered to Kṛṣṇa; *khāila*—ate; *āsiyā*—coming; *saba*—all; *loka*—people; *gopāla*—the Deity of Śrī Gopāla; *dekhiyā*—seeing; *sabāra*—of all of them; *khaṇḍe*—disappears; *duḥkha-śoka*—all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

madhya.4.97

> *āśa-pāśa vraja-bhūmera yata grāma saba*
> *eka eka dina sabe kare mahotsava*

SYNONYMS

āśa-pāśa—neighboring; *vraja-bhūmera*—of Vrajabhūmi; *yata*—all; *grāma*—villages; *saba*—all; *eka eka*—one after another; *dina*—days; *sabe*—all; *kare*—perform; *mahā-utsava*—festivals.

TRANSLATION

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the

people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

madhya.4.98

> *gopāla-prakaṭa śuni' nānā deśa haite*
> *nānā dravya lañā loka lāgila āsite*

SYNONYMS

gopāla—of the Deity of Gopāla; *prakaṭa*—appearance; *śuni'*—hearing; *nānā*—various; *deśa*—countries; *haite*—from; *nānā*—various; *dravya*—things; *lañā*—bringing; *loka*—people; *lāgila*—began; *āsite*—to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

madhya.4.99

> *mathurāra loka saba baḍa baḍa dhanī*
> *bhakti kari' nānā dravya bheṭa deya āni'*

SYNONYMS

mathurāra—of the city of Mathurā; *loka*—the people; *saba*—all; *baḍa baḍa*—very big; *dhanī*—capitalists; *bhakti kari'*—out of devotion; *nānā dravya*—various kinds of things; *bheṭa*—presents; *deya*—gave; *āni'*—bringing.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

madhya.4.100

> *svarṇa, raupya, vastra, gandha, bhakṣya-upahāra*
> *asaṅkhya āise, nitya bāḍila bhāṇḍāra*

SYNONYMS

svarṇa—gold; *raupya*—silver; *vastra*—garments; *gandha*—scents; *bhakṣya-upahāra*—presentations for eating; *asaṅkhya*—countless; *āise*—came; *nitya*—daiiy; *bāḍila*—increased; *bhāṇḍāra*—the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

madhya.4.101

> *eka mahā-dhanī kṣatriya karāila mandira*
> *keha pāka-bhāṇḍāra kaila, keha ta' prācīra*

SYNONYMS

eka—one; *mahā-dhanī*—very rich man; *kṣatriya*—of the royal order; *karāila*—constructed; *mandira*—a temple; *keha*—someone; *pāka-bhāṇḍāra*—clay pots for cooking; *kaila*—made; *keha*—someone; *ta'*—certainly; *prācīra*—the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

madhya.4.102

> *eka eka vraja-vāsī eka eka gābhī dila*
> *sahasra sahasra gābhī gopālera haila*

SYNONYMS

ekaeka—each and every; *vraja-vāsī*—resident of Vṛndāvana; *eka eka*—one; *gābhī*—cow; *dila*—contributed; *sahasra sahasra*—thousands and thousands; *gābhī*—cows; *gopālera*—of Gopāla; *haila*—there were.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of *prasāda*. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in *bhakti* (devotional service to the Lord). *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called *bhakti*. When the dormant propensity for *bhakti* is awakened, one can understand the Supreme Personality of Godhead as He is. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

madhya.4.103

> *gauḍa ha-ite āilā dui vairāgī brāhmaṇa*
> *purī-gosāñi rākhila tāre kariyā yatana*

SYNONYMS

gauḍa ha-ite—from Bengal; *āilā*—came; *dui*—two; *vairāgī*—of the renounced order; *brāhmaṇa*—persons born in *brāhmaṇa* families; *purī-gosāñi*—Mādhavendra Purī; *rākhila*—kept; *tāre*—them; *kariyā*—making; *yatana*—all efforts.

TRANSLATION

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

madhya.4.104

> *sei dui śiṣya kari' sevā samarpila*
> *rāja-sevā haya,—purīra ānanda bāḍila*

SYNONYMS

seidui—these two persons; *śiṣya kari'*—initiating; *sevā*—with the service; *samarpila*—entrusted; *rāja-sevā*—gorgeous performance of

service; *haya*—is; *purīra*—of Mādhavendra Purī; *ānanda*—pleasure; *bāḍila*—increased.

TRANSLATION

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

PURPORT

The six Gosvāmīs and their followers started many temples, such as the temples of Govinda Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhā-ramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the *sevā-pūjā* (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong *brahmacārī*. At present, *sevāitas* assume the title of *gosvāmī* on the basis of their being engaged as *sevāitas* of the Deity. The *sevāitas* who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these *sevāitas*.

madhya.4.105

> *ei-mata vatsara dui karila sevana*
> *eka-dina purī-gosāñi dekhila svapana*

SYNONYMS

ei-mata—in this way; *vatsara*—years; *dui*—two; *karila*—performed; *sevana*—worship; *eka-dina*—one day; *purī-gosāñi*—Mādhavendra Purī; *dekhila*—saw; *svapana*—a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

madhya.4.106

> *gopāla kahe, purī āmāra tāpa nāhi yāya*
> *malayaja-candana lepa', tabe se juḍāya*

SYNONYMS

gopāla—the Deity of Gopāla; *kahe*—said; *purī*—My dear Mādhavendra Purī; *āmāra*—My; *tāpa*—body temperature; *nāhi*—does not; *yāya*—go away; *malayaja-candana*—sandalwood produced in the Malaya Hills; *lepa'*—smear over the body; *tabe*—then; *se*—that; *juḍāya*—cools.

TRANSLATION

In his dream, Mādhavendra Purī saw Gopāla, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western *ghāṭa,* and the hill Nīlagiri is sometimes known as Malaya Hill. The word *malaya-ja* is used to indicate the sandalwood produced in the Malaya province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

madhya.4.107

> *malayaja āna, yāñā nīlācala haite*
> *anye haite nahe, tumi calaha tvarite*

SYNONYMS

malaya-ja—sandalwood; *āna*—bring; *yāñā*—coming; *nīlācala haite*—from Jagannātha Purī; *anye*—others; *haite*—from; *nahe*—not; *tumi*—you; *calaha*—go; *tvarite*—quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must."

madhya.4.108

> *svapna dekhi' purī-gosāñira haila premāveśa*
> *prabhu-ājñā pālibāre gelā pūrva-deśa*

SYNONYMS

svapna dekhi'—after seeing the dream; *purī-gosāñira*—of Mādhavendra Purī; *haila*—there was; *prema-āveśa*—ecstasy on account of love of God; *prabhu-ājñā*—the order of the Lord; *pālibāre*—to execute; *gelā*—started; *pūrva-deśa*—for the eastern countries (Bengal).

TRANSLATION

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

madhya.4.109

> *sevāra nirbandha—loka karila sthāpana*
> *ājñā māgi' gauḍa-deśe karila gamana*

SYNONYMS

sevāranirbandha—the arrangements for executing the daily routine of the worship of the Lord; *loka*—the people; *karila*—did; *sthāpana*—establish; *ājñā māgi'*—taking the order; *gauḍa-deśe*—toward Bengal; *karila*—did; *gamana*—going.

TRANSLATION

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

madhya.4.110

> *śāntipura āilā advaitācāryera ghare*
> *purīra prema dekhi' ācārya ānanda antare*

SYNONYMS

śāntipura—to the place known as Śāntipura; *āilā*—came; *advaita-ācāryera*—of Śrī Advaita Ācārya; *ghare*—to the home; *purīra prema*—the ecstatic love of Mādhavendra Purī; *dekhi'*—seeing;

ācārya—Advaita Ācārya; *ānanda*—pleased; *antare*—within Himself.

TRANSLATION

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

madhya.4.111

> *tāṅra ṭhāñi mantra laila yatana kariñā*
> *calilā dakṣiṇe purī tāṅre dīkṣā diñā*

SYNONYMS

tāṅra ṭhāñi—from him; *mantra*—initiation; *laila*—accepted; *yatana*—efforts; *kariñā*—making; *calilā*—started; *dakṣiṇe*—toward the south; *purī*—Mādhavendra Purī; *tāṅre*—to Him (Advaita Ācārya); *dīkṣā*—initiation; *diñā*—giving.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a *sannyāsī* in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

> *kibā vipra kibā nyāsī śūdra kene naya,*
> *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

"A person may be a *brāhmaṇa,* a *sannyāsī,* a *śūdra* or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a *guru*." (Cc. Madhya 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the *pañcarātra* injunction, only a householder *brāhmaṇa* can initiate. Others cannot. When a person is initiated, it is assumed that he has become a *brāhmaṇa;* without being initiated by a proper *brāhmaṇa,* one cannot be converted into a *brāhmaṇa*. In other words, unless one is a *brāhmaṇa,* he cannot make another a *brāhmaṇa*. A *gṛhastha-brāhmaṇa* partaking of the *varṇāśrama-dharma* institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder *brāhmaṇas* just to become successful in the *varṇāśrama* institution or to become free from material desires. It is therefore necessary for a spiritual master in the *gṛhastha-āśrama* to be a strict Vaiṣṇava. A spiritual master from the *sannyāsa* order has very little opportunity to perform *arcana,* Deity worship, but

when one accepts a spiritual master from the transcendental *sannyāsīs,* the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse *kibā vipra kibā nyāsī,* etc. This indicates that the Lord understood the weakness of society in its maintaining that only a *gṛhastha-brāhmaṇa* should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a *gṛhastha* (householder), a *sannyāsī* or even a *śūdra*. A spiritual master simply must be conversant in the essence of the *śāstra;* he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. *Dīkṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

madhya.4.112

> *remuṇāte kaila gopīnātha daraśana*
> *tāṅra rūpa dekhiñā haila vihvala-mana*

SYNONYMS

remuṇāte—in the village of Remuṇā; *kaila*—did; *gopīnātha*—the Deity of Gopīnātha; *daraśana*—seeing; *tāṅra*—His; *rūpa*—beauty; *dekhiñā*—seeing; *haila*—became; *vihvala*—bewildered; *mana*—mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

madhya.4.113

> *nṛtya-gīta kari' jaga-mohane vasilā*
> *'kyā kyā bhoga lāge?' brāhmaṇe puchilā*

SYNONYMS

nṛtya-gīta kari'—after performing dancing and chanting; *jaga-mohane*—in the corridor of the temple; *vasilā*—he sat down; *kyā kyā*—what; *bhoga*—foods; *lāge*—they offer; *brāhmaṇe*—from the *brāhmaṇa* priest; *puchilā*—inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a brāhmaṇa what kinds of foods they offered to the Deity.

madhya.4.114

> *sevāra sauṣṭhava dekhi' ānandita mane*
> *uttama bhoga lāge—ethā bujhi anumāne*

SYNONYMS

sevāra—of the worship; *sauṣṭhava*—excellence; *dekhi'*—seeing; *ānandita*—pleased; *mane*—in the mind; *uttama bhoga*—first-class foods; *lāge*—they offer; *ethā*—thus; *bujhi*—I understand; *anumāne*—by deduction.

TRANSLATION

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

madhya.4.115

> *yaiche ihā bhoga lāge, sakala-i puchiba*
> *taiche bhiyāne bhoga gopāle lāgāiba*

SYNONYMS

yaiche—just like; *ihā*—here; *bhoga*—foods; *lāge*—they offer; *sakala-i*—all; *puchiba*—I shall inquire; *taiche*—similarly; *bhiyāne*—in the kitchen; *bhoga*—foods; *gopāle*—to Śrī Gopāla; *lāgāiba*—I shall arrange.

TRANSLATION

Mādhavendra Purī thought, "I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla."

madhya.4.116

> *ei lāgi' puchilena brāhmaṇera sthāne*
> *brāhmaṇa kahila saba bhoga-vivaraṇe*

SYNONYMS

ei lāgi'—for this matter; *puchilena*—he inquired; *brāhmaṇera sthāne*—from the *brāhmaṇa*; *brāhmaṇa*—the priest; *kahila*—informed; *saba*—everything; *bhoga*—foods; *vivaraṇe*—in description.

TRANSLATION

When the brāhmaṇa priest was questioned in this matter, he explained in detail what kinds of food were offered to the Deity of Gopīnātha.

madhya.4.117

> *sandhyāya bhoga lāge kṣīra—'amṛta-keli'-nāma*
> *dvādaśa mṛt-pātre bhari' amṛta-samāna*

SYNONYMS

sandhyāya—in the evening; *bhoga*—foods; *lāge*—they offer; *kṣīra*—sweet rice; *amṛta-keli-nāma*—named *amṛta-keli*; *dvādaśa*—twelve; *mṛt-pātre*—earthen pots; *bhari'*—filling; *amṛta-samāna*—just like nectar.

TRANSLATION

The brāhmaṇa priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

madhya.4.118

> *'gopīnāthera kṣīra' bali' prasiddha nāma yāra*
> *pṛthivīte aiche bhoga kāhāṅ nāhi āra*

SYNONYMS

gopīnāthera kṣīra—the sweet rice offered to Gopīnātha; *bali'*—as; *prasiddha*—celebrated; *nāma*—the name; *yāra*—of which; *pṛthivīte*—throughout the whole world; *aiche*—such; *bhoga*—food; *kāhāṅ*—anywhere; *nāhi*—not; *āra*—else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world."

madhya.4.119

> *hena-kāle sei bhoga ṭhākure lāgila*
> *śuni' purī-gosāñi kichu mane vicārila*

SYNONYMS

hena-kāle—at this time; *sei bhoga*—that wonderful food; *ṭhākure*—in front of the Deity; *lāgila*—was placed; *śuni'*—hearing; *purī-gosāñi*—Mādhavendra Purī; *kichu*—something; *mane*—within the mind; *vicārila*—considered.

TRANSLATION

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

madhya.4.120

> *ayācita kṣīra prasāda alpa yadi pāi*
> *svāda jāni' taiche kṣīra gopāle lāgāi*

SYNONYMS

ayācita—without asking; *kṣīra*—sweet rice; *prasāda*—remnants of food; *alpa*—a little; *yadi*—if; *pāi*—I get; *svāda*—the taste; *jāni'*—knowing; *taiche*—similar; *kṣīra*—sweet rice; *gopāle*—to my Gopāla; *lāgāi*—I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla."

madhya.4.121

> *ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila*
> *hena-kāle bhoga sari' ārati bājila*

SYNONYMS

ei icchāya—by this desire; *lajjā*—shame; *pāñā*—getting; *viṣṇu-smaraṇa*—remembrance of Lord Viṣṇu; *kaila*—did; *hena-kāle*—at that time; *bhoga*—the food; *sari'*—being finished; *ārati*—the *ārati* ceremony; *bājila*—was sounded.

TRANSLATION

Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus

thinking of Lord Viṣṇu, the offering was completed, and the ārati ceremony began.

madhya.4.122

> *ārati dekhiyā purī kaila namaskāra*
> *bāhire āilā, kāre kichu nā kahila āra*

SYNONYMS

ārati dekhiyā—after seeing the *ārati*; *purī*—Mādhavendra Purī; *kaila*—offered; *namaskāra*—obeisances; *bāhire āilā*—he went out; *kāre*—to anyone; *kichu*—anything; *nā*—not; *kahila*—say; *āra*—more.

TRANSLATION

After the ārati was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

madhya.4.123

> *ayācita-vṛtti purī—virakta, udāsa*
> *ayācita pāile khā'na, nahe upavāsa*

SYNONYMS

ayācita-vṛtti—accustomed to avoid begging; *purī*—Mādhavendra Purī; *virakta*—unattached; *udāsa*—indifferent; *ayācita*—without begging; *pāile*—if getting; *khā'na*—he eats; *nahe*—if not; *upavāsa*—fasting.

TRANSLATION

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. If without his begging, someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the *paramahaṁsa* stage, the highest stage for a *sannyāsī*. A *sannyāsī* can beg from door to door just to collect food, but a *paramahaṁsa* who has taken *ayācita-vṛtti,* or *ājagara-vṛtti,* does not ask anyone for food. If someone offers him food voluntarily, he eats. *Ayācita-vṛtti* means being accustomed to refrain from begging, and *ājagara-vṛtti* indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a *paramahaṁsa* simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: *nidrāhāra-vihārakādi-vijitau*. In the *paramahaṁsa* stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the

Lord day and night. Mādhavendra Purī had attained this *paramahaṁsa* stage.

madhya.4.124

> *premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe*
> *kṣīra-icchā haila, tāhe māne aparādhe*

SYNONYMS

prema-amṛte tṛpta—being satisfied only in the loving service of the Lord; *kṣudhā-tṛṣṇā*—hunger and thirst; *nāhi*—not; *bādhe*—impede; *kṣīra*—for sweet rice; *icchā*—the desire; *haila*—became; *tāhe*—for that reason; *māne*—he considers; *aparādhe*—offense.

TRANSLATION

A paramahaṁsa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat

the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The *paramahaṁsa* is therefore called *vijita-ṣaḍ-guṇa*. He must conquer the six material qualities—*kāma, krodha, lobha, moha, matsarya* and *kṣudhā-tṛṣṇā* (lust, anger, greed, illusion, enviousness and hunger and thirst).

madhya.4.125

> *grāmera śūnya-hāṭe vasi' karena kīrtana*
> *ethā pūjārī karāila ṭhākure śayana*

SYNONYMS

grāmera—of the village; *śūnya-hāṭe*—in the vacant marketplace; *vasi'*—sitting down; *karena*—performs; *kīrtana*—chanting; *ethā*—in the temple; *pūjārī*—the priest; *karāila*—made; *ṭhākure*—the Deity; *śayana*—lying down.

TRANSLATION

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he

began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the *mahā-mantra* was as acute as if he were an aspiring transcendentalist rather than a *paramahaṁsa*. This means that even in the *paramahaṁsa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahaṁsa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. *A paramahaṁsa* devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in *Śrīmad-Bhāgavatam* (7.5.23), there are nine kinds of devotional service: hearing (*śravaṇam*), chanting (*kīrtanam*), remembering (*viṣṇoḥ smaraṇam*), serving (*pāda-sevanam*), worship of the Deity (*arcanam*), praying (*vandanam*), carrying out orders (*dāsyam*), serving Him as a friend (*sakhyam*) and sacrificing everything for the Lord (*ātma-nivedanam*). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing.

Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (*paramahaṁsa*) and go back home, back to Godhead.

madhya.4.126

> *nija kṛtya kari' pūjārī karila śayana*
> *svapane ṭhākura āsi' balilā vacana*

SYNONYMS

nija kṛtya—his own duty; *kari'*—finishing; *pūjārī*—the *brāhmaṇa* priest in the temple; *karila*—took; *śayana*—rest; *svapane*—in a dream; *ṭhākura*—the Deity; *āsi'*—coming there; *balilā*—said; *vacana*—the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

madhya.4.127

> *uṭhaha, pūjārī, kara dvāra vimocana*
> *kṣīra eka rākhiyāchi sannyāsi-kāraṇa*

SYNONYMS

uṭhaha—please get up; *pūjārī*—O priest; *kara*—just do; *dvāra*—the door; *vimocana*—opening; *kṣīra*—sweet rice; *eka*—one pot; *rākhiyāchi*—I have kept; *sannyāsi*—of the mendicant, Mādhavendra Purī; *kāraṇa*—for the reason.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī Mādhavendra Purī.

madhya.4.128

> *dhaḍāra añcale ḍhākā eka kṣīra haya*
> *tomarā nā jānilā tāhā āmāra māyāya*

SYNONYMS

dhaḍāra—of the cloth curtain; *añcale*—by the skirt; *ḍhākā*—covered; *eka*—one; *kṣīra*—pot of sweet rice; *haya*—there is; *tomarā*—you; *nā*—not; *jānilā*—knew; *tāhā*—that; *āmāra*—of Me; *māyāya*—by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

madhya.4.129

> *mādhava-purī sannyāsī āche hāṭete vasiñā*
> *tāhāke ta' ei kṣīra śīghra deha laña*

SYNONYMS

mādhava-purī—of the name Mādhavendra Purī; *sannyāsī*—a mendicant; *āche*—there is; *hāṭete*—in the marketplace; *vasiñā*—sitting; *tāhāke*—to him; *ta'*—certainly; *ei*—this; *kṣīra*—pot of sweet rice; *śīghra*—very quickly; *deha*—give; *laña*—taking.

TRANSLATION

"A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

madhya.4.130

> *svapna dekhi' pūjārī uṭhi' karilā vicāra*
> *snāna kari' kapāṭa khuli, mukta kaila dvāra*

SYNONYMS

svapna dekhi'—after seeing the dream; *pūjārī*—the priest; *uṭhi'*—getting up; *karilā*—made; *vicāra*—considerations; *snāna kari'*—taking his bath before entering the Deity room; *kapāṭa*—the door; *khuli*—opening; *mukta*—opened; *kaila*—made; *dvāra*—the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

madhya.4.131

> *dhaḍāra āṅcala-tale pāila sei kṣīra*
> *sthāna lepi' kṣīra lañā ha-ila bāhira*

SYNONYMS

dhaḍāra—of the mantle; *āṅcala-tale*—at the skirt; *pāila*—he got; *sei*—that; *kṣīra*—pot of sweet rice; *sthāna lepi'*—mopping that place; *kṣīra*—the pot of sweet rice; *lañā*—taking; *ha-ila*—he went; *bāhira*—out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

madhya.4.132

> *dvāra diyā grāme gelā sei kṣīra lañā*
> *hāṭe hāṭe bule mādhava-purīke cāhiñā*

SYNONYMS

dvāradiyā—closing the door; *grāme*—to the village; *gelā*—went; *sei*—that; *kṣīra*—pot of sweet rice; *lañā*—taking; *hāṭe hāṭe*—in every stall; *bule*—walks; *mādhava-purīke*—to Mādhavendra Purī; *cāhiñā*—calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

madhya.4.133

> *kṣīra laha ei, yāra nāma 'mādhava-purī'*
> *tomā lāgi' gopīnātha kṣīra kaila curi*

SYNONYMS

kṣīra laha—take the pot of sweet rice; *ei*—this; *yāra*—whose; *nāma*—name; *mādhava-purī*—Mādhavendra Purī; *tomā lāgi'*—for you only; *gopīnātha*—the Deity of Lord Gopīnātha; *kṣīra*—the pot of sweet rice; *kaila*—did; *curi*—steal.

TRANSLATION

Holding the pot of sweet rice, the priest called, "Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot of sweet rice for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the *Bhagavad-gītā* (Bg. 7.15):

> *na māṁ duṣkṛtino mūḍhāḥ*
> *prapadyante narādhamāḥ*

> *māyayāpahṛta-jñānā*
> *āsuraṁ bhāvam āśritāḥ*

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all good. This quality of the Lord is explained in *Śrīmad-Bhāgavatam* (Tenth Canto). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In *Śrīmad-Bhāgavatam* (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (*kāmaṁ krodhaṁ bhayam*), he is purified. The *gopīs,* being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral

because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the *gopīs* are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in *tattva* (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in *Śrīmad-Bhāgavatam* (7.5.31): *andhā yathāndhair upanīyamānāḥ*. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa's pastimes with the *gopīs*. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the *gopīs*. He used to discuss these dealings only with three confidential friends. He never discussed *rāsa-līlā* publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the

public chanting of the holy name on a huge scale for as many hours as possible.

madhya.4.134

> *kṣīra lañā sukhe tumi karaha bhakṣaṇe*
> *tomā-sama bhāgyavān nāhi tribhuvane*

SYNONYMS

kṣīra lañā—taking the pot of sweet rice; *sukhe*—in happiness; *tumi*—you; *karaha*—do; *bhakṣaṇe*—eating; *tomā-sama*—like you; *bhāgyavān*—fortunate; *nāhi*—there is no one; *tri-bhuvane*—within the three worlds.

TRANSLATION

The priest continued, "Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopīnātha's stealing for His devotee, the devotee becomes the most fortunate person within the three words. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the

pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (*brahma-bhūyāya kalpate*). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa *mahā-mantra* so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

madhya.4.135

> *eta śuni' purī-gosāñi paricaya dila*
> *kṣīra diyā pūjārī tāṅre daṇḍavat haila*

SYNONYMS

eta śuni'—hearing this; *purī-gosāñi*—Mādhavendra Purī; *paricaya*—introduction; *dila*—gave; *kṣīra diyā*—delivering the pot of sweet rice; *pūjārī*—the priest; *tāṅre*—to him; *daṇḍavat haila*—offered obeisances.

TRANSLATION

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A *brāhmaṇa* is not supposed to offer his obeisances by falling flat before anyone because a *brāhmaṇa* is considered to be in the highest caste. However, when a *brāhmaṇa* sees a devotee, he offers his *daṇḍavats*. This *brāhmaṇa* priest did not ask Mādhavendra Purī whether he was a *brāhmaṇa,* but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: *kibā*

vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya. (Cc. Madhya 8.128) Had the *brāhmaṇa* priest been an ordinary *brāhmaṇa,* Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the *brāhmaṇa* priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior *sannyāsī* Vaiṣṇava, a *paramahaṁsa,* the priest immediately fell flat before him and offered obeisances.

madhya.4.136

> *kṣīrera vṛttānta tāṅre kahila pūjārī*
> *śuni' premāviṣṭa haila śrī-mādhava-purī*

SYNONYMS

kṣīrera vṛttānta—all the incidents that took place on account of the pot of sweet rice; *tāṅre*—to Mādhavendra Purī; *kahila*—explained; *pūjārī*—the priest; *śuni'*—hearing; *prema-āviṣṭa*—saturated with love of Godhead; *haila*—became; *śrī-mādhava-purī*—Śrīla Mādhavendra Purī.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

madhya.4.137

> *prema dekhi' sevaka kahe ha-iyā vismita*
> *kṛṣṇa ye iṅhāra vaśa,—haya yathocita*

SYNONYMS

prema dekhi'—seeing the ecstatic position of Mādhavendra Purī; *sevaka*—the priest; *kahe*—said; *ha-iyā*—being; *vismita*—struck with wonder; *kṛṣṇa*—Lord Kṛṣṇa; *ye*—that; *iṅhāra*—by him; *vaśa*—obliged; *haya*—it is; *yathocita*—befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

PURPORT

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in *Śrīmad-Bhāgavatam* (10.14.3): *ajita jito 'py asi tais tri-lokyām*. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the *Brahma-saṁhitā* (5.33): *vedeṣu durlabham adurlabham ātma-bhaktau*. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for

understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svādhyāya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Śravaṇādi śuddha-citte karaye udaya* (Cc. Madhya 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

madhya.4.138

> *eta bali' namaskari' karilā gamana*
> *āveśe karilā purī se kṣīra bhakṣaṇa*

SYNONYMS

eta bali'—saying this; *namaskari'*—offering obeisances; *karilā gamana*—returned; *āveśe*—in ecstasy; *karilā*—did; *purī*—Purī Gosāñi; *se*—that; *kṣīra*—sweet rice; *bhakṣaṇa*—eating.

TRANSLATION

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

madhya.4.139

> *pātra prakṣālana kari' khaṇḍa khaṇḍa kaila*
> *bahir-vāse bāndhi' sei ṭhikāri rākhila*

SYNONYMS

pātra—the pot; *prakṣālana kari'*—washing; *khaṇḍa khaṇḍa*—breaking into pieces; *kaila*—did; *bahir-vāse*—in his outer wrapper; *bāndhi'*—binding; *sei*—those; *ṭhikāri*—pieces of pot; *rākhila*—kept.

TRANSLATION

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

madhya.4.140

> *prati-dina eka-khāni karena bhakṣaṇa*
> *khāile premāveśa haya,—adbhuta kathana*

SYNONYMS

prati-dina—every day; *eka-khāni*—one piece; *karena*—does; *bhakṣaṇa*—eating; *khāile*—by eating; *prema-āveśa*—ecstasy; *haya*—there is; *adbhuta*—wonderful; *kathana*—narrations.

TRANSLATION

Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

madhya.4.141

> *'ṭhākura more kṣīra dila—loka saba śuni'*
> *dine loka-bhiḍa habe mora pratiṣṭhā jāni'*

SYNONYMS

ṭhākura—the Lord; *more*—to me; *kṣīra*—sweet rice; *dila*—has given; *loka*—the people; *saba*—all; *śuni'*—after hearing; *dine*—at daytime; *loka*—of people; *bhiḍa*—crowd; *habe*—there will be; *mora*—my; *pratiṣṭhā*—fame; *jāni'*—knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth, Mādhavendra Purī began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

madhya.4.142

> *sei bhaye rātri-śeṣe calilā śrī-purī*
> *sei-khāne gopīnāthe daṇḍavat kari'*

SYNONYMS

sei bhaye—fearing that; *rātri-śeṣe*—at the end of the night; *calilā*—left; *śrī-purī*—Śrī Mādhavendra Purī; *sei-khāne*—on that spot; *gopīnāthe*—to Lord Gopīnātha; *daṇḍavat*—obeisances; *kari'*—doing.

TRANSLATION

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

madhya.4.143

> *cali' cali' āilā purī śrī-nīlācala*
> *jagannātha dekhi' hailā premete vihvala*

SYNONYMS

cali' cali'—walking and walking; *āilā*—he reached; *purī*—Jagannātha Purī; *śrī-nīlācala*—known as Nīlācala; *jagannātha dekhi'*—seeing Lord Jagannātha; *hailā*—became; *premete*—in love; *vihvala*—overwhelmed.

TRANSLATION

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

madhya.4.144

> *premāveśe uṭhe, paḍe, hāse, nāce, gāya*
> *jagannātha-daraśane mahā-sukha pāya*

SYNONYMS

prema-āveśe—in loving ecstasy; *uṭhe*—sometimes stands; *paḍe*—sometimes falls; *hāse*—laughs; *nāce*—dances; *gāya*—sings; *jagannātha daraśane*—by seeing Lord Jagannātha in the temple; *mahā-sukha*—transcendental happiness; *pāya*—he felt.

TRANSLATION

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

madhya.4.145

> *'mādhava-purī śrīpāda āila',—loke haila khyāti*
> *saba loka āsi' tāṅre kare bahu bhakti*

SYNONYMS

mādhava-purī—Śrī Mādhavendra Purī; *śrīpāda—sannyāsī*; *āila*—has come; *loke*—among the people; *haila*—there was; *khyāti*—reputation; *saba loka*—all people; *āsi'*—coming; *tāṅre*—unto him; *kare*—do; *bahu*—much; *bhakti*—devotion.

TRANSLATION

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

madhya.4.146

> *pratiṣṭhāra svabhāva ei jagate vidita*
> *ye nā vāñche, tāra haya vidhātā-nirmita*

SYNONYMS

pratiṣṭhāra—of reputation; *svabhāva*—the nature; *ei*—this; *jagate*—in the world; *vidita*—known; *ye*—the person who; *nā vāñche*—

does not desire it; *tāra*—of him; *haya*—it is; *vidhātā-nirmita*—created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

madhya.4.147

> *pratiṣṭhāra bhaye purī gelā palāñā*
> *kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā*

SYNONYMS

pratiṣṭhāra bhaye—in fear of reputation; *purī*—Mādhavendra Purī; *gelā*—went away; *palāñā*—fleeing; *kṛṣṇa-preme*—in love of Kṛṣṇa; *pratiṣṭhā*—reputation; *cale*—goes; *saṅge*—simultaneously; *gaḍāñā*—gliding down.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṇā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy in love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

madhya.4.148

> *yadyapi udvega haila palāite mana*
> *ṭhākurera candana-sādhana ha-ila bandhana*

SYNONYMS

yadyapi—although; *udvega*—anxiety; *haila*—there was; *palāite*—to go away; *mana*—the mind; *ṭhākurera*—of the Lord; *candana*—of the sandalwood; *sādhana*—the collecting; *ha-ila*—there was; *bandhana*—bondage.

TRANSLATION

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

madhya.4.149

> *jagannāthera sevaka yata, yateka mahānta*
> *sabāke kahila purī gopāla-vṛttānta*

SYNONYMS

jagannāthera sevaka—the servants of Lord Jagannātha; *yata*—all; *yateka mahānta*—all respectable devotees; *sabāke*—unto everyone; *kahila*—told; *purī*—Mādhavendra Purī; *gopāla-vṛttānta*—the narration of Gopāla.

TRANSLATION

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

madhya.4.150

> *gopāla candana māge,—śuni' bhakta-gaṇa*
> *ānande candana lāgi' karila yatana*

SYNONYMS

gopāla—Lord Gopāla at Vṛndāvana; *candana*—sandalwood; *māge*—wants; *śuni'*—hearing; *bhakta-gaṇa*—all the devotees; *ānande*—in great pleasure; *candana lāgi'*—for sandalwood; *karila*—made; *yatana*—endeavor.

TRANSLATION

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

madhya.4.151

> *rāja-pātra-sane yāra yāra paricaya*
> *tāre māgi' karpūra-candana karilā sañcaya*

SYNONYMS

rāja-pātra—government officers; *sane*—with; *yāra yāra*—whoever; *paricaya*—had acquaintance; *tāre māgi'*—begging them; *karpūra-candana*—camphor and sandalwood; *karilā*—made; *sañcaya*—collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that *malayaja-candana* (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His *ārātrika,* and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

madhya.4.152

eka vipra, eka sevaka, candana vahite
purī-gosāñira saṅge dila sambala-sahite

SYNONYMS

ekavipra—one *brāhmaṇa*; *eka sevaka*—one servant; *candana*—the sandalwood; *vahite*—to carry; *purī-gosāñira*—Mādhavendra Purī; *saṅge*—with; *dila*—gave; *sambala-sahite*—with the necessary expenditure.

TRANSLATION

One brāhmaṇa and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

madhya.4.153

> *ghāṭī-dānī chāḍāite rāja-pātra dvāre*
> *rāja-lekhā kari' dila purī-gosāñira kare*

SYNONYMS

ghāṭī-dānī—from the toll collectors; *chāḍāite*—to get release; *rāja-pātra*—papers showing governmental sanction; *dvāre*—at the gates; *rāja-lekhā*—governmental permission; *kari'*—showing; *dila*—delivered; *purī-gosāñira*—of Purī Gosāñi, Mādhavendra Purī; *kare*—into the hand.

TRANSLATION

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary

release papers from government officers. The papers were placed in his hand.

madhya.4.154

> *calila mādhava-purī candana lañā*
> *kata-dine remuṇāte uttarila giyā*

SYNONYMS

calila—proceeded; *mādhava-purī*—Mādhavendra Purī; *candana lañā*—taking the sandalwood; *kata-dine*—after some days; *remuṇāte*—at the same temple of Remuṇā; *uttarila*—reached; *giyā*—going.

TRANSLATION

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.

madhya.4.155

> *gopīnātha-caraṇe kaila bahu namaskāra*
> *premāveśe nṛtya-gīta karilā apāra*

SYNONYMS

gopīnātha-caraṇe—at the lotus feet of Lord Gopīnātha; *kaila*—made; *bahu*—many; *namaskāra*—obeisances; *prema-āveśe*—in the ecstasy of love; *nṛtya-gīta*—dancing and chanting; *karilā*—performed; *apāra*—unlimitedly.

TRANSLATION

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

madhya.4.156

> *purī dekhi' sevaka saba sammāna karila*
> *kṣīra-prasāda diyā tāṅre bhikṣā karāila*

SYNONYMS

purī dekhi'—by seeing Mādhavendra Purī; *sevaka*—the priest or servant; *saba sammāna*—all respects; *karila*—offered; *kṣīra-prasāda*—sweet rice *prasāda*; *diyā*—offering; *tāṅre*—him; *bhikṣā karāila*—made to eat.

TRANSLATION

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

madhya.4.157

> *sei rātre devālaye karila śayana*
> *śeṣa-rātri haile purī dekhila svapana*

SYNONYMS

sei rātre—on that night; *deva-ālaye*—in the temple; *karila*—did; *śayana*—sleeping; *śeṣa-rātri*—at the end of the night; *haile*—when it was; *purī*—Mādhavendra Purī; *dekhila*—saw; *svapana*—a dream.

TRANSLATION

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

madhya.4.158

> *gopāla āsiyā kahe,—śuna he mādhava*
> *karpūra-candana āmi pāilāma saba*

SYNONYMS

gopāla—the Deity of Gopāla; *āsiyā*—coming; *kahe*—says; *śuna*—hear; *he*—O; *mādhava*—Mādhavendra Purī; *karpūra-candana*—the camphor and sandalwood; *āmi*—I; *pāilāma*—have received; *saba*—all.

TRANSLATION

Mādhavendra Purī dreamed that Gopāla came before him and said, "O Mādhavendra Purī, I have already received all the sandalwood and camphor.

madhya.4.159

> *karpūra-sahita ghaṣi' e-saba candana*
> *gopīnāthera aṅge nitya karaha lepana*

SYNONYMS

karpūra-sahita—with the camphor; *ghaṣi'*—grinding; *e-saba*—all this; *candana*—sandalwood; *gopīnāthera*—of Śrī Gopīnātha; *aṅge*—on the body; *nitya*—daily; *karaha*—do; *lepana*—smearing.

TRANSLATION

"Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

madhya.4.160

> *gopīnātha āmāra se eka-i aṅga haya*
> *iṅhāke candana dile habe mora tāpa-kṣaya*

SYNONYMS

gopīnātha—Lord Gopīnātha; *āmāra*—My; *se*—that; *eka-i*—one; *aṅga*—body; *haya*—is; *iṅhāke*—unto Him; *candana dile*—in offering this *candana*; *habe*—there will be; *mora*—My; *tāpa-kṣaya*—reduction of temperature.

TRANSLATION

"There is no difference between My body and Gopīnātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was

nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

madhya.4.161

> *dvidhā nā bhāviha, nā kariha kichu mane*
> *viśvāsa kari' candana deha āmāra vacane*

SYNONYMS

dvidhā nā bhāviha—do not hesitate; *nā kariha*—do not do; *kichu*—anything; *mane*—in the mind; *viśvāsa kari'*—believing Me; *candana*—sandalwood; *deha*—offer; *āmāra vacane*—under My order.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

madhya.4.162

> *eta bali' gopāla gela, gosāñi jāgilā*
> *gopīnāthera sevaka-gaṇe ḍākiyā ānilā*

SYNONYMS

eta bali'—saying this; *gopāla*—the Deity of Gopāla; *gela*—disappeared; *gosāñi jāgilā*—Mādhavendra Purī awoke; *gopīnāthera*

—of Lord Gopīnātha; *sevaka-gaṇe*—to the servitors; *ḍākiyā*—calling; *ānilā*—brought them.

TRANSLATION

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.

madhya.4.163

> *prabhura ājñā haila,—ei karpūra-candana*
> *gopīnāthera aṅge nitya karaha lepana*

SYNONYMS

prabhura ājñā haila—there was an order of the Lord; *ei*—this; *karpūra*—camphor; *candana*—and sandalwood; *gopīnāthera aṅge*—on the body of Gopīnātha; *nitya*—daily; *karaha*—do; *lepana*—smearing.

TRANSLATION

Mādhavendra Purī said, "Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

madhya.4.164

> *iṅhāke candana dile, gopāla ha-ibe śītala*
> *svatantra īśvara—tāṅra ājñā se prabala*

SYNONYMS

iṅhāke—unto Gopīnātha; *candana dile*—when sandalwood will be given; *gopāla*—Lord Gopāla in Vṛndāvana; *ha-ibe*—will become; *śītala*—cool; *svatantra īśvara*—the most independent Supreme Personality of Godhead; *tāṅra*—His; *ājñā*—order; *se*—that; *prabala*—powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

madhya.4.165

> *grīṣma-kāle gopīnātha paribe candana*
> *śuni' ānandita haila sevakera mana*

SYNONYMS

grīṣma-kāle—in the summer; *gopīnātha*—Lord Gopīnātha; *paribe*—will put on; *candana*—sandalwood pulp; *śuni'*—hearing; *ānandita*—

pleased; *haila*—became; *sevakera*—of the servants; *mana*—the minds.

TRANSLATION

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

madhya.4.166

> *purī kahe,—ei dui ghaṣibe candana*
> *āra janā-dui deha, diba ye vetana*

SYNONYMS

purī kahe—Mādhavendra Purī said; *ei dui*—these two assistants; *ghaṣibe*—will grind; *candana*—the sandalwood; *āra*—another; *janā-dui*—two men; *deha*—apply; *diba*—I shall pay; *ye*—that; *vetana*—salary.

TRANSLATION

Mādhavendra Purī said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary."

madhya.4.167

> *ei mata candana deya pratyaha ghaṣiyā*
> *parāya sevaka saba ānanda kariyā*

SYNONYMS

ei mata—in this way; *candana*—sandalwood; *deya*—gives; *pratyaha*—daily; *ghaṣiyā*—grinding; *parāya*—caused to put on; *sevaka*—servants; *saba*—all of it; *ānanda*—pleasure; *kariyā*—feeling.

TRANSLATION

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

madhya.4.168

> *pratyaha candana parāya, yāvat haila anta*
> *tathāya rahila purī tāvat paryanta*

SYNONYMS

pratyaha—daily; *candana*—sandalwood pulp; *parāya*—smears over the body; *yāvat*—until; *haila*—there was; *anta*—an end; *tathāya*—there; *rahila*—remained; *purī*—Mādhavendra Purī; *tāvat*—that time; *paryanta*—until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

madhya.4.169

> *grīṣma-kāla-ante punaḥ nīlācale gelā*
> *nīlācale cāturmāsya ānande rahilā*

SYNONYMS

grīṣma-kāla—of the summer season; *ante*—at the end; *punaḥ*—again; *nīlācale*—to Jagannātha Purī; *gelā*—went; *nīlācale*—in Jagannātha Purī; *cātur-māsya*—the four months for vows; *ānande*—in great pleasure; *rahilā*—remained.

TRANSLATION

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cāturmāsya.

PURPORT

The Cāturmāsya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī, in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśī day known as

Utthānā-ekādaśī, in the fortnight of the waxing moon. This four-month period is known as Cāturmāsya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cāturmāsya should be observed by all sections of the population. It does not matter whether one is a *gṛhastha* or a *sannyāsī*. The observance is obligatory for all *āśramas*. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa one should not eat spinach, in the month of Bhādra one should not eat yogurt, and in the month of Āśvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, *masura dāl* and *urad dāl* are also considered nonvegetarian. These two *dāl*s contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya one should practice giving up all food intended for sense enjoyment.

madhya.4.170

> *śrī-mukhe mādhava-purīra amṛta-carita*
> *bhakta-gaṇe śunāñā prabhu kare āsvādita*

SYNONYMS

śrī-mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *mādhava-purīra*—of Mādhavendra Purī; *amṛta-carita*—nectarean characteristics; *bhakta-gaṇe*—the devotees; *śunāñā*—making hear; *prabhu*—the Lord; *kare*—does; *āsvādita*—relished.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

madhya.4.171

> *prabhu kahe,—nityānanda, karaha vicāra*
> *purī-sama bhāgyavān jagate nāhi āra*

SYNONYMS

prabhukahe—the Lord said; *nityānanda*—Nityānanda Prabhu; *karaha vicāra*—just consider; *purī-sama*—like Mādhavendra Purī; *bhāgyavān*—fortunate; *jagate*—in the world; *nāhi*—there is not; *āra*—anyone else.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

madhya.4.172

> *dugdha-dāna-chale kṛṣṇa yāṅre dekhā dila*
> *tina-bāre svapne āsi' yāṅre ājñā kaila*

SYNONYMS

dugdha-dāna-chale—on the plea of delivering milk; *kṛṣṇa*—Lord Kṛṣṇa; *yāṅre*—unto whom; *dekhā dila*—made His appearance; *tina-bāre*—three times; *svapne*—in dreams; *āsi'*—coming; *yāṅre*—unto whom; *ājñā*—order; *kaila*—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

madhya.4.173

> *yāṅra preme vaśa hañā prakaṭa ha-ilā*
> *sevā aṅgīkāra kari' jagata tārilā*

SYNONYMS

yāṅra—of whom; *preme*—by love of Godhead; *vaśa*—obliged; *haña*—being; *prakaṭa*—manifest; *ha-ilā*—became; *sevā*—service; *aṅgīkāra*—acceptance; *kari'*—doing; *jagata*—the whole world; *tārilā*—delivered.

TRANSLATION

"Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

madhya.4.174

> *yāṅra lāgi' gopīnātha kṣīra kaila curi*
> *ataeva nāma haila 'kṣīra-corā' kari'*

SYNONYMS

yāṅra—whom; *lāgi'*—on account of; *gopīnātha*—Lord Gopīnātha; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā*—the thief of sweet rice; *kari'*—making.

TRANSLATION

"On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

madhya.4.175

> *karpūra-candana yāṅra aṅge caḍāila*
> *ānande purī-gosāñira prema uthalila*

SYNONYMS

karpūra-candana—camphor and sandalwood; *yāṅra aṅge*—on whose body; *caḍāila*—put; *ānande*—in great pieasure; *purī-gosāñira*—of Mādhavendra Purī; *prema*—love of Godhead; *uthalila*—welled up.

TRANSLATION

"Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

madhya.4.176

> *mleccha-deśe karpūra-candana ānite jañjāla*
> *purī duḥkha pābe ihā jāniyā gopāla*

SYNONYMS

mleccha-deśe—through the countries where Muslims ruled; *karpūra-candana*—camphor and sandalwood; *ānite*—to bring; *jañjāla*—inconvenience; *purī*—Mādhavendra Purī; *duḥkha*—unhappiness; *pābe*—will get; *ihā*—this; *jāniyā*—knowing; *gopāla*—Gopāla.

TRANSLATION

"In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

madhya.4.177

> *mahā-dayā-maya prabhu—bhakata-vatsala*
> *candana pari' bhakta-śrama karila saphala*

SYNONYMS

mahā—very; *dayā-maya*—merciful; *prabhu*—the Lord; *bhakata-vatsala*—very attached to His devotees; *candana pari'*—putting on the sandalwood; *bhakta-śrama*—the trouble of the devotee; *karila*—made; *saphala*—successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful."

madhya.4.178

> *purīra prema-parākāṣṭhā karaha vicāra*
> *alaukika prema citte lāge camatkāra*

SYNONYMS

purīra—of Mādhavendra Purī; *prema-parā-kāṣṭhā*—the standard of intense love of Godhead; *karaha*—just make; *vicāra*—judgment; *alaukika*—uncommon; *prema*—love of Godhead; *citte*—in the mind; *lāge*—strikes; *camatkāra*—wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī's intense love before Nityānanda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Kṛṣṇa (*kṛṣṇa-viraha*), he has achieved the prime success of life. When

one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī. All Caitanya Mahāprabhu's devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

madhya.4.179

> *parama virakta, maunī, sarvatra udāsīna*
> *grāmya-vārtā-bhaye dvitīya-saṅga-hīna*

SYNONYMS

paramavirakta—totally renounced or unattached; *maunī*—silent; *sarvatra*—everywhere; *udāsīna*—uninterested; *grāmya-vārtā*—of mundane topics; *bhaye*—in fear; *dvitīya*—second; *saṅga*—associate; *hīna*—without.

TRANSLATION

Caitanya Mahāprabhu continued, "Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

madhya.4.180

> *hena-jana gopālera ājñāmṛta pāñā*
> *sahasra krośa āsi' bule candana māgiñā*

SYNONYMS

hena-jana—such a personality; *gopālera*—of the Gopāla Deity; *ājñā-amṛta*—the nectarean order; *pāñā*—getting; *sahasra*—a thousand; *krośa*—a distance of two miles; *āsi'*—coming; *bule*—walks; *candana*—sandalwood; *māgiñā*—begging.

TRANSLATION

"After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

madhya.4.181

> *bhoke rahe, tabu anna māgiñā nā khāya*
> *hena-jana candana-bhāra vahi' lañā yāya*

SYNONYMS

bhoke—hungry; *rahe*—remains; *tabu*—still; *anna*—food; *māgiñā*—begging; *nā*—does not; *khāya*—eat; *hena-jana*—such a person; *candana-bhāra*—the load of sandalwood; *vahi'*—carrying; *lañā*—taking; *yāya*—goes.

TRANSLATION

"Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

madhya.4.182

> *'maṇeka candana, tolā-viśeka karpūra*
> *gopāle parāiba'—ei ānanda pracura*

SYNONYMS

maṇeka candana—one *māna* of sandalwood; *tolā*—a measurement of weight; *viśeka*—twenty; *karpūra*—camphor; *gopāle*—on Gopāla; *parāiba*—I shall smear; *ei*—this; *ānanda*—pleasure; *pracura*—sufficient.

TRANSLATION

"Without considering his personal comforts, Mādhavendra Purī carried one mound [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

madhya.4.183

> *utkalera dānī rākhe candana dekhiñā*
> *tāhāṅ eḍāila rāja-patra dekhāñā*

SYNONYMS

utkalera—of Orissa; *dānī*—toll officer; *rākhe*—takes; *candana*—sandalwood; *dekhiñā*—seeing; *tāhāṅ*—there; *eḍāila*—escaped; *rāja-patra*—governmental release; *dekhāñā*—by showing.

TRANSLATION

"Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

madhya.4.184

> *mleccha-deśa dūra patha, jagāti apāra*
> *ke-mate candana niba—nāhi e vicāra*

SYNONYMS

mleccha-deśa—the countries governed by Muslims; *dūra patha*—long journey; *jagāti*—watchmen; *apāra*—unlimited; *ke-mate*—how;

candana—the sandalwood; *niba*—I shall take; *nāhi*—there was not; *e*—this; *vicāra*—consideration.

TRANSLATION

"Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

madhya.4.185

> *saṅge eka vaṭa nāhi ghāṭī-dāna dite*
> *tathāpi utsāha baḍa candana lañā yāite*

SYNONYMS

saṅge—with him; *eka*—one; *vaṭa*—farthing; *nāhi*—there was not; *ghāṭī-dāna*—as a toll tax; *dite*—to give; *tathāpi*—still; *utsāha*—enthusiasm; *baḍa*—much; *candana*—sandalwood; *lañā*—taking; *yāite*—to go.

TRANSLATION

"Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

madhya.4.186

> *pragāḍha-premera ei svabhāva-ācāra*
> *nija-duḥkha-vighnādira nā kare vicāra*

SYNONYMS

pragāḍha—intense; *premera*—of love of Godhead; *ei*—this; *svabhāva*—natural; *ācāra*—behavior; *nija*—personal; *duḥkha*—inconvenience; *vighna*—impediments; *ādira*—and so on; *nā*—not; *kare*—does; *vicāra*—consideration.

TRANSLATION

"This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *Śrīmad-Bhāgavatam* (10.14.8), *tat te*

'nukampāṁ su-samīkṣamāṇaḥ: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *Śikṣāṣṭaka* (8), Śrī Caitanya Mahāprabhu has also instructed: *āśliṣya vā pāda-ratāṁ pinaṣṭu mām*. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

madhya.4.187

> *ei tāra gāḍha premā loke dekhāite*
> *gopāla tāṅre ājñā dila candana ānite*

SYNONYMS

ei—this; *tāra*—of Mādhavendra Purī; *gāḍha*—intense; *premā*—love of Godhead; *loke*—unto the people; *dekhāite*—to show; *gopāla*—Lord Gopāla; *tāṅre*—to him; *ājñā*—order; *dila*—gave; *candana*—sandalwood; *ānite*—to bring.

TRANSLATION

"Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

madhya.4.188

> *bahu pariśrame candana remuṇā ānila*
> *ānanda bāḍila mane, duḥkha nā gaṇila*

SYNONYMS

bahu—much; *pariśrame*—with labor; *candana*—sandalwood; *remuṇā*—to Remuṇā (the village of Gopīnātha); *ānila*—brought; *ānanda*—pleasure; *bāḍila*—increased; *mane*—in the mind; *duḥkha*—difficulties; *nā*—not; *gaṇila*—counted.

TRANSLATION

"With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

madhya.4.189

> *parīkṣā karite gopāla kaila ājñā dāna*
> *parīkṣā kariyā śeṣe haila dayāvān*

SYNONYMS

parīkṣā—test; *karite*—to make; *gopāla*—Lord Gopāla; *kaila*—did; *ājñā*—the order; *dāna*—giving; *parīkṣā*—the test; *kariyā*—making; *śeṣe*—at the end; *haila*—became; *dayā-vān*—merciful.

TRANSLATION

"To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

madhya.4.190

> *ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra*
> *bujhiteo āmā-sabāra nāhi adhikāra*

SYNONYMS

ei bhakti—this type of devotion; *bhakta*—of the devotee; *priya*—and the most lovable object; *kṛṣṇa*—Lord Kṛṣṇa; *vyavahāra*—the behavior; *bujhiteo*—to understand; *āmā-sabāra*—of all of us; *nāhi*—there is not; *adhikāra*—the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Śrī Kṛṣṇa, is

transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

madhya.4.191

> *eta bali' paḍe prabhu tāṅra kṛta śloka*
> *yei śloka-candre jagat karyāche āloka*

SYNONYMS

eta bali'—saying this; *paḍe*—reads; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅra*—by Mādhavendra Purī; *kṛta*—composed; *śloka*—verse; *yei*—that; *śloka-candre*—by the moonlike verse; *jagat*—all over the world; *karyāche*—produced; *āloka*—light.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world.

madhya.4.192

> *ghaṣite ghaṣite yaiche malayaja-sāra*
> *gandha bāḍe, taiche ei ślokera vicāra*

SYNONYMS

ghaṣite ghaṣite—rubbing and rubbing; *yaiche*—just as; *malayaja-sāra*—sandalwood; *gandha*—the fragrance; *bāḍe*—increases; *taiche*—similarly; *ei*—this; *ślokera*—of the verse; *vicāra*—the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse, increases one's understanding of its importance.

madhya.4.193

> *ratna-gaṇa-madhye yaiche kaustubha-maṇi*
> *rasa-kāvya-madhye taiche ei śloka gaṇi*

SYNONYMS

ratna-gaṇa—the valuable jewels; *madhye*—among; *yaiche*—just as; *kaustubha-maṇi*—the jewel known as Kaustubha-maṇi; *rasa-kāvya*—poetry dealing with the mellows of devotional service; *madhye*—among; *taiche*—similarly; *ei*—this; *śloka*—verse; *gaṇi*—I count.

TRANSLATION

As the Kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the

best of poems dealing with the mellows of devotional service.

madhya.4.194

> *ei śloka kahiyāchena rādhā-ṭhākurāṇī*
> *tāṅra kṛpāya sphuriyāche mādhavendra-vāṇī*

SYNONYMS

ei—this; *śloka*—verse; *kahiyāchena*—has spoken; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *tāṅra*—Her; *kṛpāya*—by the mercy; *sphuriyāche*—has manifested; *mādhavendra*—of Mādhavendra Purī; *vāṇī*—the words.

TRANSLATION

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

madhya.4.195

> *kibā gauracandra ihā kare āsvādana*
> *ihā āsvādite āra nāḥi cauṭha-jana*

SYNONYMS

kibā—how excellent; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *ihā*—this; *kare*—does; *āsvādana*—tasting; *ihā*—this verse; *āsvādite*—to taste; *āra*—another; *nāhi*—there is not; *cauṭha-jana*—a fourth man.

TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

madhya.4.196

> *śeṣa-kāle ei śloka paṭhite paṭhite*
> *siddhi-prāpti haila purīra ślokera sahite*

SYNONYMS

śeṣa-kāle—at the end; *ei śloka*—this verse; *paṭhite paṭhite*—by reciting repeatedly; *siddhi-prāpti*—attainment of perfection; *haila*—there was; *purīra*—of Mādhavendra Purī; *ślokera*—this verse; *sahite*—with.

TRANSLATION

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

madhya.4.197

> *ayi dīna-dayārdra nātha he*
> *mathurā-nātha kadāvalokyase*
> *hṛdayaṁ tvad-aloka-kātaraṁ*
> *dayita bhrāmyati kiṁ karomy aham*

SYNONYMS

ayi—O My Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

TRANSLATION

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four *sampradāyas,* or transcendental parties. Out of the four *sampradāyas,* the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took *sannyāsa* according to *paramparā,* the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the *ācārya* named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the *Gauḍīya-Mādhva sampradāya* to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as *dīna-dayārdra nātha,* as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: "My dear Lord, because

of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the *Gauḍīya-Mādhva sampradāya* say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the *Gauḍīya-Mādhva sampradāya* accept these principles of devotional service.

madhya.4.198

> *ei śloka paḍite prabhu ha-ilā mūrcchite*
> *premete vivaśa hañā paḍila bhūmite*

SYNONYMS

ei śloka—this verse; *paḍite*—reciting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *mūrcchite*—unconscious; *premete*—in ecstatic love; *vivaśa*—uncontrolled; *hañā*—becoming; *paḍila*—fell down; *bhūmite*—on the ground.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

madhya.4.199

> *āste-vyaste kole kari' nila nityānanda*
> *krandana kariyā tabe uṭhe gauracandra*

SYNONYMS

āste-vyaste—in great haste; *kole*—on the lap; *kari'*—making; *nila*—took; *nityānanda*—Lord Nityānanda Prabhu; *krandana*—crying; *kariyā*—doing; *tabe*—at that time; *uṭhe*—got up; *gauracandra*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

madhya.4.200

> *premonmāda haila, uṭhi' iti-uti dhāya*
> *huṅkāra karaye, hāse, kānde, nāce, gāya*

SYNONYMS

prema-unmāda—the madness of love; *haila*—there was; *uṭhi'*—getting up; *iti-uti dhāya*—runs here and there; *huṅkāra*—resounding; *karaye*—does; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

madhya.4.201

> *'ayi dīna, 'ayi dīna' bale bāra-bāra*
> *kaṇṭhe nā niḥsare vāṇī, netre aśru-dhāra*

SYNONYMS

ayi dīna—O My Lord, master of the poor; *ayi dīna*—O My Lord, master of the poor; *bale*—says; *bāra-bāra*—repeatedly; *kaṇṭhe*—in the throat; *nā*—not; *niḥsare*—comes out; *vāṇī*—the voice; *netre*—in the eyes; *aśru-dhāra*—torrents of tears.

TRANSLATION

Caitanya Mahāprabhu could not recite the whole verse. He simply said, "Ayi dīna, ayi dīna," repeatedly. Thus He could not speak, and profuse tears were in His eyes.

madhya.4.202

> *kampa, sveda, pulakāśru, stambha, vaivarṇya*
> *nirveda, viṣāda, jāḍya, garva, harṣa, dainya*

SYNONYMS

kampa—trembling; *sveda*—perspiration; *pulaka-aśru*—jubilation and tears; *stambha*—shock; *vaivarṇya*—loss of color; *nirveda*—disappointment; *viṣāda*—moroseness; *jāḍya*—loss of memory; *garva*—pride; *harṣa*—joy; *dainya*—humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu's body.

PURPORT

In the *Bhakti-rasāmṛta-sindhu, jāḍya* is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss

and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

madhya.4.203

> *ei śloke ughāḍilā premera kapāṭa*
> *gopīnātha-sevaka dekhe prabhura prema-nāṭa*

SYNONYMS

ei śloke—this verse; *ughāḍilā*—uncovered; *premera*—of conjugal love; *kapāṭa*—the door; *gopīnātha-sevaka*—the servants of the Gopīnātha Deity; *dekhe*—see; *prabhura*—of Lord Caitanya Mahāprabhu; *prema-nāṭa*—the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

madhya.4.204

> *lokera saṅghaṭṭa dekhi' prabhura bāhya haila*
> *ṭhākurera bhoga sari' ārati bājila*

SYNONYMS

lokera—of people; *saṅghaṭṭa*—a crowd; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—appeared; *ṭhākurera*—of the Deity; *bhoga*—offering; *sari'*—finishing; *ārati*—performance of *ārati*; *bājila*—resounded.

TRANSLATION

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding ārati performance.

madhya.4.205

> *ṭhākure śayana karāñā pūjārī haila bāhira*
> *prabhura āge āni' dila prasāda bāra kṣīra*

SYNONYMS

ṭhākure—the Deity; *śayana*—lying down; *karāñā*—causing to do; *pūjārī*—the priest; *haila*—was; *bāhira*—out of the temple; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āge*—in front; *āni'*—bringing; *dila*—offered; *prasāda*—the remnants of food; *bāra*—twelve; *kṣīra*—pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

madhya.4.206

> *kṣīra dekhi' mahāprabhura ānanda bāḍila*
> *bhakta-gaṇe khāoyāite pañca kṣīra laila*

SYNONYMS

kṣīra—the sweet rice; *dekhi'*—seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—the pleasure; *bāḍila*—increased; *bhakta-gaṇe*—the devotees; *khāoyaite*—to feed them; *pañca*—five pots; *kṣīra*—sweet rice; *laila*—accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

madhya.4.207

> *sāta kṣīra pūjārīke bāhuḍiyā dila*
> *pañca-kṣīra pañca-jane vāṅṭiyā khāila*

SYNONYMS

sāta kṣīra—seven pots of sweet rice; *pūjārīke*—toward the *pūjārī*; *bāhuḍiyā*—pushing forward; *dila*—gave; *pañca-kṣīra*—five pots of sweet rice; *pañca-jane*—to five men; *vāṅṭiyā*—distributing; *khāila*—ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasāda.

madhya.4.208

> *gopīnātha-rūpe yadi kariyāchena bhojana*
> *bhakti dekhāite kaila prasāda bhakṣaṇa*

SYNONYMS

gopīnātha-rūpe—in His *arcā* incarnation as Gopīnātha; *yadi*—although; *kariyāchena*—has done; *bhojana*—eating; *bhakti*—devotional service; *dekhāite*—to exhibit; *kaila*—did; *prasāda bhakṣaṇa*—eating.

TRANSLATION

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of

sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

madhya.4.209

> *nāma-saṅkīrtane sei rātri goṅāilā*
> *maṅgala-ārati dekhi' prabhāte calilā*

SYNONYMS

nāma-saṅkīrtane—in congregational chanting; *sei*—that; *rātri*—night; *goṅāilā*—passed; *maṅgala-ārati*—the early *ārati*; *dekhi'*—after seeing; *prabhāte*—in the morning; *calilā*—departed.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

madhya.4.210

> *gopāla-gopīnātha-purī-gosāñira guṇa*
> *bhakta-saṅge śrī-mukhe prabhu kailā āsvādana*

SYNONYMS

gopāla—of the Gopāla Deity; *gopīnātha*—of the Gopīnātha Deity; *purī-gosāñira*—of Mādhavendra Purī; *guṇa*—the qualities; *bhakta-saṅge*—with the devotees; *śrī-mukhe*—in His own mouth; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āsvādana*—tasting.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopālajī, Gopīnātha and Śrī Mādhavendra Purī.

madhya.4.211

> *ei ta' ākhyāne kahilā doṅhāra mahimā*
> *prabhura bhakta-vātsalya, āra bhakta-prema-sīmā*

SYNONYMS

ei ta'—thus; *ākhyāne*—in the narration; *kahilā*—described; *doṅhāra*—of the two; *mahimā*—the glories; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—attachment for His devotees; *āra*—and; *bhakta-prema-sīmā*—the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

madhya.4.212

> *śraddhā-yukta haña ihā śune yei jana*
> *śrī-kṛṣṇa-caraṇe sei pāya prema-dhana*

SYNONYMS

śraddhā-yukta—possessed of faith; *haña*—being; *ihā*—this; *śune*—hears; *yei*—that; *jana*—person; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa; *sei*—that person; *pāya*—gets; *prema-dhana*—the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

madhya.4.213

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourth Chapter, describing Śrī Mādhavendra Purī's devotional service.*

Chapter 5

madhya.5.1

padbhyāṁ calan yaḥ pratimā-svarūpo
brahmaṇya-devo hi śatāha-gamyam
deśaṁ yayau vipra-kṛte 'dbhutehaṁ
taṁ sākṣi-gopālam ahaṁ nato 'smi

SYNONYMS

padbhyām—by the two legs; *calan*—walking; *yaḥ*—one who; *pratimā*—of the Deity; *svarūpaḥ*—in the form; *brahmaṇya-devaḥ*—the Supreme Lord of brahminical culture; *hi*—certainly; *śata-āha*—in one hundred days; *gamyam*—to be passed over; *deśam*—the country; *yayau*—went; *vipra-kṛte*—for the benefit of a *brāhmaṇa*; *adbhuta*—most wonderful; *īham*—activity; *tam*—unto that; *sākṣi-gopālam*—the Gopāla known as the witness Gopāla; *aham*—I; *nataḥ asmi*—offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Sākṣi-gopāla to benefit a brāhmaṇa. For one hundred

days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

madhya.5.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya—all glories; *jaya*—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Śrī Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

madhya.5.3

> *calite calite āilā yājapura-grāma*
> *varāha-ṭhākura dekhi' karilā praṇāma*

SYNONYMS

calitecalite—walking on and on; *āilā*—reached; *yājapura-grāma*—the village of Yājapura-grāma; *varāha-ṭhākura*—the temple of Varāhadeva; *dekhi'*—seeing; *karilā*—offered; *praṇāma*—obeisances.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at Yājapura on the river Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him.

madhya.5.4

> *nṛtya-gīta kaila preme bahuta stavana*
> *yājapure se rātri karilā yāpana*

SYNONYMS

nṛtya-gīta—dancing and chanting; *kaila*—executed; *preme*—in love of Godhead; *bahuta*—various; *stavana*—prayers; *yājapure*—in the village of Yājapura; *se rātri*—that night; *karilā*—did; *yāpana*—passing.

TRANSLATION

In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

madhya.5.5

> *kaṭake āilā sākṣi-gopāla dekhite*
> *gopāla-saundarya dekhi' hailā ānandite*

SYNONYMS

kaṭake—in the town of Kaṭaka (Cuttak); *āilā*—arrived; *sākṣi-gopāla*—the witness Gopāla; *dekhite*—to see; *gopāla*—of the Deity of Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *hailā*—became; *ānandite*—very pleased.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased with His beauty.

madhya.5.6

> *premāveśe nṛtya-gīta kaila kata-kṣaṇa*
> *āviṣṭa hañā kaila gopāla stavana*

SYNONYMS

prema-āveśe—in the ecstasy of love of God; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *āviṣṭa*

hañā—being overwhelmed; *kaila*—offered; *gopāla stavana*—prayers to Gopāla.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

madhya.5.7

> *sei rātri tāhāṅ rahi' bhakta-gaṇa-saṅge*
> *gopālera pūrva-kathā śune bahu raṅge*

SYNONYMS

sei rātri—that night; *tāhāṅ*—there; *rahi'*—remaining; *bhakta-gaṇa-saṅge*—with the other devotees; *gopālera*—of Lord Gopāla; *pūrva-kathā*—previous narration; *śune*—hears; *bahu*—much; *raṅge*—in pleasure.

TRANSLATION

That night Śrī Caitanya Mahāprabhu stayed in the temple of Gopāla, and along with all the devotees, He heard the narration of the witness Gopāla with great pleasure.

madhya.5.8

> *nityānanda-gosāñi yabe tīrtha bhramilā*
> *sākṣi-gopāla dekhibāre kaṭaka āilā*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; *yabe*—when; *tīrtha bhramilā*—traveled to the places of pilgrimage; *sākṣi-gopāla*—the witness Gopāla; *dekhibāre*—to see; *kaṭaka*—to the town of Kaṭaka; *āilā*—came.

TRANSLATION

Previously, when Nityānanda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Sākṣi-gopāla at Kaṭaka.

madhya.5.9

> *sākṣi-gopālera kathā śuni, loka-mukhe*
> *sei kathā kahena, prabhu śune mahā-sukhe*

SYNONYMS

sākṣi-gopālera—of the witness Gopāla; *kathā*—the narration; *śuni*—hearing; *loka-mukhe*—from the people; *sei kathā*—that narration; *kahena*—Nityānanda Prabhu narrates; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śune*—hears; *mahā-sukhe*—in great pleasure.

TRANSLATION

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurdā Road junction railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadī River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called *prema-kalaha,* a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannātha Purī. The village was called Satyavādī, and Gopāla was stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go there to see the witness Gopāla.

madhya.5.10

> *pūrve vidyānagarera dui ta' brāhmaṇa*
> *tīrtha karibāre duṅhe karilā gamana*

SYNONYMS

pūrve—previously; *vidyānagarera*—of the town known as Vidyānagara; *dui*—two; *ta'*—certainly; *brāhmaṇa*—*brāhmaṇas*; *tīrtha karibāre*—to tour places of pilgrimage; *duṅhe*—both of them; *karilā*—began; *gamana*—journey.

TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

madhya.5.11

> *gayā, vārāṇasī, prayāga—sakala kariyā*
> *mathurāte āilā duṅhe ānandita haṅā*

SYNONYMS

gayā—the pilgrimage site of the name Gayā; *vārāṇasī*—Benares, or Kāśī; *prayāga*—Allahabad; *sakala*—all; *kariyā*—touring; *mathurāte*—Mathurā; *āilā*—they reached; *duṅhe*—both; *ānandita*—pleased; *haṅā*—becoming.

TRANSLATION

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

madhya.5.12

> *vana-yātrāya vana dekhi' dekhe govardhana*
> *dvādaśa-vana dekhi' śeṣe gelā vṛndāvana*

SYNONYMS

vana-yātrāya—in touring the different forests; *vana dekhi'*—while seeing the forests; *dekhe*—they see; *govardhana*—Govardhana Hill; *dvādaśa-vana dekhi'*—visiting the twelve forests in Vṛndāvana; *śeṣe*—at last; *gelā*—reached; *vṛndāvana*—Vṛndāvana.

TRANSLATION

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.

PURPORT

The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana. After

visiting all these forests, these pilgrims went to a place known as Pañcakrośī Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāṇa, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

madhya.5.13

> *vṛndāvane govinda-sthāne mahā-devālaya*
> *se mandire gopālera mahā-sevā haya*

SYNONYMS

vṛndāvane—within Pañcakrośī Vṛndāvana; *govinda-sthāne*—at the place where the present Govinda temple is situated; *mahā-deva-ālaya*—a great temple; *se mandire*—in that temple; *gopālera*—of the Deity of Gopāla; *mahā-sevā*—gorgeous worship; *haya*—there is.

TRANSLATION

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

madhya.5.14

> *keśī-tīrtha, kālīya-hradādike kaila snāna*
> *śrī-gopāla dekhi' tāhāṅ karilā viśrāma*

SYNONYMS

keśī-tīrtha—the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; *kālīya-hrada*—the bathing place on the bank of the Yamunā known as Kāliya-ghāṭa; *ādike*—in such different bathing places; *kaila*—did; *snāna*—bathing; *śrī-gopāla dekhi'*—by visiting the temple of Gopāla; *tāhāṅ*—there; *karilā*—took; *viśrāma*—rest.

TRANSLATION

After taking baths at different bathing places along the river Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

madhya.5.15

> *gopāla-saundarya duṅhāra mana nila hari'*
> *sukha pāñā rahe tāhāṅ dina dui-cāri*

SYNONYMS

gopāla-saundarya—the beauty of the Gopāla Deity; *duṅhāra*—of both of them; *mana*—the minds; *nila*—took away; *hari'*—carrying;

sukha pāñā—feeling this transcendental happiness; *rahe*—remained; *tāhāṅ*—in that temple; *dina*—days; *dui-cāri*—two or four.

TRANSLATION

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

madhya.5.16

> *dui-vipra-madhye eka vipra—vṛddha-prāya*
> *āra vipra—yuvā, tāṅra karena sahāya*

SYNONYMS

dui-vipra-madhye—between the two *brāhmaṇas*; *eka vipra*—one *brāhmaṇa*; *vrddha-prāya*—elderly man; *āra vipra*—the second *brāhmaṇa*; *yuvā*—young man; *tāṅra*—of the older *brāhmaṇa*; *karena*—does; *sahāya*—assistance.

TRANSLATION

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.

madhya.5.17

> *choṭa-vipra kare sadā tāṅhāra sevana*
> *tāṅhāra sevāya viprera tuṣṭa haila mana*

SYNONYMS

choṭa-vipra—the younger *brāhmaṇa*; *kare*—does; *sadā*—always; *tāṅhāra*—his (the old *brāhmaṇa's*); *sevana*—service; *tāṅhāra*—his; *sevāya*—by the service; *viprera*—of the old *brāhmaṇa*; *tuṣṭa*—pacified; *haila*—became; *mana*—the mind.

TRANSLATION

Indeed, the young brāhmaṇa always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

madhya.5.18

> *vipra bale—tumi mora bahu sevā kailā*
> *sahāya hañā more tīrtha karāilā*

SYNONYMS

viprabale—the elderly *brāhmaṇa* says; *tumi*—you; *mora*—my; *bahu*—various; *sevā*—service; *kailā*—have rendered; *sahāya*—assistant; *hañā*—being; *more*—to me; *tīrtha*—pilgrimage; *karāilā*—helped to do.

TRANSLATION

The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

madhya.5.19

> *putreo pitāra aiche nā kare sevana*
> *tomāra prasāde āmi nā pāilāma śrama*

SYNONYMS

putreo—even my own son; *pitāra*—of the father; *aiche*—in this way; *nā*—not; *kare*—renders; *sevana*—service; *tomāra*—your; *prasāde*—by the mercy; *āmi*—I; *nā*—not; *pāilāma*—have gotten; *śrama*—fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

madhya.5.20

> *kṛta-ghnatā haya tomāya nā kaile sammāna*
> *ataeva tomāya āmi diba kanyā-dāna*

SYNONYMS

kṛta-ghnatā—ungratefulness; *haya*—it is; *tomāya*—to you; *nā*—not; *kaile*—if doing; *sammāna*—respect; *ataeva*—therefore; *tomāya*—to you; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

madhya.5.21

> *choṭa-vipra kahe, "śuna, vipra-mahāśaya*
> *asambhava kaha kene, yei nāhi haya*

SYNONYMS

choṭa-vipra—the younger *brāhmaṇa*; *kahe*—replies; *śuna*—hear; *vipra-mahāśaya*—my dear *brāhmaṇa*; *asambhava*—unlikely; *kaha*—you say; *kene*—why; *yei*—which; *nāhi*—not; *haya*—happens.

TRANSLATION

The younger brāhmaṇa replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

madhya.5.22

> *mahā-kulīna tumi—vidyā-dhanādi-pravīṇa*
> *āmi akulīna, āra dhana-vidyā-hīna*

SYNONYMS

mahā-kulīna—highly aristocratic; *tumi*—you; *vidyā*—education; *dhana-ādi*—riches; *pravīṇa*—enriched; *āmi*—I; *akulīna*—not aristocratic; *āra*—and; *dhana-vidyā-hīna*—without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly *brāhmaṇa* offered the

young *brāhmaṇa* his daughter, the young *brāhmaṇa* did not believe that it would be possible to marry her. Therefore he asked the elderly *brāhmaṇa* why he was proposing something unprecedented (*asambhava*). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

madhya.5.23

> *kanyā-dāna-pātra āmi nā ha-i tomāra*
> *kṛṣṇa-prītye kari tomāra sevā-vyavahāra*

SYNONYMS

kanyā-dāna-pātra—a bridegroom suitable for one's daughter; *āmi*—I; *nā*—not; *ha-i*—am; *tomāra*—of you; *kṛṣṇa-prītye*—only for satisfaction of Kṛṣṇa; *kari*—I do; *tomāra*—of you; *sevā*—of service; *vyavahāra*—activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

Both *brāhmaṇas* were pure Vaiṣṇavas. The younger man took special care of the older one simply to please Kṛṣṇa. In *Śrīmad-Bhāgavatam* (11.19.21) Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā:*

"It is better to render service to My devotee." Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

madhya.5.24

> *brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya*
> *tāṅhāra santoṣe bhakti-sampad bāḍaya"*

SYNONYMS

brāhmaṇa-sevāya—by rendering service to a *brāhmaṇa*; *kṛṣṇera*—of Lord Kṛṣṇa; *prīti*—the satisfaction; *baḍa*—very great; *haya*—is; *tāṅhāra santoṣe*—by pleasing the Lord; *bhakti*—of devotional service; *sampad*—the opulence; *bāḍaya*—increases.

TRANSLATION

"Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger *brāhmaṇa* rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger *brāhmaṇa* served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material *karma-kāṇḍa* sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of *karma-kāṇḍa* dealings. Śrīla Narottama dāsa Ṭhākura says: *karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa*. For a Vaiṣṇava, the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas* are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (*viṣera bhāṇḍa*). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in *karma-kāṇḍa* activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a *sannyāsī* should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a *karma-kāṇḍa* activity, because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration

on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a *sannyāsī* takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young *brāhmaṇa* and the daughter of the elderly *brāhmaṇa*.

madhya.5.25

> *baḍa-vipra kahe,—"tumi nā kara saṁśaya*
> *tomāke kanyā diba āmi, karila niścaya"*

SYNONYMS

baḍa-vipra—the older *brāhmaṇa*; *kahe*—replies; *tumi*—you; *nā*—not; *kara*—do; *saṁśaya*—doubt; *tomāke*—to you; *kanyā*—the daughter; *diba*—shall give; *āmi*—I; *karila*—made; *niścaya*—certainty.

TRANSLATION

The older brāhmaṇa replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

madhya.5.26

> *choṭa-vipra bale,—"tomāra strī-putra saba*
> *bahu jñāti-goṣṭhī tomāra bahuta bāndhava*

SYNONYMS

choṭa-vipra—the young *brāhmaṇa*; *bale*—says; *tomāra*—your; *strī-putra*—wife and sons; *saba*—all; *bahu*—many; *jñāti*—of family relations; *goṣṭhī*—group; *tomāra*—your; *bahuta*—many; *bāndhava*—friends.

TRANSLATION

The young brāhmaṇa said, "You have a wife and sons, and you have a large circle of relatives and friends.

madhya.5.27

> *tā'-sabāra sammati vinā nahe kanyā-dāna*
> *rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa*

SYNONYMS

tā'-sabāra—of all of them; *sammati*—consent; *vinā*—without; *nahe*—not; *kanyā-dāna*—giving the daughter in charity; *rukmiṇīra*—of Queen Rukmiṇī; *pitā*—father; *bhīṣmaka*—of the name Bhīṣmaka; *tāhāte*—of that; *pramāṇa*—evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmiṇī and her father, Bhīṣmaka.

madhya.5.28

> *bhīṣmakera icchā,—kṛṣṇe kanyā samarpite*
> *putrera virodhe kanyā nārila arpite"*

SYNONYMS

bhīṣmakera—of King Bhīṣmaka; *icchā*—the desire; *kṛṣṇe*—unto Kṛṣṇa; *kanyā*—daughter; *samarpite*—to give; *putrera*—of his son; *virodhe*—by the objection; *kanyā*—daughter; *nārila*—was unable; *arpite*—to offer.

TRANSLATION

"King Bhīṣmaka wanted to give his daughter, Rukmiṇī, in charity to Kṛṣṇa, but Rukmī, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.52.25):

bandhūnām icchatāṁ dātuṁ
kṛṣṇāya bhaginīṁ nṛpa
tato nivārya kṛṣṇa-dviḍ
rukmī caidyam amanyata

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa's. However, Rukmiṇī conceived of a trick: she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī's brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī's hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

madhya.5.29

baḍa-vipra kahe,—"kanyā mora nija-dhana
nija-dhana dite niṣedhibe kon jana

SYNONYMS

baḍa-vipra kahe—the elderly *brāhmaṇa* says; *kanyā*—the daughter; *mora*—my; *nija-dhana*—own property; *nija-dhana*—one's own property; *dite*—to give; *niṣedhibe*—will object; *kon*—what; *jana*—person.

TRANSLATION

The elderly brāhmaṇa said, "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?

madhya.5.30

> *tomāke kanyā diba, sabāke kari' tiraskāra*
> *saṁśaya nā kara tumi, karaha svīkāra"*

SYNONYMS

tomāke—to you; *kanyā*—the daughter; *diba*—I shall offer; *sabāke*—all others; *kari'*—doing; *tiraskāra*—neglecting; *saṁśaya*—doubt; *nā*—not; *kara*—do; *tumi*—you; *karaha*—just do; *svīkāra*—acceptance.

TRANSLATION

"My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

madhya.5.31

> *choṭa-vipra kahe,—"yadi kanyā dite mana*
> *gopālera āge kaha e satya-vacana"*

SYNONYMS

choṭa-vipra kahe—the younger *brāhmaṇa* replies; *yadi*—if; *kanyā*—daughter; *dite*—to give in charity; *mana*—the mind; *gopālera*—of the Gopāla Deity; *āge*—in front; *kaha*—say; *e*—these; *satya-vacana*—words in truth.

TRANSLATION

The younger brāhmaṇa replied, "If you have decided to give your young daughter to me, then say so before the Gopāla Deity."

madhya.5.32

> *gopālera āge vipra kahite lāgila*
> *'tumi jāna, nija-kanyā ihāre āmi dila'*

SYNONYMS

gopālera āge—in front of the Gopāla Deity; *vipra*—the elderly *brāhmaṇa*; *kahite*—to speak; *lāgila*—began; *tumi jāna*—my Lord, please know; *nila-kanyā*—my own daughter; *ihāre*—to this boy; *āmi*—I; *dila*—have given in charity.

TRANSLATION

Coming before Gopāla, the elderly brāhmaṇa said, "My dear Lord, please witness that I have given my daughter to this boy."

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called *vāg-datta*. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly *brāhmaṇa* promised to give his daughter to the younger *brāhmaṇa* in charity, and he promised this before the Gopāla Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of the *Bhagavad-gītā* it is stated: *dharma-kṣetre kuru-kṣetre*.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two *brāhmaṇas* whose disagreement was settled by the witness Gopāla.

madhya.5.33

> *choṭa-vipra bale,—"ṭhākura, tumi mora sākṣī*
> *tomā sākṣī bolāimu, yadi anyathā dekhi"*

SYNONYMS

choṭa-vipra bale—the younger *brāhmaṇa* replied; *ṭhākura*—my dear Lord Gopāla; *tumi*—You; *mora*—my; *sākṣī*—witness; *tomā*—unto You; *sākṣī*—witness; *bolāimu*—I shall call as; *yadi*—if; *anyathā*—otherwise; *dekhi*—I see.

TRANSLATION

Then the younger brāhmaṇa addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

madhya.5.34

> *eta bali' dui-jane calilā deśere*
> *guru-buddhye choṭa-vipra bahu sevā kare*

SYNONYMS

eta bali'—speaking this; *dui-jane*—both the *brāhmaṇas*; *calilā*—went; *deśere*—toward their own country; *guru-buddhye*—accepting the elderly *brāhmaṇa* as *guru*; *choṭa-vipra*—the young *brāhmaṇa*; *bahu*—various; *sevā*—services; *kare*—renders.

TRANSLATION

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.

madhya.5.35

> *deśe āsi' dui-jane gelā nija-ghare*
> *kata dine baḍa-vipra cintita antare*

SYNONYMS

deśe āsi'—after returning to their own country; *dui-jane*—both of them; *gelā*—went; *nija-ghare*—to their respective homes; *kata dine*

—after some time; *baḍa-vipra*—the elderly *brāhmaṇa*; *cintita*—very anxious; *antare*—within.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

madhya.5.36

> *tīrthe vipre vākya diluṅ,—kemate satya haya*
> *strī, putra, jñāti, bandhu jānibe niścaya*

SYNONYMS

tīrthe—on pilgrimage; *vipre*—to a *brāhmaṇa*; *vākya*—word of honor; *diluṅ*—I have given; *kemate*—how; *satya*—true; *haya*—it is; *strī*—wife; *putra*—sons; *jñāti*—relatives; *bandhu*—friends; *jānibe*—will know; *niścaya*—certainly.

TRANSLATION

He began to think, "I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

madhya.5.37

eka-dina nija-loka ekatra karila
tā-sabāra āge saba vṛttānta kahila

SYNONYMS

eka-dina—one day; *nija-loka*—all his relatives; *ekatra*—in one place; *karila*—assembled; *tā-sabāra*—of all of them; *āge*—in front; *saba*—all; *vṛttānta*—narration; *kahila*—spoke.

TRANSLATION

Thus one day the elderly brāhmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

madhya.5.38

śuni' saba goṣṭhī tāra kare hāhā-kāra
'aiche bāt mukhe tumi nā ānibe āra

SYNONYMS

śuni'—hearing; *saba*—all; *goṣṭhī*—family members and friends; *tāra*—of the elderly *brāhmaṇa*; *kare*—do; *hā-hā-kāra*—exclamation of disappointment; *aiche*—such; *bāt*—proposal; *mukhe*—in the mouth; *tumi*—you; *nā*—not; *ānibe*—should bring; *āra*—again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brāhmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

madhya.5.39

> *nīce kanyā dile kula yāibeka nāśa*
> *śuniñā sakala loka karibe upahāsa'*

SYNONYMS

nīce—to a lower family; *kanyā*—daughter; *dile*—if offering; *kula*—family tradition; *yāibeka*—will go to; *nāśa*—destruction; *śuniñā*—hearing; *sakala*—all; *loka*—friends; *karibe*—will do; *upahāsa*—joking.

TRANSLATION

They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

madhya.5.40

> *vipra bale,—"tīrtha-vākya kemane kari āna*
> *ye ha-uk, se ha-uka, āmi diba kanyā-dāna"*

SYNONYMS

vipra bale—the *brāhmaṇa* says; *tīrtha-vākya*—the promise made on the pilgrimage; *kemane*—how; *kari*—I shall do; *āna*—otherwise; *ye ha-uk*—whatever may be; *se ha-uka*—let it take place; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter in charity.

TRANSLATION

The elderly brāhmaṇa said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

madhya.5.41

> *jñāti loka kahe,—'morā tomāke chāḍiba'*
> *strī-putra kahe,—'viṣa khāiyā mariba'*

SYNONYMS

jñāti loka—the relatives; *kahe*—answer; *morā*—we all; *tomāke*—you; *chāḍiba*—will give up; *strī*—wife; *putra*—sons; *kahe*—say; *viṣa*—poison; *khāiyā*—drinking; *mariba*—we shall die.

TRANSLATION

The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

madhya.5.42

> *vipra bale,—"sākṣī bolāñā karibeka nyāya*
> *jiti' kanyā labe, mora vyartha dharma haya"*

SYNONYMS

viprabale—the *brāhmaṇa* says; *sākṣī*—a witness; *bolāñā*—calling for; *karibeka*—there will be; *nyāya*—justice; *jiti'*—winning; *kanyā*—the daughter; *labe*—he will take; *mora*—my; *vyartha*—meaningless; *dharma*—religious principles; *haya*—will be.

TRANSLATION

The elderly brāhmaṇa said, "If I do not give my daughter to the young brāhmaṇa, he will call Śrī Gopālajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

madhya.5.43

> *putra bale,—"pratimā sākṣī, seha dūra deśe*
> *ke tomāra sākṣī dibe, cintā kara kise*

SYNONYMS

putra bale—his son says; *pratimā*—the Deity; *sākṣī*—witness; *seha*—He also; *dūra*—distant; *deśe*—in country; *ke*—who; *tomāra*—of you; *sākṣī*—witness; *dibe*—will give; *cintā*—anxiety; *kara*—you do; *kise*—why.

TRANSLATION

His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?

madhya.5.44

> *nāhi kahi—nā kahio e mithyā-vacana*
> *sabe kahibe—'mora kichu nāhika smaraṇa'*

SYNONYMS

nāhikahi—I did not say; *nā kahio*—do not say; *e*—this; *mithyā-vacana*—false statement; *sabe*—only; *kahibe*—you shall say; *mora*—my; *kichu*—anything; *nāhika*—not; *smaraṇa*—remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

madhya.5.45

> *tumi yadi kaha,—'āmi kichui nā jāni'*
> *tabe āmi nyāya kari' brāhmaṇere jini"*

SYNONYMS

tumi—you; *yadi*—if; *kaha*—say; *āmi kichui nā jāni*—I do not remember anything; *tabe*—in that case; *āmi*—I; *nyāya kari'*—arguing; *brāhmaṇere*—the younger *brāhmaṇa*; *jini*—shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa."

PURPORT

The son of the elderly *brāhmaṇa* was an atheist and a follower of the Raghunātha-smṛti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of

Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he spoke to Droṇācārya—*aśvatthāmā hata iti gajaḥ*. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young *brāhmaṇa*. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

madhya.5.46

> *eta śuni' viprera cintita haila mana*
> *ekānta-bhāve cinte vipra gopāla-caraṇa*

SYNONYMS

eta śuni'—hearing this; *viprera*—of the old *brāhmaṇa*; *cintita*—agitated; *haila*—became; *mana*—the mind; *ekānta-bhāve*—with single-minded attention; *cinte*—thinks; *vipra*—the *brāhmaṇa*; *gopāla-caraṇa*—of the lotus feet of Śrī Gopālajī.

TRANSLATION

When the elderly brāhmaṇa heard this, the mind became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

madhya.5.47

> *'mora dharma rakṣā pāya, nā mare nija-jana*
> *dui rakṣā kara, gopāla, lainu śaraṇa'*

SYNONYMS

mora—my; *dharma*—religious principles; *rakṣā pāya*—spared; *nā*—not; *mare*—die; *nija-jana*—own kinsmen; *dui*—two; *rakṣā kara*—You kindly protect; *gopāla*—my Lord Gopāla; *lainu*—I have taken; *śaraṇa*—shelter under Your lotus feet.

TRANSLATION

The elderly brāhmaṇa prayed, "My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying."

madhya.5.48

> *ei-mata vipra citte cintite lāgila*
> *āra dina laghu-vipra tāṅra ghare āila*

SYNONYMS

ei-mata—in this way; *vipra*—the elderly *brāhmaṇa*; *citte*—within the mind; *cintite*—to think; *lāgila*—began; *āra dina*—the next day; *laghu-vipra*—the young *brāhmaṇa*; *tāṅra*—his; *ghare*—to the home; *āila*—came.

TRANSLATION

The next day, the elderly brāhmaṇa was thinking deeply about this matter when the young brāhmaṇa came to his house.

madhya.5.49

> *āsiñā parama-bhaktye namaskāra kari'*
> *vinaya kariñā kahe kara dui yuḍi'*

SYNONYMS

āsiñā—coming; *parama-bhaktye*—in great devotion; *namaskāra kari'*—offering obeisances; *vinaya kariñā*—with great humility; *kahe*—says; *kara*—hands; *dui*—two; *yuḍi'*—folding.

TRANSLATION

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

madhya.5.50

> *'tumi more kanyā dite karyācha aṅgīkāra*
> *ebe kichu nāhi kaha, ki tomāra vicāra'*

SYNONYMS

tumi—you; *more*—to me; *kanyā*—your daughter; *dite*—to give in charity; *karyācha*—have made; *aṅgīkāra*—a promise; *ebe*—now; *kichu*—something; *nāhi*—not; *kaha*—you say; *ki*—what; *tomāra*—your; *vicāra*—conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

madhya.5.51

> *eta śuni' sei vipra rahe mauna dhari'*
> *tāṅra putra mārite āila hāte ṭheṅgā kari'*

SYNONYMS

eta śuni'—hearing this; *sei vipra*—the elderly *brāhmaṇa*; *rahe*—remains; *mauna dhari'*—holding silence; *tāṅra*—his; *putra*—son; *mārite*—to strike; *āila*—came out; *hāte*—in hand; *ṭheṅgā*—stick; *kari'*—taking.

TRANSLATION

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

madhya.5.52

> *'āre adhama! mora bhagnī cāha vivāhite*
> *vāmana hañā cāṅda yena cāha ta' dharite'*

SYNONYMS

āre adhama—O most degraded one; *mora*—my; *bhagnī*—sister; *cāha*—you want; *vivāhite*—to marry; *vāmana*—a dwarf; *hañā*—being; *cāṅda*—the moon; *yena*—as if; *cāha*—you want; *ta'*—certainly; *dharite*—to capture.

TRANSLATION

The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

madhya.5.53

> *ṭheñā dekhi' sei vipra palāñā gela*
> *āra dina grāmera loka ekatra karila*

SYNONYMS

ṭheñā dekhi'—seeing the stick in his hand; *sei vipra*—the young *brāhmaṇa*; *palāñā gela*—fled from that place; *āra dina*—the next day; *grāmera loka*—the inhabitants of the village; *ekatra karila*—gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brāhmaṇa fled. The next day, however, he gathered together all the people of the village.

madhya.5.54

> *saba loka baḍa-vipre ḍākiyā ānila*
> *tabe sei laghu-vipra kahite lāgila*

SYNONYMS

saba loka—all the village inhabitants; *baḍa-vipre*—to the senior *brāhmaṇa*; *ḍākiyā*—calling; *ānila*—brought; *tabe*—then; *sei laghu-vipra*—the junior *brāhmaṇa*; *kahite lāgila*—began to speak.

TRANSLATION

All the people of the village then called for the elderly brāhmaṇa and brought him to their meeting place. The young brāhmaṇa then began to speak before them as follows.

madhya.5.55

> *'iṅha more kanyā dite karyāche aṅgīkāra*
> *ebe ye nā dena, pucha iṅhāra vyavahāra'*

SYNONYMS

iṅha—this gentleman; *more*—to me; *kanyā*—his daughter; *dite*—to give in charity; *karyāche*—has made; *aṅgīkāra*—promise; *ebe*—now; *ye*—indeed; *nā*—not; *dena*—he gives; *pucha*—kindly ask; *iṅhāra*—of him; *vyavahāra*—the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

madhya.5.56

> *tabe sei viprere puchila sarva-jana*
> *'kanyā kene nā deha, yadi diyācha vacana'*

SYNONYMS

tabe—then; *sei*—that; *viprere*—*brāhmaṇa*; *puchila*—asked; *sarva-jana*—all the people; *kanyā*—daughter; *kene*—why; *nā deha*—you do not give in charity; *yadi*—if; *diyācha*—have given; *vacana*—word of honor.

TRANSLATION

All the people gathered there asked the elderly brāhmaṇa, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

madhya.5.57

> *vipra kahe,—'śuna, loka, mora nivedana*
> *kabe ki baliyāchi, mora nāhika smaraṇa'*

SYNONYMS

vipra kahe—the senior *brāhmaṇa* replied; *śuna*—please hear; *loka*—all people; *mora*—my; *nivedana*—submission; *kabe*—when; *ki*—

what; *baliyāchi*—I have said; *mora*—my; *nāhika*—there is not; *smaraṇa*—remembrance.

TRANSLATION

The elderly brāhmaṇa said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

madhya.5.58

> *eta śuni' tāṅra putra vākya-cchala pāñā*
> *pragalbha ha-iyā kahe sammukhe āsiñā*

SYNONYMS

eta śuni'—hearing this; *tāṅra putra*—his son; *vākya-cchala*—for jugglery of words; *pāñā*—getting a chance; *pragalbha*—impudent; *ha-iyā*—becoming; *kahe*—says; *sammukhe*—in the front; *āsiñā*—coming.

TRANSLATION

When the elderly brāhmaṇa's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

madhya.5.59

> *'tīrtha-yātrāya pitāra saṅge chila bahu dhana*
> *dhana dekhi ei duṣṭera laite haila mana*

SYNONYMS

tīrtha-yātrāya—when touring the holy places; *pitāra*—my father; *saṅge*—with; *chila*—there was; *bahu*—much; *dhana*—money; *dhana*—money; *dekhi*—seeing; *ei*—this; *duṣṭera*—of the rogue; *laite*—to take; *haila*—it was; *mana*—the intention.

TRANSLATION

"While touring the holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

madhya.5.60

> *āra keha saṅge nāhi, ei saṅge ekala*
> *dhuturā khāoyāñā bāpe karila pāgala*

SYNONYMS

āra—anyone; *keha*—else; *saṅge*—in company; *nāhi*—there was not; *ei*—this *brāhmaṇa*; *saṅge*—in company; *ekala*—alone; *dhuturā*—an intoxicant; *khāoyāñā*—making him eat; *bāpe*—my father; *karila*—made; *pāgala*—mad.

TRANSLATION

"There was no one besides this man with my father. Giving him an intoxicant known as dhuturā to eat, this rogue made my father mad.

madhya.5.61

> *saba dhana lañā kahe—'core la-ila dhana'*
> *'kanyā dite cāhiyāche'—uṭhāila vacana*

SYNONYMS

saba—all; *dhana*—money; *lañā*—taking; *kahe*—says; *core*—a thief; *la-ila*—took; *dhana*—all the money; *kanyā*—the daughter; *dite*—to give in charity; *cāhiyāche*—has promised; *uṭhāila*—has raised; *vacana*—a slogan.

TRANSLATION

"Having taken all my father's money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

madhya.5.62

> *tomarā sakala loka karaha vicāre*
> *'mora pitāra kanyā dite yogya ki ihāre'*

SYNONYMS

tomarā—you; *sakala*—all; *loka*—people; *karaha*—just make; *vicāre*—judgment; *mora*—my; *pitāra*—of the father; *kanyā*—the daughter; *dite*—to give in charity; *yogya*—befitting; *ki*—is it; *ihāre*—to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father's daughter."

madhya.5.63

> *eta śuni' lokera mane ha-ila saṁśaya*
> *'sambhave,—dhana-lobhe loka chāḍe dharma-bhaya'*

SYNONYMS

eta śuni'—hearing all this; *lokera*—of all the people; *mane*—in the minds; *ha-ila*—there was; *saṁśaya*—doubt; *sambhave*—possible; *dhana-lobhe*—by greed for money; *loka*—some man; *chāḍe*—gives up; *dharma-bhaya*—religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

madhya.5.64

> *tabe choṭa-vipra kahe, "śuna, mahājana*
> *nyāya jinibāre kahe asatya-vacana*

SYNONYMS

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa*; *kahe*—says; *śuna*—please hear; *mahā-jana*—all gentlemen; *nyāya*—the argument; *jinibāre*—to win; *kahe*—he says; *asatya-vacana*—untruthful statements.

TRANSLATION

At that time the young brāhmaṇa said, "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

madhya.5.65

> *ei vipra mora sevāya tuṣṭa yabe hailā*
> *'tore āmi kanyā diba' āpane kahilā*

SYNONYMS

ei vipra—this *brāhmaṇa*; *mora*—my; *sevāya*—by the service; *tuṣṭa*—fully satisfied; *yabe*—when; *hailā*—he was; *tore*—to you; *āmi*—I; *kanyā*—daughter; *diba*—shall give; *āpane*—of his own accord; *kahilā*—promised.

TRANSLATION

"Being very satisfied with my service, this brāhmaṇa said to me of his own accord, 'I promise to hand over my daughter to you.'

madhya.5.66

> *tabe muñi niṣedhinu,—śuna, dvija-vara*
> *tomāra kanyāra yogya nahi muñi vara*

SYNONYMS

tabe—at that time; *muñi*—I; *niṣedhinu*—forbade; *śuna*—hear; *dvija-vara*—O best of the *brāhmaṇas*; *tomāra*—your; *kanyāra*—for the daughter; *yogya*—suitable; *nahi*—not; *muñi*—I; *vara*—husband.

TRANSLATION

"At that time I forbade him to do this, telling him, 'O best of the brāhmaṇas, I am not a fit husband for your daughter.

madhya.5.67

> *kāhāṅ tumi paṇḍita, dhanī, parama kulīna*
> *kāhāṅ muñi daridra, mūrkha, nīca, kula-hīna*

SYNONYMS

kāhāṅ—whereas; *tumi*—you; *paṇḍita*—learned scholar; *dhanī*—rich man; *parama*—first class; *kulīna*—aristocracy; *kāhāṅ*—whereas; *muñi*—I; *daridra*—poor man; *mūrkha*—not educated; *nīca*—fallen; *kula-hīna*—without aristocracy.

TRANSLATION

“ 'Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.'

madhya.5.68

> *tabu ei vipra more kahe bāra bāra*
> *tore kanyā diluṅ, tumi karaha svīkāra*

SYNONYMS

tabu—still; *ei*—this; *vipra*—*brāhmaṇa*; *more*—to me; *kahe*—says; *bāra bāra*—again and again; *tore*—to you; *kanyā*—my daughter; *diluṅ*—I have given in charity; *tumi*—you; *karaha*—make; *svīkāra*—acceptance.

TRANSLATION

"Still this brāhmaṇa insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

madhya.5.69

> *tabe āmi kahilāṅ—śuna, mahā-mati*
> *tomāra strī-putra-jñātira nā habe sammati*

SYNONYMS

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *śuna*—please hear; *mahā-mati*—O intelligent *brāhmaṇa*; *tomāra*—your; *strī-putra*—wife and children; *jñātira*—kinsmen; *nā habe sammati*—will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.

madhya.5.70

> *kanyā dite nāribe, habe asatya-vacana*
> *punarapi kahe vipra kariyā yatana*

SYNONYMS

kanyā—daughter; *dite*—to give; *nāribe*—you will not be able; *habe*—it will become; *asatya-vacana*—a false statement; *punarapi*—again; *kahe*—he says; *vipra*—the *brāhmaṇa*; *kariyā yatana*—with great attention.

TRANSLATION

“ 'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brāhmaṇa emphasized his promise.

madhya.5.71

> *kanyā tore diluṅ, dvidhā nā kariha cite*
> *ātma-kanyā diba, kebā pāre niṣedhite*

SYNONYMS

kanyā—the daughter; *tore*—to you; *diluṅ*—I have given; *dvidhā*—hesitation; *nā*—do not; *kariha*—do; *cite*—within your mind; *ātma-kanyā*—my own daughter; *diba*—I shall give; *kebā*—who; *pāre*—is able; *niṣedhite*—to forbid.

TRANSLATION

“ 'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

madhya.5.72

> *tabe āmi kahilāṅ dṛḍha kari' mana*
> *gopālera āge kaha e-satya vacana*

SYNONYMS

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *dṛḍha kari' mana*—fixing my mind; *gopālera āge*—in front of the Gopāla Deity; *kaha*—speak; *e-satya vacana*—this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

madhya.5.73

> *tabe iṅho gopālera āgete kahila*
> *tumi jāna, ei vipre kanyā āmi dila*

SYNONYMS

tabe—at that time; *iṅho*—this gentleman; *gopālera*—of the Gopāla Deity; *āgete*—in front; *kahila*—he said; *tumi jāna*—my Lord, please know; *ei vipre*—unto this young *brāhmaṇa*; *kanyā*—my daughter; *āmi*—I; *dila*—have offered.

TRANSLATION

"Then this gentleman said in front of the Gopāla Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.'

madhya.5.74

> *tabe āmi gopālere sākṣī kariñā*
> *kahilāṅ tāṅra pade minati kariñā*

SYNONYMS

tabe—at that time; *āmi*—I; *gopālere*—to the Gopāla Deity; *sākṣī*—the witness; *kariñā*—making; *kahilāṅ*—said; *tāṅra pade*—at His lotus feet; *minati*—humility; *kariñā*—making.

TRANSLATION

"Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

madhya.5.75

> *yadi ei vipra more nā dibe kanyā-dāna*
> *sākṣī bolāimu tomāya, ha-io sāvadhāna*

SYNONYMS

yadi—if; *ei*—this; *vipra*—*brāhmaṇa*; *more*—to me; *nā*—not; *dibe*—will give; *kanyā-dāna*—his daughter in charity; *sākṣī bolāimu*—I shall call as a witness; *tomāya*—You; *ha-io sāvadhāna*—kindly be attentive.

TRANSLATION

“ 'If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.'

madhya.5.76

> *ei vākye sākṣī mora āche mahājana*
> *yāṅra vākya satya kari māne tribhuvana"*

SYNONYMS

ei vākye—in this statement; *sākṣī*—witness; *mora*—my; *āche*—there is; *mahājana*—a great personality; *yāṅra*—whose; *vākya*—words; *satya*—true; *kari*—taking as; *māne*—accepts; *tri-bhuvana*—the whole world.

TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young *brāhmaṇa* described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme

Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord's consistency. According to Prahlāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: *tan manye 'dhītam uttamam* (Śrīmad-Bhāgavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in the *Bhagavad-gītā* (Bg. 6.22): *yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ*. Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

madhya.5.77-78

> *tabe baḍa-vipra kahe, "ei satya kathā*
> *gopāla yadi sākṣī dena, āpane āsi' ethā*

> *tabe kanyā diba āmi, jāniha niścaya"*
> *tāṅra putra kahe,—'ei bhāla bāta haya'*

SYNONYMS

tabe—at that time; *baḍa-vipra*—the elderly *brāhmaṇa*; *kahe*—says; *ei satya kathā*—this is true; *gopāla*—the Gopāla Deity; *yadi*—if; *sākṣī*—witness; *dena*—gives; *āpane*—personally; *āsi'*—coming; *ethā*—here; *tabe*—at that time; *kanyā*—daughter; *diba*—must give in charity; *āmi*—I; *jāniha*—you all know it; *niścaya*—certainly; *tāṅra*—his; *putra*—son; *kahe*—says; *ei*—this; *bhāla*—nice; *bāta*—statement; *haya*—is.

TRANSLATION

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said, "If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa." The elderly brāhmaṇa's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone's desire, everyone's request and everyone's prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly *brāhmaṇa* and a youthful one. The elderly *brāhmaṇa* was certainly willing to give his daughter in charity to the young *brāhmaṇa,* but his son and relatives became impediments to this transaction. The elderly *brāhmaṇa* considered how to get out of this situation and still offer his daughter to the young *brāhmaṇa*. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young *brāhmaṇa*.

madhya.5.79

> *baḍa-viprera mane,—'kṛṣṇa baḍa dayāvān*
> *avaśya mora vākya teṅho karibe pramāṇa'*

SYNONYMS

baḍa-viprera mane—within the mind of the elderly *brāhmaṇa*; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very; *dayāvān*—merciful; *avaśya*—

certainly; *mora*—my; *vākya*—words; *teṅho*—He; *karibe*—will make; *pramāṇa*—evidence.

TRANSLATION

The elderly brāhmaṇa thought, "Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement."

madhya.5.80

> *putrera mane,—'pratimā nā āsibe sākṣī dite'*
> *ei buddhye dui-jana ha-ilā sammate*

SYNONYMS

putreramane—in the mind of the son; *pratimā*—the Deity; *nā*—not; *āsibe*—will come; *sākṣī dite*—to give witness; *ei*—this; *buddhye*—in understanding; *dui-jana*—both the father and the son; *ha-ilā sammate*—agreed.

TRANSLATION

The atheistic son thought, "It is not possible for Gopāla to come and bear witness." Thinking thus, both father and son agreed.

madhya.5.81

> *choṭa-vipra bale,—'patra karaha likhana*
> *punaḥ yena nāhi cale e-saba vacana'*

SYNONYMS

choṭa-vipra—the young *brāhmaṇa*; *bale*—says; *patra*—paper; *karaha*—do; *likhana*—writing; *punaḥ*—again; *yena*—so that; *nāhi*—not; *cale*—change; *e-saba*—all these; *vacana*—statements.

TRANSLATION

The young brāhmaṇa took this opportunity to speak: "Please write this down on paper in black and white so that you may not again change your word of honor."

madhya.5.82

> *tabe saba loka meli' patra ta' likhila*
> *duṅhāra sammati lañā madhyastha rākhila*

SYNONYMS

tabe—then; *saba loka*—all the people; *meli'*—gathered together; *patra*—paper; *ta'*—indeed; *likhila*—wrote; *duṅhara*—of both of them; *sammati*—the agreement; *lañā*—taking; *madhya-stha*—as mediator; *rākhila*—remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

madhya.5.83

> *tabe choṭa-vipra kahe,—śuna, sarva-jana*
> *ei vipra—satya-vākya, dharma-parāyaṇa*

SYNONYMS

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa*; *kahe*—says; *śuna*—please hear; *sarva-jana*—O all gentlemen present here; *ei vipra*—this elderly *brāhmaṇa*; *satya-vākya*—always truthful; *dharma-parāyaṇa*—religious.

TRANSLATION

The young brāhmaṇa then said, "Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles.

madhya.5.84

> *sva-vākya chāḍite iṅhāra nāhi kabhu mana*
> *svajana-mṛtyu-bhaye kahe asatya-vacana*

SYNONYMS

sva-vākya—his own promise; *chāḍite*—to give up; *iṅhāra*—of this *brāhmaṇa*; *nāhi*—not; *kabhu*—at any time; *mana*—the mind; *sva-jana*—of his own kinsmen; *mṛtyu-bhaye*—fearing the suicide; *kahe*—says; *asatya-vacana*—untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

madhya.5.85

> *iṅhāra puṇye kṛṣṇe āni' sākṣī bolāiba*
> *tabe ei viprera satya-pratijñā rākhiba*

SYNONYMS

iṅhāra puṇye—by his piety; *kṛṣṇe*—Lord Kṛṣṇa; *āni'*—bringing; *sākṣī*—witness; *bolāiba*—I shall call; *tabe*—at that time; *ei viprera*—of this *brāhmaṇa*; *satya*—truthful; *pratijñā*—the promise; *rākhiba*—I shall keep.

TRANSLATION

"By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

madhya.5.86

> *eta śuni' nāstika loka upahāsa kare*
> *keha bale, īśvara—dayālu, āsiteha pāre*

SYNONYMS

eta śuni'—hearing this; *nāstika*—atheistic; *loka*—class of men; *upahāsa*—joking; *kare*—do; *keha bale*—someone says; *īśvara*—God; *dayālu*—merciful; *āsiteha pāre*—He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brāhmaṇa, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

madhya.5.87

> *tabe sei choṭa-vipra gelā vṛndāvana*
> *daṇḍavat kari' kahe saba vivaraṇa*

SYNONYMS

tabe—after this; *sei*—that; *choṭa-vipra*—young *brāhmaṇa*; *gelā*—went; *vṛndāvana*—to Vṛndāvana; *daṇḍavat kari'*—after offering respects; *kahe*—tells; *saba*—all; *vivaraṇa*—the description.

TRANSLATION

After the meeting, the young brāhmaṇa started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

madhya.5.88

> *"brahmaṇya-deva tumi baḍa dayā-maya*
> *dui viprera dharma rākha hañā sadaya*

SYNONYMS

brahmaṇya-deva—O Lord of brahminical culture; *tumi*—You; *baḍa*—very; *dayā-maya*—merciful; *dui*—two; *viprera*—of *brāhmaṇas*; *dharma*—the religious principles; *rākha*—protect; *hañā*—becoming; *sa-daya*—merciful.

TRANSLATION

He said, "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

madhya.5.89

> *kanyā pāba,—mora mane ihā nāhi sukha*
> *brāhmaṇera pratijñā yāya—ei baḍa duḥkha*

SYNONYMS

kanyā pāba—I shall get the daughter; *mora*—my; *mane*—in the mind; *ihā*—this; *nāhi*—is not; *sukha*—happiness; *brāhmaṇera*—of a pure *brāhmaṇa*; *pratijñā*—the promise; *yāya*—becomes lost; *ei*—this; *baḍa*—very much; *duḥkha*—unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young *brāhmaṇa* to get the daughter of the elderly *brāhmaṇa* in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young *brāhmaṇa* went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly *brāhmaṇa* had promised something, and if Gopāla did not bear witness to that transaction, then the older *brāhmaṇa* would incur a spiritual

blemish. Therefore, the young *brāhmaṇa* wanted protection and help from the Deity. The young *brāhmaṇa* was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older *brāhmaṇa,* who was also a Vaiṣṇava and very devoted to the Lord.

madhya.5.90

> *eta jāni' tumi sākṣī deha, dayā-maya*
> *jāni' sākṣī nāhi deya, tāra pāpa haya*

SYNONYMS

eta jāni'—knowing this; *tumi*—You; *sākṣī*—witness; *deha*—please give; *dayā-maya*—O most merciful one; *jāni'*—knowing; *sākṣī*—witness; *nāhi deya*—does not give; *tāra*—for him; *pāpa*—sin; *haya*—there is.

TRANSLATION

The young brāhmaṇa continued, "My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young *brāhmaṇa* said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

madhya.5.91

> *kṛṣṇa kahe,—vipra, tumi yāha sva-bhavane*
> *sabhā kari' more tumi kariha smaraṇe*

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; *vipra*—My dear *brāhmaṇa*; *tumi*—you; *yāha*—go back; *sva-bhavane*—to your own home; *sabhā kari'*—calling a meeting of all the men; *more*—of Me; *tumi*—you; *kariha*—just do; *smaraṇe*—remembering.

TRANSLATION

Lord Kṛṣṇa replied, "My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

madhya.5.92

> *āvirbhāva hañā āmi tāhāṅ sākṣī diba*
> *tabe dui viprera satya pratijñā rākhiba*

SYNONYMS

āvirbhāva—appearance; *hañā*—making; *āmi*—I; *tāhāṅ*—there; *sākṣī*—witness; *diba*—shall give; *tabe*—at that time; *dui*—two; *viprera*—of the *brāhmaṇas*; *satya*—truthful; *pratijñā*—promise; *rākhiba*—I shall keep.

TRANSLATION

"I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise."

madhya.5.93

> *vipra bale,—"yadi hao caturbhuja-mūrti*
> *tabu tomāra vākye kāru nā habe pratīti*

SYNONYMS

vipra bale—the young *brāhmaṇa* says; *yadi*—if; *hao*—You become; *catuḥ-bhuja*—four-handed; *mūrti*—Deity; *tabu*—still; *tomāra*—Your; *vākye*—in the word; *kāru*—of anyone; *nā*—not; *habe*—there will be; *pratīti*—belief.

TRANSLATION

The young brāhmaṇa replied, "My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.

madhya.5.94

> *ei mūrti giyā yadi ei śrī-vadane*
> *sākṣī deha yadi—tabe sarva-loka śune"*

SYNONYMS

ei—this; *mūrti*—in the form; *giyā*—going; *yadi*—if; *ei*—this; *śrī-vadane*—from Your beautiful face; *sākṣī*—witness; *deha*—You give; *yadi*—if; *tabe*—then; *sarva-loka*—all people; *śune*—will hear.

TRANSLATION

"Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people."

madhya.5.95

> *kṛṣṇa kahe,—"pratimā cale, kothāha nā śuni"*
> *vipra bale,—"pratimā hañā kaha kene vāṇī*

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; *pratimā cale*—a Deity walks; *kothāha*—anywhere; *nā śuni*—I have not heard; *vipra bale*—the young *brāhmaṇa* replies; *pratimā hañā*—in Your Deity form; *kaha kene vāṇī*—how do You speak words.

TRANSLATION

Lord Kṛṣṇa said, "I've never heard of a Deity's walking from one place to another." The brāhmaṇa replied, "That is true, but how is it that You are speaking to me, although You are a Deity?

madhya.5.96

> *pratimā naha tumi—sākṣāt vrajendra-nandana*
> *vipra lāgi' kara tumi akārya-karaṇa"*

SYNONYMS

pratimā—a statue; *naha*—are not; *tumi*—You; *sākṣāt*—directly; *vrajendra-nandana*—the son of Nanda Mahārāja; *vipra lāgi'*—for

the sake of the *brāhmaṇa*; *kara tumi*—You can do; *akārya-karaṇa*—an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brāhmaṇa, You can do something You have never done before."

madhya.5.97

> *hāsiñā gopāla kahe,—"śunaha, brāhmaṇa*
> *tomāra pāche pāche āmi kariba gamana*

SYNONYMS

hāsiñā—smiling; *gopāla*—the Lord Gopāla; *kahe*—says; *śunaha*—just hear; *brāhmaṇa*—O My dear *brāhmaṇa*; *tomāra*—you; *pāche pāche*—behind; *āmi*—I; *kariba*—shall do; *gamana*—walking.

TRANSLATION

Śrī Gopālajī then smiled and said, "My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Śrī Kṛṣṇa and the *brāhmaṇa* is proof that the Lord in His *arcā-mūrti,* or form made of material

elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in the *Bhagavad-gītā*. Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The *śāstras* warn, *arcye viṣṇau śilā-dhīḥ . . . nārakī saḥ:* one should never think of the *arcā-mūrti,* the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger *brāhmaṇa* knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Kṛṣṇa. Lord Kṛṣṇa was talking to the young *brāhmaṇa* just to test his knowledge about the *arcā-vigraha*. In other words, those who have understood the science of Kṛṣṇa-Kṛṣṇa's name, form, quality and so forth-can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the

Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

madhya.5.98

> *ulaṭiyā āmā tumi nā kariha daraśane*
> *āmāke dekhile, āmi rahiba sei sthāne*

SYNONYMS

ulaṭiyā—turning your face; *āmā*—Me; *tumi*—you; *nā*—not; *kariha*—do; *daraśane*—seeing; *āmāke*—Me; *dekhile*—if you see; *āmi*—I; *rahiba*—shall stay; *sei sthāne*—in that very place.

TRANSLATION

The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

madhya.5.99

> *nūpurera dhvani-mātra āmāra śunibā*
> *sei śabde āmāra gamana pratīti karibā*

SYNONYMS

nūpurera—of the ankle bells; *dhvani-mātra*—the sound only; *āmāra*—My; *śunibā*—you will hear; *sei śabde*—by hearing that

sound; *āmāra*—My; *gamana*—coming; *pratīti*—understanding; *karibā*—you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

madhya.5.100

> *eka-sera anna rāndhi' kariha samarpaṇa*
> *tāhā khāñā tomāra saṅge kariba gamana*

SYNONYMS

eka-sera—one kilogram; *anna*—of rice; *rāndhi'*—cooking; *kariha*—do; *samarpaṇa*—offering; *tāhā*—that; *khāñā*—eating; *tomāra*—of you; *saṅge*—in the company; *kariba*—I shall do; *gamana*—walking.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

madhya.5.101

> *āra dina ājñā māgi' calilā brāhmaṇa*
> *tāra pāche pāche gopāla karilā gamana*

SYNONYMS

āra dina—the next day; *ājñā*—permission; *māgi'*—begging; *calilā*—started; *brāhmaṇa*—the young *brāhmaṇa*; *tāra*—him; *pāche*—behind; *pāche*—behind; *gopāla*—Lord Gopāla; *karilā*—began; *gamana*—following.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

madhya.5.102

> *nūpurera dhvani śuni' ānandita mana*
> *uttamānna pāka kari' karāya bhojana*

SYNONYMS

nūpurera—of the ankle bells; *dhvani*—the sounds; *śuni'*—hearing; *ānandita*—very much pleased; *mana*—the mind; *uttama-anna*—first-class rice; *pāka*—cooking; *kari'*—doing; *karāya*—causes; *bhojana*—eating.

TRANSLATION

While Gopāla followed the young brāhmaṇa, the tinkling sound of His ankle bells could be heard. The

brāhmaṇa became very pleased, and he cooked first-class rice for Gopāla to eat.

madhya.5.103

> *ei-mate cali' vipra nija-deśe āilā*
> *grāmera nikaṭa āsi' manete cintilā*

SYNONYMS

ei-mate—in this way; *cali'*—walking; *vipra*—the *brāhmaṇa*; *nija*—own; *deśe*—to the country; *āilā*—returned; *grāmera*—to the village; *nikaṭa*—near; *āsi'*—coming; *manete*—within his mind; *cintilā*—thought.

TRANSLATION

The young brāhmaṇa walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

madhya.5.104

> *'ebe muñi grāme āinu, yāimu bhavana*
> *lokere kahiba giyā sākṣīra āgamana*

SYNONYMS

ebe—now; *muñi*—I; *grāme*—to the village; *āinu*—have come; *yāimu*—I shall go; *bhavana*—to my home; *lokere*—the people; *kahiba*—I shall tell; *giyā*—going there; *sākṣīra*—of the witness; *āgamana*—about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

madhya.5.105

> *sākṣāte nā dekhile mane pratīti nā haya*
> *ihāṅ yadi rahena, tabu nāhi kichu bhaya'*

SYNONYMS

sākṣāte—directly; *nā*—not; *dekhile*—if seeing; *mane*—in the mind; *pratīti*—assurance; *nā*—not; *haya*—there is; *ihāṅ*—here; *yadi*—if; *rahena*—the Lord stays; *tabu*—still; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

TRANSLATION

The brāhmaṇa then began to think that if the people didn't directly see the Gopāla Deity, they would not

believe that He had arrived. "But even if Gopāla stays here," he thought, "there is still nothing to fear."

madhya.5.106

> *eta bhāvi' sei vipra phiriyā cāhila*
> *hāsiñā gopāla-deva tathāya rahila*

SYNONYMS

eta bhāvi'—thinking like this; *sei*—that; *vipra*—*brāhmaṇa*; *phiriyā*—turning; *cāhila*—saw; *hāsiñā*—smiling; *gopāla-deva*—Lord Gopāladeva, the Supreme Personality of Godhead; *tathāya*—there; *rahila*—stayed.

TRANSLATION

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

madhya.5.107

> *brāhmaṇere kahe,—"tumi yāha nija-ghara*
> *ethāya rahiba āmi, nā yāba ataḥpara"*

SYNONYMS

brāhmaṇere kahe—He asked the *brāhmaṇa*; *tumi*—you; *yāha*—go; *nija-ghara*—to your own home; *ethāya*—here in this place; *rahiba*—shall stay; *āmi*—I; *nā*—not; *yāba*—shall go; *ataḥpara*—hereafter.

TRANSLATION

The Lord told the brāhmaṇa, "Now you can go home. I shall stay here and shall not leave."

madhya.5.108

> *tabe sei vipra yāi nagare kahila*
> *śuniñā sakala loka camatkāra haila*

SYNONYMS

tabe—thereafter; *sei*—that; *vipra*—*brāhmaṇa*; *yāi*—going; *nagare*—to the town; *kahila*—said; *śuniñā*—hearing; *sakala*—all; *loka*—the people; *camatkāra*—struck with wonder; *haila*—were.

TRANSLATION

The young brāhmaṇa then went to the town and informed all the people about Gopāla's arrival. Hearing this, the people were struck with wonder.

madhya.5.109

> *āila sakala loka sākṣī dekhibāre*
> *gopāla dekhiñā loka daṇḍavat kare*

SYNONYMS

āila—came; *sakala*—all; *loka*—the people; *sākṣī*—the witness; *dekhibāre*—to see; *gopāla*—Lord Gopāla; *dekhiñā*—seeing; *loka*—all the people; *daṇḍavat*—offering obeisances; *kare*—do.

TRANSLATION

All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

madhya.5.110

> *gopāla-saundarya dekhi' loke ānandita*
> *pratimā caliñā āilā,—śuniñā vismita*

SYNONYMS

gopāla—of Lord Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *loke*—everyone; *ānandita*—pleased; *pratimā*—the Deity; *caliñā*—walking; *āilā*—came; *śuniñā*—hearing this; *vismita*—surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

madhya.5.111

> *tabe sei baḍa-vipra ānandita hañā*
> *gopālera āge paḍe daṇḍavat hañā*

SYNONYMS

tabe—thereafter; *sei*—that; *baḍa-vipra*—elderly *brāhmaṇa*; *ānandita*—pleased; *hañā*—becoming; *gopālera*—of Lord Gopāla; *āge*—in front; *paḍe*—falls down; *daṇḍavat*—like a stick; *hañā*—becoming.

TRANSLATION

Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

madhya.5.112

> *sakala lokera āge gopāla sākṣī dila*
> *baḍa-vipra choṭa-vipre kanyā-dāna kaila*

SYNONYMS

sakala—all; *lokera*—of the people; *āge*—in the presence; *gopāla*—Lord Gopāla; *sākṣī*—witness; *dila*—gave; *baḍa-vipra*—the elderly *brāhmaṇa*; *choṭa-vipre*—unto the young *brāhmaṇa*; *kanyā-dāna*—giving the daughter in charity; *kaila*—did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa.

madhya.5.113

> *tabe sei dui vipre kahila īśvara*
> *"tumi-dui—janme-janme āmāra kiṅkara*

SYNONYMS

tabe—thereafter; *sei*—those; *dui*—two; *vipre*—unto the *brāhmaṇas*; *kahila*—spoke; *īśvara*—the Lord; *tumi-dui*—both of you; *janme-janme*—birth after birth; *āmāra*—My; *kiṅkara*—servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, "You two brāhmaṇas are My eternal servants, birth after birth."

PURPORT

Like these two *brāhmaṇas* of Vidyānagara, there are many devotees who are eternal servants of the Lord. They are specifically known as *nitya-siddha,* eternally perfect. Although the *nitya-siddhas* appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a *nitya-siddha*.

There are two kinds of living entities—*nitya-siddha* and *nitya-baddha*. The *nitya-siddha* never forgets his relationship with the Supreme Personality, whereas the *nitya-baddha* is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two *brāhmaṇas* that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two *brāhmaṇas* as His eternal servants. Both *brāhmaṇas* took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All *nitya-siddhas* within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly *brāhmaṇa* belonged to an aristocratic family and was learned and wealthy. The young *brāhmaṇa* belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a *nitya-siddha* engaged in the service of the Lord. We have to accept the fact that the *nitya-siddhas* are completely distinct from the *nitya-baddhas,* who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

> *gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,*
> *se yāya vrajendra-suta-pāśa*
> *śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,*
> *tāra haya vraja-bhūme vāsa*

One who accepts the associates of Lord Caitanya Mahāprabhu as *nitya-siddhas* is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi—those places in Bengal where Śrī Caitanya Mahāprabhu stayed-are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpura.

madhya.5.114

> *duṅhāra satye tuṣṭa ha-ilāṅ, duṅhe māga' vara"*
> *dui-vipra vara māge ānanda-antara*

SYNONYMS

duṅhāra satye—in the truthfulness of both of you; *tuṣṭa ha-ilāṅ*—I have be come satisfied; *duṅhe*—both of you; *māga'*—ask; *vara*—some benediction; *dui-vipra*—both the *brāhmaṇas*; *vara*—a benediction; *māge*—beg; *ānanda*—pleased; *antara*—within.

TRANSLATION

The Lord continued, "I have become very pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brāhmaṇas begged for a benediction.

madhya.5.115

> *"yadi vara dibe, tabe raha ei sthāne*
> *kiṅkarere dayā tava sarva-loke jāne"*

SYNONYMS

yadi—if; *vara*—benediction; *dibe*—You will offer; *tabe*—then; *raha*—stay; *ei sthāne*—in this quarter; *kiṅkarere*—to Your servants; *dayā*—mercy; *tava*—Your; *sarva-loke*—all people; *jāne*—may know.

TRANSLATION

The brāhmaṇas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

madhya.5.116

> *gopāla rahilā, duṅhe karena sevana*
> *dekhite āilā saba deśera loka-jana*

SYNONYMS

gopāla—Lord Gopāla; *rahilā*—stayed; *duṅhe*—both of them; *karena*—do; *sevana*—service; *dekhite*—to see; *āilā*—came; *saba*—all; *deśera*—of the countries; *loka-jana*—the people.

TRANSLATION

Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

madhya.5.117

> *se deśera rājā āila āścarya śuniñā*
> *parama santoṣa pāila gopāle dekhiñā*

SYNONYMS

se deśera—of that country; *rājā*—the King; *āila*—came; *āścarya*—about the wonder; *śuniñā*—hearing; *parama*—great; *santoṣa*—satisfaction; *pāila*—achieved; *gopāle*—Gopāla; *dekhiñā*—by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopāla and thus became very satisfied.

madhya.5.118

> *mandira kariyā rājā sevā cālāila*
> *'sākṣi-gopāla' bali' tāṅra nāma khyāti haila*

SYNONYMS

mandira—a temple; *kariyā*—constructing; *rājā*—the King; *sevā*—service; *cālāila*—regularly carried on; *sākṣi-gopāla*—by the name Sākṣi-gopāla; *bali'*—known as; *tāṅra*—His; *nāma*—name; *khyāti*—celebrated; *haila*—was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].

madhya.5.119

> *ei mata vidyānagare sākṣi-gopāla*
> *sevā aṅgīkāra kari' āchena cira-kāla*

SYNONYMS

ei mata—in this way; *vidyānagare*—in the town of Vidyānagara; *sākṣi-gopāla*—the witness Gopāla; *sevā*—service; *aṅgīkāra*—acceptance; *kari'*—doing; *āchena*—remains; *cira-kāla*—a long time.

TRANSLATION

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailaṅga-deśa, South India, on the bank of the river Godāvarī. The place where the Godāvarī flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and this Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the river Godāvarī. At that time King Puruṣottama-deva managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendrī. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

madhya.5.120

> *utkalera rājā puruṣottama-deva nāma*
> *sei deśa jini' nila kariyā saṅgrāma*

SYNONYMS

utkalera—of Orissa; *rājā*—the King; *puruṣottama-deva*—Puruṣottama-deva; *nāma*—named; *sei deśa*—this country; *jini'*—conquering; *nila*—took; *kariyā*—executing; *saṅgrāma*—fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa.

madhya.5.121

> *sei rājā jini' nila tāṅra siṁhāsana*
> *'māṇikya-siṁhāsana' nāma aneka ratana*

SYNONYMS

seirājā—that King (Mahārāja Puruṣottama-deva); *jini'*—conquering; *nila*—took; *tāṅra*—his; *siṁha-āsana*—the throne; *māṇikya-siṁhāsana*—the throne known as Māṇikya-siṁhāsana; *nāma*—named; *aneka*—various; *ratana*—bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-siṁhāsana, which was bedecked with many jewels.

madhya.5.122

> *puruṣottama-deva sei baḍa bhakta ārya*
> *gopāla-caraṇe māge,—'cala mora rājya*

SYNONYMS

puruṣottama-deva—King Puruṣottama-deva; *sei*—that; *baḍa*—very great; *bhakta*—devotee; *ārya*—Āryan; *gopāla-caraṇe*—at the lotus feet of Gopāla; *māge*—begs; *cala*—please come; *mora*—my; *rājya*—to the kingdom.

TRANSLATION

King Puruṣottama-deva was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla, "Please come to my kingdom."

madhya.5.123

> *tāṅra bhakti-vaśe gopāla tāṅre ājñā dila*
> *gopāla la-iyā sei kaṭake āila*

SYNONYMS

tāṅra—his; *bhakti-vaśe*—under the obligation of the devotional service; *gopāla*—Lord Gopāla; *tāṅre*—unto Him; *ājñā dila*—gave the order; *gopāla*—the Gopāla Deity; *la-iyā*—taking; *sei*—that King; *kaṭake*—to the city of Kaṭaka; *āila*—returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

madhya.5.124

> *jagannāthe āni' dila māṇikya-siṁhāsana*
> *kaṭake gopāla-sevā karila sthāpana*

SYNONYMS

jagannāthe—unto Jagannātha; *āni'*—bringing; *dila*—presented; *māṇikya-siṁhāsana*—the throne of the name Māṇikya-siṁhāsana; *kaṭake*—at Kaṭaka; *gopāla-sevā*—the service of the Gopāla Deity; *karila sthāpana*—established.

TRANSLATION

After winning the Māṇikya throne, King Puruṣottama-deva took it to Jagannātha Purī and presented it to Lord

Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.

madhya.5.125

> *tāṅhāra mahiṣī āilā gopāla-darśane*
> *bhakti kari' bahu alaṅkāra kaila samarpaṇe*

SYNONYMS

tāṅhāramahiṣī—his Queen; *āilā*—came; *gopāla-darśane*—to see the Gopāla Deity; *bhakti kari'*—in great devotion; *bahu*—various; *alaṅkāra*—of ornaments; *kaila*—made; *samarpaṇe*—presentation.

TRANSLATION

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

madhya.5.126

> *tāṅhāra nāsāte bahu-mūlya muktā haya*
> *tāhā dite icchā haila, manete cintaya*

SYNONYMS

tāṅhāranāsāte—on the nostril of the Queen; *bahu-mūlya*—very valuable; *muktā*—pearl; *haya*—there was; *tāhā*—that; *dite*—to give;

icchā—the desire; *haila*—there was; *manete*—in the mind; *cintaya*—thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

madhya.5.127

> *ṭhākurera nāsāte yadi chidra thākita*
> *tabe ei dāsī muktā nāsāya parāita*

SYNONYMS

ṭhākurera nāsāte—in the nose of the Deity; *yadi*—if; *chidra*—a hole; *thākita*—there were; *tabe*—then; *ei*—this; *dāsī*—maidservant; *muktā*—pearl; *nāsāya*—on the nose; *parāita*—could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

madhya.5.128

> *eta cinti' namaskari' gelā sva-bhavane*
> *rātri-śeṣe gopāla tāṅre kahena svapane*

SYNONYMS

eta cinti'—thinking like that; *namaskari'*—offering obeisances; *gelā*—went; *sva-bhavane*—to the palace of the King; *rātri-śeṣe*—at the end of night; *gopāla*—the Gopāla Deity; *tāṅre*—unto her; *kahena*—says; *svapane*—in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

madhya.5.129

> *"bālya-kāle mātā mora nāsā chidra kari'*
> *muktā parāñāchila bahu yatna kari'*

SYNONYMS

bālya-kāle—in My childhood; *mātā*—mother; *mora*—My; *nāsā*—nose; *chidra kari'*—making a hole; *muktā*—a pearl; *parāñāchila*—was put on it; *bahu*—much; *yatna*—endeavor; *kari'*—taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

madhya.5.130

> *sei chidra adyāpiha āchaye nāsāte*
> *sei muktā parāha, yāhā cāhiyācha dite"*

SYNONYMS

sei chidra—that hole; *adyāpiha*—still, until now; *āchaye*—is; *nāsāte*—in the nose; *sei*—that; *muktā*—pearl; *parāha*—put on; *yāhā*—which; *cāhiyācha*—you desired; *dite*—to give Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

madhya.5.131

> *svapne dekhi' sei rāṇī rājāke kahila*
> *rājā-saha muktā lañā mandire āila*

SYNONYMS

svapne dekhi'—seeing the dream; *sei rāṇī*—the Queen; *rājāke*—unto the King; *kahila*—spoke; *rājā-saha*—with the King; *muktā*—the pearl; *lañā*—taking; *mandire*—to the temple; *āila*—they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

madhya.5.132

> *parāila muktā nāsāya chidra dekhiñā*
> *mahā-mahotsava kaila ānandita hañā*

SYNONYMS

parāila—set; *muktā*—the pearl; *nāsāya*—on the nose; *chidra*—the hole; *dekhiñā*—seeing; *mahā-mahotsava*—a great festival; *kaila*—performed; *ānandita*—pleased; *hañā*—being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

madhya.5.133

> *sei haite gopālera kaṭakete sthiti*
> *ei lāgi 'sākṣi-gopāla' nāma haila khyāti*

SYNONYMS

seihaite—since that time; *gopālera*—of Gopāla; *kaṭakete*—in the town of Kaṭaka; *sthiti*—the establishment; *ei lāgi*—for this reason; *sākṣi-gopāla*—the witness Gopāla; *nāma*—named; *haila*—became; *khyāti*—celebrated.

TRANSLATION

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

madhya.5.134

> *nityānanda-mukhe śuni' gopāla-carita*
> *tuṣṭa hailā mahāprabhu svabhakta-sahita*

SYNONYMS

nityānanda-mukhe—from the mouth of Lord Nityānanda Prabhu; *śuni'*—hearing; *gopāla-carita*—the narration of Gopāla; *tuṣṭa hailā*—became very pleased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sva-bhakta-sahita*—with His devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

madhya.5.135

> *gopālera āge yabe prabhura haya sthiti*
> *bhakta-gaṇe dekhe—yena duṅhe eka-mūrti*

SYNONYMS

gopāleraāge—in front of Gopāla; *yabe*—when; *prabhura*—of Lord Caitanya Mahāprabhu; *haya*—is; *sthiti*—situation; *bhakta-gaṇe*—all the devotees; *dekhe*—see; *yena*—as if; *duṅhe*—both of Them; *eka-mūrti*—one form.

TRANSLATION

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

madhya.5.136

> *duṅhe—eka varṇa, duṅhe—prakāṇḍa-śarīra*
> *duṅhe—raktāmbara, duṅhāra svabhāva—gambhīra*

SYNONYMS

duṅhe—both of Them; *eka varṇa*—one complexion; *duṅhe*—both of Them; *prakāṇḍa-śarīra*—gigantic bodies; *duṅhe*—both of Them; *rakta-ambara*—red clothes; *duṅhāra*—of both; *svabhāva*—the natures; *gambhīra*—grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

madhya.5.137

> *mahā-tejo-maya duṅhe kamala-nayana*
> *duṅhāra bhāvāveśa, duṅhe—candra-vadana*

SYNONYMS

mahā-tejaḥ-maya—brilliantly effulgent; *duṅhe*—both of Them; *kamala-nayana*—lotus-eyed; *duṅhāra*—of both of Them; *bhāva-āveśa*—absorbed in ecstasy; *duṅhe*—both of Them; *candra-vadana*—moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

madhya.5.138

> *duṅhā dekhi' nityānanda-prabhu mahā-raṅge*
> *ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge*

SYNONYMS

duṅhā dekhi'—seeing both of Them; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *mahā-raṅge*—in great jubilation; *ṭhārāṭhāri*—indication; *kari'*—doing; *hāse*—laughs; *bhakta-gaṇa-saṅge*—along with the other devotees.

TRANSLATION

When Nityānanda saw both the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

madhya.5.139

> *ei-mata mahā-raṅge se rātri vañciyā*
> *prabhāte calilā maṅgala-ārati dekhiñā*

SYNONYMS

ei-mata—in this way; *mahā-raṅge*—in great pleasure; *se*—that; *rātri*—night; *vañciyā*—passing; *prabhāte*—in the morning; *calilā*—departed; *maṅgala-ārati*—the *maṅgala-ārati* performance; *dekhiñā*—seeing.

TRANSLATION

Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After

seeing the maṅgala-ārati ceremony in the morning, He started on His journey.

madhya.5.140

> *bhuvaneśvara-pathe yaiche kaila daraśana*
> *vistāri' varṇiyāchena dāsa-vṛndāvana*

SYNONYMS

bhuvaneśvara-pathe—on the way to Bhuvaneśvara; *yaiche*—as; *kaila*—He did; *daraśana*—visiting; *vistāri'*—vividly; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

PURPORT

In his book *Caitanya-bhāgavata, Antya-khaṇḍa,* Śrīla Vṛndāvana dāsa Ṭhākura has very nicely described the Lord's journey en route to Kaṭaka (Cuttak). On that journey, the Lord visited a place known as Bālihastā, or Bālakāṭīcaṭi. He then visited the city of Bhuvaneśvara, where Lord Śiva's temple is located. The temple of Bhuvaneśvara is situated about five to six miles from Bālakāṭīcaṭi. The temple of Lord Śiva is mentioned in the *Skanda Purāṇa* in the narration about the Lord's garden and

the one mango tree. A king named Kāśirāja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Śiva to acquire the power to fight the Lord. Being pleased with his worship, Lord Śiva helped him fight Kṛṣṇa. Lord Śiva's name is Āśutoṣa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Śiva. Thus Kāśirāja was helped by Lord Śiva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pāśupata-astra was baffled, and Kṛṣṇa set fire to the city of Kāśī. Later Lord Śiva became conscious of his mistake in helping Kāśirāja, and he begged Lord Kṛṣṇa's forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

madhya.5.141

> *kamalapure āsi bhārgīnadī-snāna kaila*
> *nityānanda-hāte prabhu daṇḍa dharila*

SYNONYMS

kamala-pure—to the place known as Kamalapura; *āsi*—coming; *bhārgī-nadī*—in the small river of the name Bhārgīnadī; *snāna kaila*—took a bath; *nityānanda-hāte*—in the hands of Lord

Nityānanda Prabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *daṇḍa*—the *sannyāsa* staff; *dharila*—left.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

PURPORT

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa,* Chapter Two) it is said that when Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvaneśvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhārgī or Bhārgīnadī is now known as Daṇḍa-bhāṅgā-nadī. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

madhya.5.142-143

> *kapoteśvara dekhite gelā bhakta-gaṇa saṅge*
> *ethā nityānanda-prabhu kaila daṇḍa-bhaṅge*

> *tina khaṇḍa kari' daṇḍa dila bhāsāñā*
> *bhakta-saṅge āilā prabhu maheśa dekhiñā*

SYNONYMS

kapoteśvara—the Śiva temple of the name Kapoteśvara; *dekhite*—to see; *gelā*—went; *bhakta-gaṇa saṅge*—with the devotees; *ethā*—here; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *kaila*—did; *daṇḍa*—of the *sannyāsa* staff; *bhaṅge*—breaking; *tina khaṇḍa*—three parts; *kari'*—making; *daṇḍa*—the staff; *dila*—threw in; *bhāsāñā*—washing away; *bhakta-saṅge*—with the devotees; *āilā*—returned; *prabhu*—Lord Caitanya Mahāprabhu; *maheśa dekhiñā*—having seen the temple of Lord Śiva.

TRANSLATION

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

PURPORT

The mystery of the *sannyāsa-daṇḍa* (staff) of Śrī Caitanya Mahāprabhu has been explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of *sannyāsa* from a Māyāvādī *sannyāsī*. The Māyāvādī *sannyāsīs* generally carry one staff, or *daṇḍa*. Taking advantage of Śrī Caitanya Mahāprabhu's absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river now known as the Daṇḍa-bhāṅgā-nadī. In the *sannyāsa* order there are four divisions—*kuṭīcaka, bahūdaka, haṁsa* and *paramahaṁsa*. Only when the *sannyāsī* remains on the *kuṭīcaka* and *bahūdaka* platforms can he carry a staff. However, when one is elevated to the status of *haṁsa* or *paramahaṁsa,* after touring and preaching the *bhakti* cult, he must give up the *sannyāsa* staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya:* "Two personalities-Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa-are combined in the incarnation of Śrī Caitanya Mahāprabhu." Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the *paramahaṁsa* stage. He reasoned that the Supreme Personality of Godhead is automatically on the *paramahaṁsa* stage; therefore He does not need to carry the *sannyāsa-daṇḍa*.

This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

madhya.5.144

> *jagannāthera deula dekhi' āviṣṭa hailā*
> *daṇḍavat kari preme nācite lāgilā*

SYNONYMS

jagannāthera—of Lord Jagannātha; *deula*—the temple; *dekhi'*—seeing; *āviṣṭa*—ecstatic; *hailā*—became; *daṇḍavat kari*—offering obeisances; *preme*—in the ecstasy of love of God; *nācite*—to dance; *lāgilā*—began.

TRANSLATION

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word *deula* refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Purī was constructed by King Anaṅga-bhīma. Historians say this temple must have been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in

front of the temple present during the time of Śrī Caitanya Mahāprabhu.

madhya.5.145

> *bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya*
> *premāveśe prabhu-saṅge rāja-mārge yāya*

SYNONYMS

bhakta-gaṇa—the devotees; *āviṣṭa*—ecstatic; *hañā*—being; *sabe*—all; *nāce*—dance; *gāya*—sing; *prema-āveśe*—absorbed in love of God; *prabhu-saṅge*—with Lord Caitanya; *rāja-mārge*—on the pathway; *yāya*—going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

madhya.5.146

> *hāse, kānde, nāce prabhu huṅkāra garjana*
> *tina-krośa patha haila—sahasra yojana*

SYNONYMS

hāse—laughs; *kānde*—cries; *nāce*—dances; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *huṅkāra*—ecstatic vibrations; *garjana*—resonations; *tina-krośa*—six miles; *patha*—the way; *haila*—became; *sahasra yojana*—thousands of miles.

TRANSLATION

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

madhya.5.147

> *calite calite prabhu āilā 'āṭhāranālā'*
> *tāhāṅ āsi' prabhu kichu bāhya prakāśilā*

SYNONYMS

calitecalite—walking in this way; *prabhu*—the Lord; *āilā*—arrived; *āṭhāranālā*—at a place known as Āṭhāranālā; *tāhāṅ*—there; *āsi'*—coming; *prabhu*—the Lord; *kichu*—some; *bāhya*—external consciousness; *prakāśilā*—expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

PURPORT

At the entrance of Jagannātha Purī is a bridge with eighteen arches called Āṭhāranālā. (*Āṭhāra* means eighteen.)

madhya.5.148

> *nityānande kahe prabhu,—deha mora daṇḍa*
> *nityānanda bale,—daṇḍa haila tina khaṇḍa*

SYNONYMS

nityānande—to Lord Nityānanda; *kahe*—asks; *prabhu*—Lord Caitanya; *deha*—give; *mora*—My; *daṇḍa*—*sannyāsa* staff; *nityānanda bale*—Śrī Nityānanda replies; *daṇḍa*—Your *sannyāsa* staff; *haila*—became; *tina khaṇḍa*—divided into three parts.

TRANSLATION

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, "Please return My staff." Nityānanda Prabhu then replied, "It has been broken into three parts."

madhya.5.149

> *premāveśe paḍilā tumi, tomāre dharinu*
> *tomā-saha sei daṇḍa-upare paḍinu*

SYNONYMS

prema-āveśe—in an ecstatic condition; *paḍilā*—fell down; *tumi*—You; *tomāre*—You; *dharinu*—I caught; *tomā-saha*—with You; *sei*—that; *daṇḍa-upare*—upon that staff; *paḍinu*—I fell down.

TRANSLATION

Nityānanda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

madhya.5.150

> *dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila*
> *sei khaṇḍa kāṅhā paḍila, kichu nā jānila*

SYNONYMS

dui-janāra—of Us two; *bhare*—by the weight; *daṇḍa*—the staff; *khaṇḍa khaṇḍa*—broken to pieces; *haila*—became; *sei*—those; *khaṇḍa*—pieces; *kāṅhā paḍila*—where they fell; *kichu*—anything; *nā jānila*—is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

madhya.5.151

> *mora aparādhe tomāra daṇḍa ha-ila khaṇḍa*
> *ye ucita haya, mora kara tāra daṇḍa"*

SYNONYMS

mora—My; *aparādhe*—by the offense; *tomāra*—Your; *daṇḍa*—*sannyāsa* staff; *ha-ila*—became; *khaṇḍa*—broken; *ye*—whatever; *ucita*—fitting; *haya*—is; *mora*—to Me; *kara*—do; *tāra*—for that; *daṇḍa*—punishment.

TRANSLATION

"It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

madhya.5.152

> *śuni' kichu mahāprabhu duḥkha prakāśilā*
> *īṣat krodha kari' kichu kahite lāgilā*

SYNONYMS

śuni'—hearing this; *kichu*—some; *mahāprabhu*—Lord Caitanya Mahāprabhu; *duḥkha*—unhappiness; *prakāśilā*—expressed; *īṣat*—little; *krodha*—anger; *kari'*—showing; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu's acceptance of *sannyāsa* to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other *sannyāsīs* that they should not give up the staff before attaining the platform of *paramahaṁsa*. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu

displayed a little anger. It is said in the *Bhagavad-gītā* (Bg. 3.21), *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate *paramahaṁsas*.

madhya.5.153

> *nīlācale āni' mora sabe hita kailā*
> *sabe daṇḍa-dhana chila, tāhā nā rākhilā*

SYNONYMS

nīlācale—to Jagannātha Purī; *āni'*—bringing; *mora*—My; *sabe*—all of you; *hita*—benefit; *kailā*—did; *sabe*—only; *daṇḍa-dhana*—one staff; *chila*—there was; *tāhā*—that also; *nā*—not; *rākhilā*—you kept.

TRANSLATION

Caitanya Mahāprabhu said, "You have all benefited Me by bringing Me to Nīlācala. However, My only possession was that one staff, and you have not kept it.

madhya.5.154

> *tumi-saba āge yāha īśvara dekhite*
> *kibā āmi āge yāi, nā yāba sahite*

SYNONYMS

tumi-saba—all of you; *āge*—ahead; *yāha*—go; *īśvara dekhite*—to see Jagannātha; *kibā*—or; *āmi*—I; *āge*—ahead; *yāi*—go; *nā*—not; *yāba*—I shall go; *sahite*—with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you."

madhya.5.155

> *mukunda datta kahe,—prabhu, tumi yāha āge*
> *āmi-saba pāche yāba, nā yāba tomāra saṅge*

SYNONYMS

mukunda datta kahe—the devotee named Mukunda Datta said; *prabhu*—my Lord; *tumi*—You; *yāha*—go; *āge*—in front; *āmi-saba*—all of us; *pāche*—behind; *yāba*—shall go; *nā*—not; *yāba*—shall go; *tomāra saṅge*—with You.

TRANSLATION

Mukunda Datta told Śrī Caitanya Mahāprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

madhya.5.156

> *eta śuni' prabhu āge calilā śīghra-gati*
> *bujhite nā pāre keha dui prabhura mati*

SYNONYMS

eta śuni'—hearing this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—in front of the other devotees; *calilā*—began to go; *śīghra-gati*—very swiftly; *bujhite*—to understand; *nā*—not; *pāre*—able; *keha*—anyone; *dui*—two; *prabhura*—of the Lords; *mati*—intentions.

TRANSLATION

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

madhya.5.157

> *iṅho kene daṇḍa bhāṅge, teṅho kene bhāṅgāya*
> *bhāṅgāñā krodhe teṅho iṅhāke doṣāya*

SYNONYMS

iṅho—Nityānanda; *kene*—why; *daṇḍa*—the staff; *bhāṅge*—breaks; *teṅho*—Śrī Caitanya Mahāprabhu; *kene*—why; *bhāṅgāya*—allows to break it; *bhāṅgāñā*—after allowing to break it; *krodhe*—in anger;

teṅho—Śrī Caitanya Mahāprabhu; *iṅhāke*—Lord Nityānanda; *doṣāya*—accuses.

TRANSLATION

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahāprabhu became angry.

madhya.5.158

> *daṇḍa-bhaṅga-līlā ei—parama gambhīra*
> *sei bujhe, duṅhāra pade yāṅra bhakti dhīra*

SYNONYMS

daṇḍa-bhaṅga-līlā—the pastime of breaking the staff; *ei*—this; *parama*—very; *gambhīra*—grave; *sei bujhe*—one can understand; *duṅhāra*—of both of Them; *pade*—to the lotus feet; *yāṅra*—whose; *bhakti*—devotional service; *dhīra*—fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous *ācāryas,* being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the *paramahaṁsa* stage there is no need to accept a *daṇḍa* (staff), and Śrī Caitanya Mahāprabhu was certainly in the *paramahaṁsa* stage. Nonetheless, to indicate that everyone should take *sannyāsa* at the end of life in order to engage fully in the service of the Lord, even *paramahaṁsas* like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as *daṇḍa-bhaṅga-līlā* is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

madhya.5.159

> *brahmaṇya-deva-gopālera mahimā ei dhanya*
> *nityānanda—vaktā yāra, śrotā—śrī-caitanya*

SYNONYMS

brahmaṇya-deva—the Supreme Personality of Godhead, who is merciful to the *brāhmaṇas*; *gopālera*—of Gopāla; *mahimā*—glories; *ei*—these; *dhanya*—glorified; *nityānanda*—Lord Nityānanda Prabhu; *vaktā*—the speaker; *yāra*—of the narration; *śrotā*—the hearer; *śrī-caitanya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.

PURPORT

There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (*arcā-vigraha*) of Śrī Gopāla is eternally *sac-cid-ānanda-vigraha,* the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a *brāhmaṇa,* but as a *brāhmaṇa,* one has to follow the regulative principles very strictly. Lastly, *brahmaṇya-deva* indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya nama nama/:!*. This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as

a *brāhmaṇa,* and such a *brāhmaṇa* is not illusioned. This is factual.

madhya.5.160

> *śraddhā-yukta haña ihā śune yei jana*
> *acire milaye tāre gopāla-caraṇa*

SYNONYMS

śraddhā-yukta—with faith and love; *haña*—being; *ihā*—this narration; *śune*—hears; *yei*—which; *jana*—person; *acire*—very soon; *milaye*—gets; *tāre*—he; *gopāla-caraṇa*—the lotus feet of Lord Gopāla.

TRANSLATION

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

madhya.5.161

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation;

caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifth Chapter, describing the activities of Sākṣi-gopāla.*

Chapter 6

madhya.6.1

naumi taṁ gauracandraṁ yaḥ
kutarka-karkaśāśayam
sārvabhaumaṁ sarva-bhūmā
bhakti-bhūmānam ācarat

SYNONYMS

naumi—I offer my respectful obeisances; *tam*—unto Him; *gauracandram*—who is known as Lord Gauracandra; *yaḥ*—who; *ku-tarka*—by bad arguments; *karkaśa-āśayam*—whose heart was hard; *sārvabhaumam*—Sārvabhauma Bhaṭṭācārya; *sarva-bhūmā*—the Lord of everything; *bhakti-bhūmānam*—into a great personality of devotion; *ācarat*—converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

madhya.6.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya gauracandra—all glories to Lord Gaurahari; *jaya nityānanda*—all glories to Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

madhya.6.3

> *āveśe calilā prabhu jagannātha-mandire*
> *jagannātha dekhi' preme ha-ilā asthire*

SYNONYMS

āveśe—in ecstasy; *calilā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jagannātha-mandire*—to the temple of Jagannātha; *jagannātha dekhi'*—seeing the Jagannātha Deity; *preme*—in ecstasy; *ha-ilā*—became; *asthire*—restless.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

madhya.6.4

> *jagannātha āliṅgite calilā dhāñā*
> *mandire paḍilā preme āviṣṭa hañā*

SYNONYMS

jagannātha—Lord Jagannātha; *āliṅgite*—to embrace; *calilā*—went; *dhāñā*—very swiftly; *mandire*—in the temple; *paḍilā*—fell down; *preme*—in ecstasy; *āviṣṭa*—overwhelmed; *hañā*—becoming.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

madhya.6.5

> *daive sārvabhauma tāṅhāke kare daraśana*
> *paḍichā mārite teṅho kaila nivāraṇa*

SYNONYMS

daive—by chance; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tāṅhāke*—Him; *kare*—does; *daraśana*—seeing; *paḍichā*—the watchman in the temple; *mārite*—to beat; *teṅho*—he; *kaila*—did; *nivāraṇa*—forbidding.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down, Sārvabhauma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhaṭṭācārya immediately forbade him.

madhya.6.6

> *prabhura saundarya āra premera vikāra*
> *dekhi' sārvabhauma hailā vismita apāra*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *āra*—and; *premera vikāra*—ecstatic transformations; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *vismita*—surprised; *apāra*—very much.

TRANSLATION

Sārvabhauma Bhaṭṭācārya was very much surprised to see the personal beauty of Lord Caitanya Mahāprabhu

as well as the transcendental transformations wrought on His body due to love of Godhead.

madhya.6.7

> *bahu-kṣaṇe caitanya nahe, bhogera kāla haila*
> *sārvabhauma mane tabe upāya cintila*

SYNONYMS

bahu-kṣaṇe—for a long time; *caitanya*—consciousness; *nahe*—there was not; *bhogera*—of offering food; *kāla*—the time; *haila*—it became; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *tabe*—at that time; *upāya*—remedy; *cintila*—thought.

TRANSLATION

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

madhya.6.8

> *śiṣya paḍichā-dvārā prabhu nila vahāñā*
> *ghare āni' pavitra sthāne rākhila śoyāñā*

SYNONYMS

śiṣya—disciples; *paḍichā*—and watchmen; *dvārā*—by means of; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *vahāñā*—carrying; *ghare*—at home; *āni'*—bringing; *pavitra*—purified; *sthāne*—in a place; *rākhila*—kept; *śoyāñā*—lying down.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time Sārvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as Mārkaṇḍeya-sarastaṭa. At present it is used as the monastery of Gaṅgāmātā.

madhya.6.9

> *śvāsa-praśvāsa nāhi udara-spandana*
> *dekhiyā cintita haila bhaṭṭācāryera mana*

SYNONYMS

śvāsa-praśvāsa—breathing; *nāhi*—there was not; *udara*—of the abdomen; *spandana*—movement; *dekhiyā*—seeing; *cintita*—full of

anxiety; *haila*—became; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mana*—the mind.

TRANSLATION

Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.

madhya.6.10

> *sūkṣma tulā āni' nāsā-agrete dharila*
> *īṣat calaye tulā dekhi' dhairya haila*

SYNONYMS

sūkṣma—fine; *tulā*—cotton; *āni'*—bringing; *nāsā*—of the nostril; *agrete*—in front; *dharila*—held; *īṣat*—slightly; *calaye*—moves; *tulā*—the cotton; *dekhi'*—seeing; *dhairya*—patience; *haila*—there was.

TRANSLATION

The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

madhya.6.11

> *vasi' bhaṭṭācārya mane karena vicāra*
> *ei kṛṣṇa-mahāpremera sāttvika vikāra*

SYNONYMS

vasi'—sitting down; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *mane*—in his mind; *karena*—does; *vicāra*—consideration; *ei*—this; *kṛṣṇa-mahā-premera*—of ecstatic love for Kṛṣṇa; *sāttvika*—transcendental; *vikāra*—transformation.

TRANSLATION

Sitting beside Śrī Caitanya Mahāprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa."

madhya.6.12

> *'sūddīpta sāttvika' ei nāma ye 'pralaya'*
> *nitya-siddha bhakte se 'sūddīpta bhāva' haya*

SYNONYMS

su-uddīpta sāttvika—of the name *sūddīpta-sāttvika*; *ei*—this; *nāma*—named; *ye*—which; *pralaya*—devastation; *nitya-siddha*—eternally perfected; *bhakte*—in the devotee; *se*—that; *su-uddīpta bhāva*—ecstasy known as *sūddīpta*; *haya*—becomes manifest.

TRANSLATION

Upon seeing the sign of sūddīpta-sāttvika, Sārvabhauma Bhaṭṭācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word *sūddīpta-sāttvika* is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: "The *Bhakti-rasāmṛta-sindhu* mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as *dhūmāyitā* and *jvalitā*. The *dhūmāyitā* (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called *jvalitā* (lighted). When four or five symptoms are exhibited, the *dīpta* (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called *uddīpta* (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the *sūddīpta* (intensely inflamed) stage. *Nitya-siddha-bhakta* indicates the eternally liberated associates of the Lord. Such

devotees enjoy the company of the Lord in four relationships-as servant, friend, parent or conjugal lover."

madhya.6.13

> *'adhirūḍha bhāva' yāṅra, tāṅra e vikāra*
> *manuṣyera dehe dekhi,—baḍa camatkāra*

SYNONYMS

adhirūḍha bhāva—an ecstasy technically known as *adhirūḍha*; *yāṅra*—of whom; *tāṅra*—of Him; *e*—this; *vikāra*—transformation; *manuṣyera*—of a human being; *dehe*—in the body; *dekhi*—I see; *baḍa camatkāra*—very wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya considered, "The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirūḍha-bhāva, or *adhirūḍha-mahābhāva,* is explained in the *Ujjvala-nīlamaṇi,* by Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: "The loving propensity of the *āśraya* (devotee) toward the *viṣaya* (Lord) becomes so ecstatic that even after enjoying the company of the

beloved the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called *anurāga*. When *anurāga* reaches its highest limit and becomes perceivable in the body, it is called *bhāva*. When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga,* not *bhāva*. When *bhāva* ecstasy is intensified, it is called *mahā-bhāva*. The symptoms of *mahā-bhāva* are visible only in the bodies of eternal associates like the *gopīs*."

madhya.6.14

> *eta cinti' bhaṭṭācārya āchena vasiyā*
> *nityānandādi siṁha-dvāre milila āsiyā*

SYNONYMS

eta cinti'—thinking like this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *vasiyā*—sitting; *nityānanda-ādi*—all the devotees, headed by Nityānanda Prabhu; *siṁha-dvāre*—at the entrance door of the Jagannātha temple; *milila*—met; *āsiyā*—coming.

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Siṁha-dvāra [the entrance door of the temple].

madhya.6.15

> *tāṅhā śune loke kahe anyonye bāt*
> *eka sannyāsī āsi' dekhi' jagannātha*

SYNONYMS

tāṅhā—at that place; *śune*—they hear; *loke*—the people in general; *kahe*—talk; *anyonye*—among themselves; *bāt*—topics; *eka*—one; *sannyāsī*—mendicant; *āsi'*—coming there; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

madhya.6.16

> *mūrcchita haila, cetana nā haya śarīre*
> *sārvabhauma lañā gelā āpanāra ghare*

SYNONYMS

mūrcchita—unconscious; *haila*—became; *cetana*—consciousness; *nā*—not; *haya*—there is; *śarīre*—in His body; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *lañā*—taking Him; *gelā*—went; *āpanāra*—his own; *ghare*—to the home.

TRANSLATION

The people said that the sannyāsī fell unconscious upon seeing the Deity of Lord Jagannātha. Because His consciousness did not return, Sārvabhauma Bhaṭṭācārya took Him to his home.

madhya.6.17

> *śuni' sabe jānilā ei mahāprabhura kārya*
> *hena-kāle āilā tāhāṅ gopīnāthācārya*

SYNONYMS

śuni'—hearing this; *sabe*—all the devotees; *jānilā*—could understand; *ei*—this; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *kārya*—the activities; *hena-kāle*—at that time; *āilā*—came; *tāhāṅ*—there; *gopīnātha-ācārya*—of the name Gopīnātha Ācārya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

madhya.6.18

> *nadīyā-nivāsī, viśāradera jāmātā*
> *mahāprabhura bhakta teṅho prabhu-tattva-jñātā*

SYNONYMS

nadīyā-nivāsī—an inhabitant of Nadīyā; *viśāradera*—of Viśārada; *jāmātā*—the son-in-law; *mahāprabhura bhakta*—a devotee of Lord Caitanya Mahāprabhu; *teṅho*—he; *prabhu-tattva-jñātā*—a knower of the true identity of Śrī Caitanya Mahāprabhu.

TRANSLATION

Gopīnātha Ācārya was a resident of Nadīyā, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

PURPORT

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadīyā district in a village called Vidyānagara and had two sons named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopīnātha Ācārya.

madhya.6.19

> *mukunda-sahita pūrve āche paricaya*
> *mukunda dekhiyā tāṅra ha-ila vismaya*

SYNONYMS

mukunda-sahita—with Mukunda Datta; *pūrve*—previously; *āche*—there was; *paricaya*—acquaintance; *mukunda*—Mukunda Datta; *dekhiyā*—seeing; *tāṅra*—of him (Gopīnātha Ācārya); *ha-ila*—there was; *vismaya*—astonishment.

TRANSLATION

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when he saw him at Jagannātha Purī, he was very much astonished.

madhya.6.20

> *mukunda tāṅhāre dekhi' kaila namaskāra*
> *teṅho āliṅgiyā puche prabhura samācāra*

SYNONYMS

mukunda—Mukunda Datta; *tāṅhāre*—him; *dekhi'*—seeing; *kaila*—offered; *namaskāra*—obeisances; *teṅho*—he; *āliṅgiyā*—embracing; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *samācāra*—news.

TRANSLATION

Mukunda Datta offered obeisances unto Gopīnātha Ācārya upon meeting him. Then the Ācārya embraced

Mukunda Datta and inquired about news of Śrī Caitanya Mahāprabhu.

madhya.6.21

> *mukunda kahe,—prabhura ihāṅ haila āgamane*
> *āmi-saba āsiyāchi mahāprabhura sane*

SYNONYMS

mukundakahe—Mukunda replies; *prabhura*—of Lord Caitanya Mahāprabhu; *ihāṅ*—here; *haila*—there was; *āgamane*—coming; *āmi-saba*—all of us; *āsiyāchi*—have come; *mahāprabhura*—Caitanya Mahāprabhu; *sane*—with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

madhya.6.22

> *nityānanda-gosāñike ācārya kaila namaskāra*
> *sabe meli' puche prabhura vārtā bāra bāra*

SYNONYMS

nityānanda-gosāñike—unto Lord Nityānanda Prabhu; *ācārya*—Gopīnātha Ācārya; *kaila namaskāra*—offered obeisances; *sabe*

meli'—meeting them all; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *vārtā*—news; *bāra bāra*—again and again.

TRANSLATION

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

madhya.6.23

> *mukunda kahe,—'mahāprabhu sannyāsa kariyā*
> *nīlācale āilā saṅge āmā-sabā lañā*

SYNONYMS

mukunda kahe—Mukunda Datta replies; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sannyāsa kariyā*—after accepting the renounced order of life; *nīlācale*—to Jagannātha Purī; *āilā*—has come; *saṅge*—with Him; *āmā-sabā*—all of us; *lañā*—taking.

TRANSLATION

Mukunda Datta continued, "After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Purī and has brought all of us with Him.

madhya.6.24

> *āmā-sabā chāḍi' āge gelā daraśane*
> *āmi-saba pāche āilāṅ tāṅra anveṣaṇe*

SYNONYMS

āmā-sabā—all of us; *chāḍi'*—leaving; *āge*—ahead; *gelā*—went; *daraśane*—to see Lord Jagannātha; *āmi-saba*—all of us; *pāche*—behind; *āilāṅ*—came; *tāṅra*—of Him; *anveṣaṇe*—in search.

TRANSLATION

"Lord Caitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

madhya.6.25

> *anyonye lokera mukhe ye kathā śunila*
> *sārvabhauma-gṛhe prabhu,—anumāna kaila*

SYNONYMS

anyonye—among themselves; *lokera*—of the people in general; *mukhe*—in the mouths; *ye*—that which; *kathā*—talk; *śunila*—was heard; *sārvabhauma-gṛhe*—at the home of Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *anumāna*—a guess; *kaila*—made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

madhya.6.26

> *īśvara-darśane prabhu preme acetana*
> *sārvabhauma lañā gelā āpana-bhavana*

SYNONYMS

īśvara-darśane—by seeing Lord Jagannātha; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *preme*—in the ecstasy of love of Godhead; *acetana*—unconscious; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *lañā gelā*—has taken; *āpana-bhavana*—to his own home.

TRANSLATION

"Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

madhya.6.27

> *tomāra milane yabe āmāra haila mana*
> *daive sei kṣaṇe pāiluṅ tomāra daraśana*

SYNONYMS

tomāra—of you; *milane*—in meeting; *yabe*—when; *āmāra*—of me; *haila*—there was; *mana*—the mind; *daive*—by chance; *sei kṣaṇe*—at that very moment; *pāiluṅ*—got; *tomāra*—your; *daraśana*—meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

madhya.6.28

> *cala, sabe yāi sārvabhaumera bhavana*
> *prabhu dekhi' pāche kariba īśvara darśana'*

SYNONYMS

cala—let us go; *sabe*—all; *yāi*—we shall go; *sārvabhaumera bhavana*—to the house of Sārvabhauma Bhaṭṭācārya; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *pāche*—later; *kariba*—we shall do; *īśvara darśana*—seeing of Lord Jagannātha.

TRANSLATION

"First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha."

madhya.6.29

> *eta śuni' gopīnātha sabāre lañā*
> *sārvabhauma-ghare gelā haraṣita hañā*

SYNONYMS

eta śuni'—hearing this; *gopīnātha*—Gopīnātha Ācārya; *sabāre*—all of them; *lañā*—taking with him; *sārvabhauma-ghare*—to the house of Sārvabhauma Bhaṭṭācārya; *gelā*—went; *haraṣita hañā*—becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

madhya.6.30

> *sārvabhauma-sthāne giyā prabhuke dekhila*
> *prabhu dekhi' ācāryera duḥkha-harṣa haila*

SYNONYMS

sārvabhauma-sthāne—to the place of Sārvabhauma Bhaṭṭācārya; *giyā*—going there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhila*—all of them saw; *prabhu dekhi'*—seeing the Lord; *ācāryera*

—of Gopīnātha Ācārya; *duḥkha*—unhappiness; *harṣa*—happiness; *haila*—there was.

TRANSLATION

Arriving at the home of Sārvabhauma Bhaṭṭācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

madhya.6.31

> *sārvabhaume jānāñā sabā nila abhyantare*
> *nityānanda-gosāñire teṅho kaila namaskāre*

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *jānāñā*—informing and taking permission; *sabā*—all the devotees; *nila*—took; *abhyantare*—within the house; *nityānanda-gosāñire*—unto Nityānanda Prabhu; *teṅho*—Sārvabhauma Bhaṭṭācārya; *kaila*—offered; *namaskāre*—obeisances.

TRANSLATION

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

madhya.6.32

> *sabā sahita yathā-yogya karila milana*
> *prabhu dekhi' sabāra haila haraṣita mana*

SYNONYMS

sabā sahita—with all of them; *yathā-yogya*—as it was befitting; *karila*—did; *milana*—meeting; *prabhu dekhi'*—seeing the Lord; *sabāra*—of all; *haila*—became; *haraṣita*—pleased; *mana*—the minds.

TRANSLATION

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

madhya.6.33

> *sārvabhauma pāṭhāila sabā darśana karite*
> *'candaneśvara' nija-putra dila sabāra sāthe*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pāṭhāila*—sent them; *sabā*—all; *darśana karite*—to see Lord Jagannātha; *candana-īśvara*—of the name Candaneśvara; *nija-putra*—his son; *dila*—gave; *sabāra sāthe*—with all of them.

TRANSLATION

The Bhaṭṭācārya then sent them all back to see Lord Jagannātha, and he asked his own son Candaneśvara to accompany them as a guide.

madhya.6.34

> *jagannātha dekhi' sabāra ha-ila ānanda*
> *bhāvete āviṣṭa hailā prabhu nityānanda*

SYNONYMS

jagannātha dekhi'—seeing Lord Jagannātha; *sabāra*—of everyone; *ha-ila*—there was; *ānanda*—pleasure; *bhāvete*—in ecstasy; *āviṣṭa*—overwhelmed; *hailā*—became; *prabhu nityānanda*—Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

madhya.6.35

> *sabe meli' dhari tāṅre susthira karila*
> *īśvara-sevaka mālā-prasāda āni' dila*

SYNONYMS

sabe meli'—meeting all together; *dhari*—caught; *tāṅre*—Him; *su-sthira*—steady; *karila*—made; *īśvara-sevaka*—the priest of the Deity; *mālā*—garland; *prasāda*—offering; *āni*—bringing; *dila*—gave.

TRANSLATION

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

madhya.6.36

> *prasāda pāñā sabe hailā ānandita mane*
> *punarapi āilā sabe mahāprabhura sthāne*

SYNONYMS

prasāda pāñā—getting this honor of the garland; *sabe*—all of them; *hailā*—became; *ānandita mane*—pleased in the mind; *punarapi*—again; *āilā*—came back; *sabe*—all; *mahāprabhura sthāne*—to the place where Śrī Caitanya Mahāprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the

place where Lord Śrī Caitanya Mahāprabhu was staying.

madhya.6.37

> *ucca kari' kare sabe nāma-saṅkīrtana*
> *tṛtīya prahare haila prabhura cetana*

SYNONYMS

ucca—very loudly; *kari'*—doing; *kare*—began; *sabe*—all; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *tṛtīya prahare*—in the forenoon; *haila*—there was; *prabhura*—of Lord Caitanya; *cetana*—consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

madhya.6.38

> *huṅkāra kariyā uṭhe 'hari' 'hari' bali'*
> *ānande sārvabhauma tāṅra laila pada-dhūli*

SYNONYMS

huṅkāra kariyā—making a loud sound; *uṭhe*—got up; *hari hari bali'*—chanting Hari, Hari; *ānande*—in pleasure; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tāṅra*—His; *laila*—took; *pada-dhūli*—the dust of the feet.

TRANSLATION

Caitanya Mahāprabhu got up and very loudly chanted, "Hari! Hari!" Sārvabhauma Bhaṭṭācārya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

madhya.6.39

> *sārvabhauma kahe,—śīghra karaha madhyāhna*
> *muñi bhikṣā dimu āji mahā-prasādānna*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kahe*—*says*; *śīghra*—very soon; *karaha*—do; *madhya-ahna*—midday duties; *muñi*—I; *bhikṣā*—alms; *dimu*—shall offer; *āji*—today; *mahā-prasāda-anna*—remnants of food offered to Lord Jagannātha.

TRANSLATION

The Bhaṭṭācārya informed all of them, "Please take your midday baths immediately. Today I shall offer you

mahā-prasāda, the remnants of food offered to Lord Jagannātha."

madhya.6.40

> *samudra-snāna kari' mahāprabhu śīghra āilā*
> *caraṇa pākhāli' prabhu āsane vasilā*

SYNONYMS

samudra-snāna—a bath in the sea; *kari'*—taking; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śīghra*—very soon; *āilā*—returned; *caraṇa*—feet; *pākhāli'*—washing; *prabhu*—Lord Caitanya Mahāprabhu; *āsane*—on a seat; *vasilā*—sat.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

madhya.6.41

> *bahuta prasāda sārvabhauma ānāila*
> *tabe mahāprabhu sukhe bhojana karila*

SYNONYMS

bahuta prasāda—varieties of food offered to Lord Jagannātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ānāila*—caused to bring them; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojana*—lunch; *karila*—accepted.

TRANSLATION

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahā-prasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

madhya.6.42

> *suvarṇa-thālīra anna uttama vyañjana*
> *bhakta-gaṇa-saṅge prabhu karena bhojana*

SYNONYMS

suvarṇa-thālīra—on golden plates; *anna*—rice; *uttama*—first-class; *vyañjana*—vegetables; *bhakta-gaṇa*—the devotees; *saṅge*—with; *prabhu*—Lord Caitanya Mahāprabhu; *karena*—accepts; *bhojana*—lunch.

TRANSLATION

Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

madhya.6.43

> *sārvabhauma pariveśana karena āpane*
> *prabhu kahe,—more deha lāphrā-vyañjane*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pariveśana*—distribution; *karena*—does; *āpane*—personally; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *more*—unto Me; *deha*—please give; *lāphrā-vyañjane*—boiled vegetables.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya personally distributed the prasāda, Lord Caitanya Mahāprabhu requested him, "Please give Me only boiled vegetables.

PURPORT

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a *cheṅkā* is added, consisting of spices like cumin, black pepper and mustard seed.

madhya.6.44

> *pīṭhā-pānā deha tumi iṅhā-sabākāre*
> *tabe bhaṭṭācārya kahe yuḍi' dui kare*

SYNONYMS

pīṭhā-pānā—cakes and condensed milk; *deha*—give; *tumi*—you; *iṅhā-sabākāre*—to all these devotees; *tabe*—at that time; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *yuḍi'*—folding; *dui kare*—two hands.

TRANSLATION

"You can offer the cakes and other preparations made with condensed milk to all the devotees." Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

madhya.6.45

> *jagannātha kaiche kariyāchena bhojana*
> *āji saba mahāprasāda kara āsvādana*

SYNONYMS

jagannātha—Lord Jagannātha; *kaiche*—as; *kariyāchena*—has accepted; *bhojana*—lunch; *āji*—today; *saba*—all of you; *mahā-prasāda*—the remnants of food offered to the Lord; *kara*—do; *āsvādana*—tasting.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it."

madhya.6.46

> *eta bali' pīṭhā-pānā saba khāoyāilā*
> *bhikṣā karāñā ācamana karāilā*

SYNONYMS

eta bali'—saying this; *pīṭhā-pānā*—many kinds of cakes and condensed-milk preparations; *saba*—all; *khāoyāilā*—made to eat; *bhikṣā karāñā*—after offering *prasāda*; *ācamana karāilā*—made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

madhya.6.47

> *ājñā māgi' gelā gopīnātha ācāryake lañā*
> *prabhura nikaṭa āilā bhojana kariñā*

SYNONYMS

ājñā māgi'—taking permission; *gelā*—went; *gopīnātha ācāryake lañā*—taking Gopīnātha Ācārya; *prabhura*—Lord Caitanya Mahāprabhu; *nikaṭa*—near; *āilā*—went; *bhojana kariñā*—after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sārvabhauma Bhaṭṭācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

madhya.6.48

> *'namo nārāyaṇāya' bali' namaskāra kaila*
> *'kṛṣṇe matir astu' bali' gosāñi kahila*

SYNONYMS

namaḥ nārāyaṇāya—I offer my respects to Nārāyaṇa; *bali'*—saying; *namaskāra kaila*—offered respects to Lord Caitanya Mahāprabhu; *kṛṣṇe*—unto Lord Kṛṣṇa; *matiḥ astu*—let there be attraction; *bali'*—saying; *gosāñi*—Śrī Caitanya Mahāprabhu; *kahila*—spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya said, "Namo nārāyaṇāya" ["I offer my obeisances to Nārāyaṇa"]." In return, Caitanya Mahāprabhu said, "Kṛṣṇe matir astu" ["Let your attention be on Kṛṣṇa"]."

PURPORT

It is the etiquette among *sannyāsīs,* those on the fourth platform of spiritual life, to offer respects by saying *oṁ namo nārāyaṇāya* ("I offer my respectful obeisances unto Nārāyaṇa"). This greeting is used especially by Māyāvādī *sannyāsīs*. According to the *smṛti* scriptures, a *sannyāsī* should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaiṣṇava *sannyāsīs* never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava *sannyāsī* always offers his blessings to everyone, saying *kṛṣṇe matir astu* ("May you become Kṛṣṇa conscious").

madhya.6.49

> *śuni' sārvabhauma mane vicāra karila*
> *vaiṣṇava-sannyāsī iṅho, vacane jānila*

SYNONYMS

śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—within the mind; *vicāra karila*—considered; *vaiṣṇava-sannyāsī*—Vaiṣṇava *sannyāsī*; *iṅho*—this person; *vacane*—by words; *jānila*—understood.

TRANSLATION

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsī.

madhya.6.50

> *gopīnātha ācāryere kahe sārvabhauma*
> *gosāñira jānite cāhi kāhāṅ pūrvāśrama*

SYNONYMS

gopīnātha ācāryere—to Gopīnātha Ācārya; *kahe*—said; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *gosāñira*—of Lord Caitanya Mahāprabhu; *jānite*—to know; *cāhi*—I want; *kāhāṅ*—what; *pūrva-āśrama*—previous situation.

TRANSLATION

Sārvabhauma then said to Gopīnātha Ācārya, "I want to know Caitanya Mahāprabhu's previous situation."

PURPORT

The word *pūrvāśrama* refers to one's previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (*brahmacārī*) life. Sārvabhauma Bhaṭṭācārya wanted to know of Śrī Caitanya Mahāprabhu's previous situation as a householder.

madhya.6.51

> *gopīnāthācārya kahe,—navadvīpe ghara*
> *'jagannātha'—nāma, padavī—'miśra purandara'*

SYNONYMS

gopīnātha-ācārya kahe—Gopīnātha Ācārya replied; *navadvīpe*—in Navadvīpa; *ghara*—residence; *jagannātha*—of the name Jagannātha; *nāma*—named; *padavī*—the surname; *miśra purandara*—Miśra Purandara.

TRANSLATION

Gopīnātha Ācārya replied, "There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

madhya.6.52

> *'viśvambhara'—nāma iṅhāra, tāṅra iṅho putra*
> *nīlāmbara cakravartīra hayena dauhitra*

SYNONYMS

viśvambhara—of the name Viśvambhara; *nāma*—the name; *iṅhāra*—His; *tāṅra*—of Jagannātha Miśra; *iṅho*—He; *putra*—son; *nīlāmbara cakravartīra*—of Nīlāmbara Cakravartī; *hayena*—is; *dauhitra*—grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī."

madhya.6.53

> *sārvabhauma kahe,—nīlāmbara cakravartī*
> *viśāradera samādhyāyī,—ei tāṅra khyāti*

SYNONYMS

sārvabhauma kahe—Sārvabhauma said; *nīlāmbara cakravartī*—the gentleman named Nīlāmbara Cakravartī; *viśāradera*—of

Maheśvara Viśārada (Sārvabhauma's father); *samādhyāyī*—class friend; *ei*—this; *tāṅra*—of him; *khyāti*—acquaintance.

TRANSLATION

The Bhaṭṭācārya said, "Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. He knew him as such.

madhya.6.54

> *'miśra purandara' tāṅra mānya, hena jāni*
> *pitāra sambandhe doṅhāke pūjya kari' māni*

SYNONYMS

miśra purandara—Jagannātha Miśra Purandara; *tāṅra*—his; *mānya*—respectable; *hena*—thus; *jāni*—I know; *pitāra sambandhe*—in relationship to my father; *doṅhāke*—both of them (Nīlāmbara Cakravartī and Jagannātha Miśra); *pūjya*—respectable; *kari'*—thinking; *māni*—I accept.

TRANSLATION

"Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī."

madhya.6.55

> *nadīyā-sambandhe sārvabhauma hṛṣṭa hailā*
> *prīta hañā gosāñire kahite lāgilā*

SYNONYMS

nadīyā-sambandhe—in connection with Nadīyā; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hṛṣṭa*—pleased; *hailā*—became; *prīta hañā*—thus being pleased; *gosāñire*—unto Lord Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadīyā district, Sārvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

madhya.6.56

> *'sahajei pūjya tumi, āre ta' sannyāsa*
> *ataeva haṅ tomāra āmi nija-dāsa'*

SYNONYMS

sahajei—naturally; *pūjya*—respectable; *tumi*—You; *āre*—over and above this; *ta'*—certainly; *sannyāsa*—the renounced order of life; *ataeva*—therefore; *haṅ*—am; *tomāra*—Your; *āmi*—I; *nija-dāsa*—personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

PURPORT

A *sannyāsī* is always to be worshiped and offered all kinds of respect by the *gṛhasthas* (householders). Although Sārvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sārvabhauma respected Him as a *sannyāsī* and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.

madhya.6.57

> *śuni' mahāprabhu kaila śrī-viṣṇu smaraṇa*
> *bhaṭṭācārye kahe kichu vinaya vacana*

SYNONYMS

śuni'—hearing this; *mahāprabhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *śrī-viṣṇu smaraṇa*—remembering Lord Viṣṇu; *bhaṭṭācārye*—to Sārvabhauma Bhaṭṭācārya; *kahe*—speaks; *kichu*—some; *vinaya vacana*—very humble statements.

TRANSLATION

As soon as Caitanya Mahāprabhu heard this from the Bhaṭṭācārya, He immediately remembered Lord Viṣṇu and began to speak humbly to him as follows.

madhya.6.58

> *"tumi jagad-guru—sarvaloka-hita-kartā*
> *vedānta paḍāo, sannyāsīra upakartā*

SYNONYMS

tumi jagat-guru—you are the master of all people; *sarva-loka*—of all people; *hita-kartā*—the well-wisher; *vedānta paḍāo*—you teach Vedānta philosophy; *sannyāsīra*—of the mendicants in the renounced order of life; *upakartā*—the benefactor.

TRANSLATION

"Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

PURPORT

Because the Māyāvādī *sannyāsīs* teach Vedānta philosophy to their students or disciples, they are customarily called *jagad-guru*. This indicates that they are the benefactors of all people.

Although Sārvabhauma Bhaṭṭācārya was not a *sannyāsī* but a householder, he used to invite all the *sannyāsīs* to his home and offer them *prasāda*. Thus he was accepted as the best well-wisher and friend of all the *sannyāsīs*.

madhya.6.59

> *āmi bālaka-sannyāsī—bhānda-manda nāhi jāni*
> *tomāra āśraya niluṅ, guru kari' māni*

SYNONYMS

āmi—I; *bālaka-sannyāsī*—a young *sannyāsī*; *bhānda-manda*—good and bad; *nāhi*—not; *jāni*—know; *tomāra*—your; *āśraya*—shelter; *niluṅ*—have taken; *guru*—spiritual master; *kari'*—taking as; *māni*—I accept.

TRANSLATION

"I am a young sannyāsī, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

madhya.6.60

> *tomāra saṅga lāgi' mora ihāṅ āgamana*
> *sarva-prakāre karibe āmāya pālana*

SYNONYMS

tomāra—your; *saṅga*—association; *lāgi'*—for the sake of; *mora*—My; *ihāṅ*—here; *āgamana*—arrival; *sarva-prakāre*—in all respects; *karibe*—you will do; *āmāya*—unto Me; *pālana*—maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

madhya.6.61

> *āji ye haila āmāra baḍa-i vipatti*
> *tāhā haite kaile tumi āmāra avyāhati"*

SYNONYMS

āji—today; *ye*—that which; *haila*—happened; *āmāra*—My; *baḍa-i*—very great; *vipatti*—obstacle; *tāhā*—that danger; *haite*—from; *kaile*—did; *tumi*—you; *āmāra*—My; *avyāhati*—relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

madhya.6.62

> *bhaṭṭācārya kahe,—ekale tumi nā yāiha darśane*
> *āmāra saṅge yābe, kimvā āmāra loka-sane*

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *ekale*—alone; *tumi*—You; *nā*—not; *yāiha*—go; *darśane*—to see the Deity; *āmārasaṅge*—with me; *yābe*—You should go; *kimvā*—or; *āmāra loka-sane*—with my men.

TRANSLATION

The Bhaṭṭācārya replied, "Do not go alone to see the Deity at the Jagannātha temple. It is better that You go with me or my men."

madhya.6.63

> *prabhu kahe,—'mandira bhitare nā yāiba*
> *garuḍera pāśe rahi' darśana kariba'*

SYNONYMS

prabhu kahe—Śrī Caitanya replied; *mandira*—the temple; *bhitare*—inside; *nā*—never; *yāiba*—I shall go; *garuḍera*—of the column known as the Garuḍa-stambha; *pāśe*—by the side; *rahi'*—staying; *darśana*—seeing; *kariba*—I shall do.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."

madhya.6.64

> *gopīnāthācāryake kahe sārvabhauma*
> *'tumi gosāñire lañā karāiha daraśana*

SYNONYMS

gopīnātha-ācāryake—to Gopīnātha Ācārya; *kahe*—says; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *gosāñire*—Lord Caitanya Mahāprabhu; *lañā*—taking; *karāiha*—make Him do; *daraśana*—seeing of Lord Jagannātha.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then told Gopīnātha Ācārya, "Take Gosvāmījī and show Him Lord Jagannātha.

madhya.6.65

> *āmāra mātṛ-svasā-gṛha—nirjana sthāna*
> *tāhāṅ vāsā deha, kara sarva samādhāna'*

SYNONYMS

āmāra—my; *mātṛ-svasā*—of the aunt; *gṛha*—the home; *nirjana sthāna*—very solitary place; *tāhāṅ*—there; *vāsā*—an apartment; *deha*—give; *kara*—make; *sarva*—all; *samādhāna*—arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

madhya.6.66

> *gopīnātha prabhu lañā tāhāṅ vāsā dila*
> *jala, jala-pātrādika sarva sāmādhāna kaila*

SYNONYMS

gopīnātha—Gopīnātha Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—taking; *tāhāṅ*—there; *vāsā*—apartment; *dila*—gave; *jala*—water; *jala-pātra-ādika*—waterpots and other vessels; *sarva*—all; *sāmādhāna*—arrangements; *kaila*—made.

TRANSLATION

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

madhya.6.67

> *āra dina gopīnātha prabhu sthāne giyā*
> *śayyotthāna daraśana karāila lañā*

SYNONYMS

āra dina—the next day; *gopīnātha*—Gopīnātha Ācārya; *prabhu*—of Lord Caitanya Mahāprabhu; *sthāne*—to the place; *giyā*—going; *śayyā-utthāna*—the rising from bed of Lord Jagannātha; *daraśana*—seeing; *karāila*—caused; *lañā*—taking Him.

TRANSLATION

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

madhya.6.68

> *mukunda-datta lañā āilā sārvabhauma sthāne*
> *sārvabhauma kichu tāṅre balilā vacane*

SYNONYMS

mukunda-datta—of the name Mukunda Datta; *lañā*—taking; *āilā*—went; *sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *sthāne*—to the place; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kichu*—something; *tāṅre*—to Mukunda Datta; *balilā*—said; *vacane*—in words.

TRANSLATION

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma's house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

madhya.6.69

> *'prakṛti-vinīta, sannyāsī dekhite sundara*
> *āmāra bahu-prīti bāḍe iṅhāra upara*

SYNONYMS

prakṛti-vinīta—by nature very humble and meek; *sannyāsī*—renouncer; *dekhite*—to see; *sundara*—very beautiful; *āmāra*—my; *bahu-prīti*—great affection; *bāḍe*—increases; *iṅhāra*—Him; *upara*—upon.

TRANSLATION

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sārvabhauma Bhaṭṭācārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a *sannyāsī,* He still retained His *brahmacārī* name. The Lord took *sannyāsa* from Keśava Bhāratī in the

Bhāratī *sampradāya,* in which the *brahmacārīs* (the assistants of the *sannyāsīs*) are named "Caitanya." Even after accepting *sannyāsa,* Caitanya Mahāprabhu retained the name "Caitanya," meaning a humble servant of a *sannyāsī.* Sārvabhauma Bhaṭṭācārya appreciated this very much.

madhya.6.70

> *kon sampradāye sannyāsa karyāchena grahaṇa*
> *kibā nāma iṅhāra, śunite haya mana'*

SYNONYMS

kon sampradāye—in which community; *sannyāsa*—the renounced order of life; *karyāchena*—has made; *grahaṇa*—acceptance; *kibā*—what; *nāma*—name; *iṅhāra*—His; *śunite*—to hear; *haya*—it is; *mana*—my mind.

TRANSLATION

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

madhya.6.71

> *gopīnātha kahe,—nāma śrī-kṛṣṇa-caitanya*
> *guru iṅhāra keśava-bhāratī mahā-dhanya*

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *nāma*—His name; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *guru—sannyāsa-guru*; *inhāra*—His; *keśava-bhāratī*—of the name Keśava Bhāratī; *mahā-dhanya*—the greatly fortunate personality.

TRANSLATION

Gopīnātha Ācārya replied, "The Lord's name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

madhya.6.72

> *sārvabhauma kahe,—'inhāra nāma sarvottama*
> *bhāratī-sampradāya inho—hayena madhyama'*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *inhāra*—His; *nāma*—name; *sarva-uttama*—first-class; *bhāratī-sampradāya*—the community of the Bhāratī *sannyāsīs*; *inho*—He; *hayena*—becomes; *madhyama*—middle-class.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " 'Śrī Kṛṣṇa' is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī."

madhya.6.73

> *gopīnātha kahe,—iṅhāra nāhi bāhyāpekṣā*
> *ataeva baḍa sampradāyera nāhika apekṣā*

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *iṅhāra*—of the Lord; *nāhi*—there is not; *bāhya-apekṣā*—dependence on any external formality; *ataeva*—therefore; *baḍa*—big; *sampradāyera*—of a community; *nāhika*—there is not; *apekṣā*—necessity.

TRANSLATION

Gopīnātha Ācārya replied, "Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya."

PURPORT

Śrī Caitanya Mahāprabhu accepted *sannyāsa* from the Bhāratī *sampradāya* (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his *sannyāsa* disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhāratī second class and Purī third class. A *sannyāsī* who has very nicely understood the slogan *tat tvam asi*

and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept *sannyāsa,* who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Āśrama. When a *sannyāsī* lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A *sannyāsī* who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kānana, is called Araṇya. One who prefers living in the mountains engaging in the study of the *Bhagavad-gītā* and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A *sannyāsī* who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a *sannyāsī,* is called Sāgara. One who has learned the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she holds a musical instrument called a *vīṇā*. *A sannyāsī* who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhāratī. One who has become very expert in absolute knowledge,

who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Purī.

All these *sannyāsīs* are assisted by *brahmacārīs,* who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacārī. One who completely knows the Brahman effulgence and is always engaged in the practice of *yoga* is called Prakāśa-brahmacārī. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ānanda-brahmacārī. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned *brahmacārī* and is named Caitanya.

When Sārvabhauma Bhaṭṭācārya was talking with Gopīnātha Ācārya about Śrī Caitanya Mahāprabhu's *sannyāsa* community, he appreciated the first name, "Śrī Kṛṣṇa," but did not like the surname, "Caitanya," which is the name for a *brahmacārī* belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvatī community. However, Gopīnātha Ācārya pointed out that the Lord does not depend on any external formality. Gopīnātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to

engage in pure devotional service, he does not require titular superiority as a Bhāratī or a Sarasvatī.

madhya.6.74

> *bhaṭṭācārya kahe,—'iṅhāra prauḍha yauvana*
> *kemate sannyāsa-dharma ha-ibe rakṣaṇa*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *iṅhāra*—His; *prauḍha*—full; *yauvana*—youth; *kemate*—how; *sannyāsa-dharma*—principles of a *sannyāsī*; *ha-ibe*—there will be; *rakṣaṇa*—protection.

TRANSLATION

The Bhaṭṭācārya inquired, "Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?

madhya.6.75

> *nirantara iṅhāke vedānta śunāiba*
> *vairāgya-advaita-mārge praveśa karāiba*

SYNONYMS

nirantara—continuously; *iṅhāke*—to Him; *vedānta*—Vedānta philosophy; *śunāiba*—I shall recite; *vairāgya*—of renunciation; *advaita*—of monism; *mārge*—on the path; *praveśa*—entrance; *karāiba*—I shall cause Him to make.

TRANSLATION

"I shall continuously recite Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sārvabhauma Bhaṭṭācārya, among *sannyāsīs* the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a *sannyāsī* can protect the prestige of wearing a loincloth (*kaupīna*). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect *sannyāsī*. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his *sannyāsa* order. Sārvabhauma Bhaṭṭācārya suggested that by the study of *vairāgya* (renunciation) Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

madhya.6.76

> *kahena yadi, punarapi yoga-paṭṭa diyā*
> *saṁskāra kariye uttama-sampradāye āniyā'*

SYNONYMS

kahena—says; *yadi*—if; *punarapi*—again; *yoga-paṭṭa diyā*—offering Him saffron cloth; *saṁskāra*—reformatory process; *kariye*—I perform; *uttama*—first-class; *sampradāye*—to the community; *āniyā*—bringing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī *sampradāya* because he did not like the Lord's belonging to the Bhāratī *sampradāya* or Purī *sampradāya*. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior *sampradāya*. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

madhya.6.77

> *śuni' gopīnātha-mukunda duṅhe duḥkhā hailā*
> *gopīnāthācārya kichu kahite lāgilā*

SYNONYMS

śuni'—hearing; *gopīnātha-mukunda*—Gopīnātha Ācārya and Mukunda Datta; *duṅhe*—both; *duḥkhā*—unhappy; *hailā*—became; *gopīnātha-ācārya*—of the name Gopīnātha Ācārya; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

madhya.6.78

> *'bhaṭṭācārya' tumi iṅhāra nā jāna mahimā*
> *bhagavattā-lakṣaṇera iṅhātei sīmā*

SYNONYMS

bhaṭṭācārya—my dear Bhaṭṭācārya; *tumi*—you; *iṅhāra*—of Lord Caitanya Mahāprabhu; *nā*—not; *jāna*—know; *mahimā*—the greatness; *bhagavattā*—of being the Supreme Personality of

Godhead; *lakṣaṇera*—of symptoms; *iṅhātei*—in Him; *sīmā*—the highest degree.

TRANSLATION

"My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopīnātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in *Śrīmad-Bhāgavatam* (1.2.11):

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā, and what is the Supreme Personality of Godhead." The Supreme Personality of Godhead is *ṣaḍ-aiśvarya-pūrṇa,* complete with six opulences. Gopīnātha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

madhya.6.79

> *tāhāte vikhyāta iṅho parama-īśvara*
> *ajña-sthāne kichu nahe vijñera gocara'*

SYNONYMS

tāhāte—therefore; *vikhyāta*—celebrated; *iṅho*—Lord Caitanya Mahāprabhu; *parama-īśvara*—the Supreme Personality of Godhead; *ajña-sthāne*—before an ignorant person; *kichu*—any; *nahe*—not; *vijñera*—of the person who knows; *gocara*—information.

TRANSLATION

Gopīnātha Ācārya continued, "Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

madhya.6.80

> *śiṣya-gaṇa kahe,—'īśvara kaha kon pramāṇe'*
> *ācārya kahe,—'vijña-mata īśvara-lakṣaṇe'*

SYNONYMS

śiṣya-gaṇa kahe—the disciples of Sārvabhauma Bhaṭṭācārya said; *īśvara kaha*—you say the Supreme Personality of Godhead; *kon pramāṇe*—by what evidence; *ācārya kahe*—Gopīnātha Ācārya replied; *vijña-mata*—statements of authorized persons; *īśvara-lakṣaṇe*—in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sārvabhauma Bhaṭṭācārya retaliated, "By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied, "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from *śāstra* to prove his claim. Thus the request of the Bhaṭṭācārya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the *śāstras*. Before an

intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

madhya.6.81

> *śiṣya kahe,—'īśvara-tattva sādhi anumāne'*
> *ācārya kahe,—'anumāne nahe īśvara-jñāne*

SYNONYMS

śiṣya kahe—the disciples said; *īśvara-tattva*—the truth of the Absolute; *sādhi*—derive; *anumāne*—by hypothesis; *ācārya kahe*—Gopīnātha Ācārya replied; *anumāne*—by hypothesis; *nahe*—there is not; *īśvara-jñāne*—real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhaṭṭācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis."

Gopīnātha Ācārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept this great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. They doubt This because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the *śāstras* we can understand that the Brahman effulgence is the bodily rays of Kṛṣṇa:

> *yasya prabhā prabhavato jagad-aṇḍa-koṭi-*
> *kotiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*
> *tad brahma niṣkalam anantam aśeṣa-bhūtaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the *brahmajyoti*. That *brahmajyoti,* which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (*Brahma-saṁhitā* 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is *anumāna* (hypothesis). The Māyāvādī philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from seeing smoke, from seeing this cosmic manifestation the Māyāvādī philosophers conclude that there must be a creator.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of

creation. Gopīnātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 7.25):

> *nāhaṁ prakāśaḥ sarvasya*
> *yoga-māyā-samāvṛtaḥ*
> *mūḍho 'yaṁ nābhijānāti*
> *loko mām ajam avyayam*

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [*yogamāyā*]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in the *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti*/ "One can understand Me only by the devotional process." In the Fourth Chapter of the *Bhagavad-gītā* (Bg. 4.3) Lord Kṛṣṇa says, *bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam*. Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of *Bhagavad-gītā* to him because he is His devotee. Arjuna was not a *sannyāsī,* nor was he a Vedāntist or *brāhmaṇa*. He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. (Cc. Madhya 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

madhya.6.82

> *anumāna pramāṇa nahe īśvara-tattva-jñāne*
> *kṛpā vinā īśvarere keha nāhi jāne*

SYNONYMS

anumāna pramāṇa—evidence by hypothesis; *nahe*—there is not; *īśvara-tattva-jñāne*—in understanding the Absolute Truth, the Supreme Personality of Godhead; *kṛpā vinā*—without His mercy; *īśvarere*—the Supreme Personality of Godhead; *keha*—anyone; *nāhi*—not; *jāne*—knows.

TRANSLATION

Gopīnātha Ācārya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician

as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the *śāstras* and the *mahājanas*. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

madhya.6.83

> *īśvarera kṛpā-leśa haya ta' yāhāre*
> *sei ta' īśvara-tattva jānibāre pāre*

SYNONYMS

īśvarera—of the Personality of Godhead; *kṛpā-leśa*—a little mercy; *haya*—there is; *ta'*—certainly; *yāhāre*—upon whom; *sei ta'*—he certainly; *īśvara-tattva*—the Absolute Truth; *jānibāre*—to know; *pāre*—is able.

TRANSLATION

The Ācārya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can

understand the nature of the Supreme Personality of Godhead.

madhya.6.84

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*
> *jānāti tattvaṁ bhagavan-mahimno*
> *na cānya eko 'pi ciraṁ vicinvan*

SYNONYMS

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

TRANSLATION

“ 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

The above verse is from *Śrīmad-Bhāgavatam* (10.14.29). The *Brahma-saṁhitā* states, *vedeṣu durlabham adurlabham ātma-bhaktau* (*Brahma-saṁhitā* 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (*vedaiś ca sarvair aham eva vedyaḥ*), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. *Vedeṣu durlabham:* "It is very difficult to understand the Supreme Lord simply through one's studies." *Adurlabham ātma-bhaktau:* "However, it is very easy for the devotees to capture the Lord." The Lord is known as *ajita* (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the *Padma Purāṇa:*

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from *Śrīmad-Bhāgavatam* quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa's power. Lord Brahmā

admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

madhya.6.85-86

> *yadyapi jagad-guru tumi—śāstra-jñānavān*
> *pṛthivīte nāhi paṇḍita tomāra samāna*

> *īśvarera kṛpā-leśa nāhika tomāte*
> *ataeva īśvara-tattva nā pāra jānite*

SYNONYMS

yadyapi—although; *jagat-guru*—a teacher of many disciples; *tumi*—you; *śāstra-jñānavān*—well versed in Vedic knowledge; *pṛthivīte*—on this earth; *nāhi*—there is not; *paṇḍita*—a learned scholar; *tomāra*—your; *samāna*—equal; *īśvarera*—of the Supreme Personality of Godhead; *kṛpā*—of mercy; *leśa*—a bit; *nāhika*—there is not; *tomāte*—on you; *ataeva*—therefore; *īśvara-tattva*—the Absolute Truth (the Supreme personality of Godhead); *nā pāra*—are not able; *jānite*—to know.

TRANSLATION

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: "You are a great scholar and a teacher of may disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

madhya.6.87

> *tomāra nāhika doṣa, śāstre ei kahe*
> *pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'*

SYNONYMS

tomāra—your; *nāhika*—there is not; *doṣa*—fault; *śāstre*—the scriptures; *ei*—this; *kahe*—mention; *pāṇḍitya-ādye*—simply by scholarship, etc.; *īśvara-tattva-jñāna*—knowledge of the principles of the Supreme Personality of Godhead; *kabhu*—ever; *nahe*—there is not.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on the *Bhagavad-gītā*. Reading the *Bhagavad-gītā* means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopīnātha Ācārya's statement is confirmed in many places in Vedic literature. In the *Kaṭha Upaniṣad* (1.2.23) it is stated (Katha Up. 1.2.23): nāyam ātmā pravacanena labhyo

> *na medhayā na bahunā śrutena*
> *yam evaiṣa vṛṇute tena labhyas*
> *tasyaiṣa ātmā vivṛṇute tanūṁ svām*

It is also stated in *Kaṭha Upaniṣad* (1.2.9):

> *naiṣā tarkeṇa matir āpaneyā*
> *proktānyenaiva sujñānāya preṣṭha*
> *yāṁ tvam āpaḥ satya-dhṛtir batāsi*
> *tvādṛṅ no bhūyān naciketaḥ praṣṭā*

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one's brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can

understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: *svayam eva sphuraty adaḥ*. One should not try to understand the Lord simply from the statements of the *Vedas,* nor should one uselessly attempt to decry these statements through reasoning and logic.

madhya.6.88

> *sārvabhauma kahe,—ācārya, kaha sāvadhāne*
> *tomāte īśvara-kṛpā ithe ki pramāṇe*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya says; *ācārya*—my dear Gopīnātha Ācārya; *kaha*—kindly speak; *sāvadhāne*—very carefully; *tomāte*—unto you; *īśvara-kṛpā*—mercy of the Lord; *ithe*—in this matter; *ki pramāṇe*—by what evidence.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

madhya.6.89

> *ācārya kahe,—"vastu-viṣaye haya vastu-jñāna*
> *vastu-tattva-jñāna haya kṛpāte pramāṇa*

SYNONYMS

ācārya kahe—Gopīnātha Ācārya replied; *vastu-viṣaye*—in the matter of the summum bonum; *haya*—there is; *vastu-jñāna*—knowledge of the Supreme; *vastu-tattva*—of the Absolute Truth; *jñāna*—knowledge; *haya*—is; *kṛpāte*—of the mercy; *pramāṇa*—the evidence.

TRANSLATION

Gopīnātha Ācārya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopīnātha Ācārya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." In reply to this, Gopīnātha Ācārya said that the *summum bonum,* the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The *summum bonum*

includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (*vastu*): *parāsya śaktir vividhaiva śrūyate*.

Thus the *Vedas* state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the *Bhagavad-gītā* (Bg. 7.25) it is said, *nāhaṁ prakāśaḥ sarvasya* The Supreme Personality of Godhead reserves the right of not being exposed to everyone. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ:* "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the *Bhagavad-gītā*.

madhya.6.90

> *iṅhāra śarīre saba īśvara-lakṣaṇa*
> *mahā-premāveśa tumi pāñācha darśana*

SYNONYMS

iṅhara—His; *śarīre*—in the body; *saba*—all; *īśvara-lakṣaṇa*—characteristics of the Supreme Personality of Godhead; *mahā-prema-āveśa*—absorption in transcendental ecstasy; *tumi*—you; *pāñācha*—have obtained; *darśana*—seeing.

TRANSLATION

Gopīnātha Ācārya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

madhya.6.91

> *tabu ta' īśvara-jñāna nā haya tomāra*
> *īśvarera māyā ei—bali vyavahāra*

SYNONYMS

tabu ta'—still, however; *īśvara-jñāna*—knowledge of the Supreme Personality of Godhead; *nā*—not; *haya*—there is; *tomāra*—your;

īśvarera—of the Lord; *māyā*—the illusion; *ei*—this; *bali*—saying; *vyavahāra*—the general term.

TRANSLATION

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopīnātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhaṭṭācārya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

madhya.6.92

> *dekhile nā dekhe tāre bahirmukha jana"*
> *śuni' hāsi' sārvabhauma balila vacana*

SYNONYMS

dekhile—even after seeing; *nā*—not; *dekhe*—sees; *tāre*—the Supreme Person; *bahiḥ-mukha jana*—a person influenced by the external energy; *śuni'*—hearing this; *hāsi'*—smiling; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *balila*—said; *vacana*—the words.

TRANSLATION

"A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in the *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated are freed

from the duality of delusion engage themselves in My service with determination."

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (*duṣkṛtī,* cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

madhya.6.93

> *iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa*
> *śāstra-dṛṣṭye kahi, kichu nā la-iha doṣa*

SYNONYMS

iṣṭa-goṣṭhī—discussion among friends; *vicāra*—consideration; *kari*—we do; *nā*—not; *kariha*—make; *roṣa*—anger; *śāstra-dṛṣṭye*—according to the conclusion of scriptures; *kahi*—we speak; *kichu*—any; *nā*—not; *la-iha*—take; *doṣa*—fault.

TRANSLATION

The Bhaṭṭācārya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply

speaking on the strength of the śāstras. Please don't take any offense.

madhya.6.94

> *mahā-bhāgavata haya caitanya-gosāñi*
> *ei kali-kāle viṣṇura avatāra nāi*

SYNONYMS

mahā-bhāgavata—a great devotee; *haya*—is; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kali-kāle*—in the Age of Kali; *viṣṇura*—of Lord Viṣṇu; *avatāra*—incarnation; *nāi*—there is not.

TRANSLATION

"Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this Age of Kali.

madhya.6.95

> *ataeva 'tri-yuga' kari' kahi viṣṇu-nāma*
> *kali-yuge avatāra nāhī,—śāstra-jñāna*

SYNONYMS

ataeva—therefore; *tri-yuga*—the Lord, who appears in three *yugas* only; *kari'*—making; *kahi*—we say; *viṣṇu-nāma*—the holy name of Lord Viṣṇu; *kali-yuge*—in the Age of Kali; *avatāra*—incarnation; *nāhi*—there is not; *śāstra-jñāna*—the verdict of the scriptures.

TRANSLATION

"Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures."

PURPORT

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three *yugas*. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in *Śrīmad-Bhāgavatam* (7.9.38):

> *itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair*
> *lokān vibhāvayasi haṁsi jagat-pratīpān*
> *dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ*
> *channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, *ṛṣis,* aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O

Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three *yugas*]."

Śrīla Śrīdhara Svāmī has also verified that Lord Viṣṇu appears in the Age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Tretā and Dvāpara *yugas,* but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three *yugas,* His name is Triyuga.

madhya.6.96

> *śuniyā ācārya kahe duḥkhī hañā mane*
> *śāstra-jña kariñā tumi kara abhimāne*

SYNONYMS

śuniyā—hearing this; *ācārya*—Gopīnātha Ācārya; *kahe*—says; *duḥkhī*—unhappy; *hañā*—becoming; *mane*—in the mind; *śāstra-jña*—well versed in Vedic scriptures; *kariñā*—taking as; *tumi*—you; *kara*—do; *abhimāne*—pride.

TRANSLATION

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya, "You consider yourself the knower of all Vedic scriptures.

madhya.6.97

> *bhāgavata-bhārata dui śāstrera pradhāna*
> *sei dui-grantha-vākye nāhi avadhāna*

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam*; *bhārata*—*Mahābhārata*; *dui*—two; *śāstrera*—of all Vedic scriptures; *pradhāna*—the most prominent; *sei*—those; *dui-grantha*—of the two scriptures; *vākye*—in the statements; *nāhi*—there is not; *avadhāna*—attention.

TRANSLATION

"Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

madhya.6.98

> *sei dui kahe kalite sākṣāt-avatāra*
> *tumi kaha,—kalite nāhi viṣṇura pracāra*

SYNONYMS

sei—those; *dui*—two; *kahe*—say; *kalite*—in this Age of Kali; *sākṣāt*—direct; *avatāra*—incarnation; *tumi*—you; *kaha*—say; *kalite*—in this Age of Kali; *nāhi*—there is not; *viṣṇura*—of Lord Viṣṇu; *pracāra*—manifestation.

TRANSLATION

"In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.

madhya.6.99

> *kali-yuge līlāvatāra nā kare bhagavān*
> *ataeva 'tri-yuga' kari' kahi tāra nāma*

SYNONYMS

kali-yuge—in this Age of Kali; *līlā-avatāra*—a pastime incarnation; *nā*—not; *kare*—does; *bhagavān*—the Supreme Personality of Godhead; *ataeva*—therefore; *tri-yuga*—of the name Triyuga (manifested in three *yugas*); *kari'*—accepting; *kahi*—I say; *tāra nāma*—His holy name.

TRANSLATION

"In this Age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

PURPORT

A *līlā-avatāra* is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmī (Cc. Madhya 20.296-298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of *līlā-avatāras:*

> *līlāvatāra kṛṣṇera nā yāya gaṇana*
> *pradhāna kariyā kahi dig-daraśana*

"However," the Lord told Sanātana, "I shall explain the chief *līlā-avatāras*."

> *matsya, kūrma, raghunātha, nṛsiṁha, vāmana*
> *varāhādi—lekhā yāṅra nā yāya gaṇana*

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsiṁhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable *līlā-avatāras,* and all of

these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsiṁhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of *līlā-avatāras*.

In his book *Laghu-bhāgavatāmṛta,* Śrīla Rūpa Gosvāmī has enumerated the following twenty-five *līlā-avatāras:* Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a *līlā-avatāra* because He is an incarnation in disguise (*channa-avatāra).* In this Age of Kali there are no *līlā-avatāras,* but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in *Śrīmad-Bhāgavatam*.

madhya.6.100

> *pratiyuge karena kṛṣṇa yuga-avatāra*
> *tarka-niṣṭha hṛdaya tomāra nāhika vicāra*

SYNONYMS

prati-yuge—in every age or millennium; *karena*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

TRANSLATION

Gopīnātha Ācārya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

madhya.6.101

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—indeed; *asya*—of Him; *gṛhṇataḥ*—accepting; *anu-yugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—also; *pītaḥ*—yellow; *idānīm*—at the present moment; *kṛṣṇatām*—blackish; *gataḥ*—has accepted.

TRANSLATION

“ 'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Kṛṣṇa's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different *yugas* (Satya, Tretā, Dvāpara and Kali). Accepting the color yellow (*pīta*), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.

madhya.6.102

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu

SYNONYMS

iti—thus; *dvāpare*—in Dvāpara-yuga; *uru-īśa*—O King; *stuvanti*—offer prayers; *jagat-īśvaram*—unto the Supreme Personality of Godhead; *nānā*—various; *tantra*—of the supplementary Vedic literature; *vidhānena*—by regulative principles; *kalau*—in the Age of Kali; *api*—certainly; *tathā*—so also; *śṛṇu*—hear.

TRANSLATION

“ 'In the Age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literature. Now please hear of this from me.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.31).

madhya.6.103

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi su-medhasaḥ*

SYNONYMS

kṛṣṇa-varṇam—chanting the two syllables *kṛṣ* and *ṇa*; *tviṣā*—by complexion; *akṛṣṇam*—not blackish; *sa-aṅga*—accompanied by personal expansions; *upa-aṅga*—devotees; *astra*—the weapon of chanting the Hare Kṛṣṇa mantra; *pārṣadam*—and associates like Gadādhara, Svarūpa Dāmodara, etc.; *yajñaiḥ*—by sacrifice; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mantra*; *prāyaiḥ*—chiefly consisting of; *yajanti*—worship; *hi*—indeed; *su-medhasaḥ*—those who are intelligent.

TRANSLATION

“ 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.5.32) is explained by Śrī Jīva Gosvāmī in his *Krama-sandarbha,* as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of *Ādi-līlā,* Third Chapter, verse 52.

madhya.6.104

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-varṇaḥ—whose complexion is like gold; *hema-aṅgaḥ*—having a body like molten gold; *vara-aṅgaḥ*—whose body is very beautifully constructed; *candana-aṅgadī*—smeared with the pulp of sandalwood; *sannyāsa-kṛt*—accepting the renounced order of life; *śamaḥ*—self-controlled; *śāntaḥ*—peaceful; *niṣṭhā*—firmly fixed; *śānti*—bringing peace by propagating the Hare Kṛṣṇa *mahā-mantra*; *parāyaṇaḥ*—always in the ecstatic mood of devotional service.

TRANSLATION

“ 'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.' "

PURPORT

Gopīnātha Ācārya quoted this verse from the *Mahābhārata's Viṣṇu-sahasra-nāma-stotra.*

madhya.6.105

> *tomāra āge eta kathāra nāhi prayojana*
> *ūṣara-bhūmite yena bījera ropaṇa*

SYNONYMS

tomāraāge—before you; *eta*—so many; *kathāra*—of words; *nāhi*—there is not; *prayojana*—necessity; *ūṣara-bhūmite*—in barren land; *yena*—like; *bījera*—of the seed; *ropaṇa*—sowing.

TRANSLATION

Gopīnātha Ācārya then said, "There is no need to quote so much evidence from the śāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

madhya.6.106

> *tomāra upare tāṅra kṛpā yabe habe*
> *e-saba siddhānta tabe tumiha kahibe*

SYNONYMS

tomāraupare—upon you; *tāṅra*—the Lord's; *kṛpā*—mercy; *yabe*—when; *habe*—there will be; *e-saba*—all these; *siddhānta*—conclusions; *tabe*—at that time; *tumiha*—you also; *kahibe*—will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

madhya.6.107

> *tomāra ye śiṣya kahe kutarka, nānā-vāda*
> *ihāra ki doṣa—ei māyāra prasāda*

SYNONYMS

tomāra—your; *ye*—which; *śiṣya*—disciples; *kahe*—say; *ku-tarka*—false arguments; *nānā-vāda*—jugglery of philosophy; *ihāra*—their; *ki*—what; *doṣa*—fault; *ei*—this; *māyāra*—of illusion; *prasāda*—benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have

simply received the benediction of Māyāvāda philosophy.

madhya.6.108

> *yac-chaktayo vadatāṁ vādināṁ vai*
> *vivāda-saṁvāda-bhuvo bhavanti*
> *kurvanti caiṣāṁ muhur ātma-mohaṁ*
> *tasmai namo 'nanta-guṇāya bhūmne*

SYNONYMS

yat—whose; *śaktayaḥ*—potencies; *vadatām*—contending; *vādinām*—of the opposing disputants; *vai*—indeed; *vivāda*—of opposition; *saṁvāda*—of agreement; *bhuvaḥ*—objects; *bhavanti*—become; *kurvanti*—do; *ca*—also; *eṣām*—of them; *muhuḥ*—always; *ātma-moham*—illusion of the self; *tasmai*—unto Him; *namaḥ*—obeisances; *ananta*—unlimited; *guṇāya*—who has qualities; *bhūmne*—the Supreme.

TRANSLATION

“ 'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (6.4.31).

madhya.6.109

> *yuktaṁ ca santi sarvatra*
> *bhāṣante brāhmaṇā yathā*
> *māyāṁ madīyām udgṛhya*
> *vadatāṁ kiṁ nu durghaṭam*

SYNONYMS

yuktam—quite befitting; *ca*—also; *santi*—are; *sarvatra*—everywhere; *bhāṣante*—speak; *brāhmaṇāḥ*—the learned; *yathā*—as much; *māyām*—illusion; *madīyām*—of Me; *udgṛhya*—accepting; *vadatām*—of the speculators; *kim*—what; *nu*—certainly; *durghaṭam*—impossible.

TRANSLATION

“ 'In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

PURPORT

In this verse from *Śrīmad-Bhāgavatam* (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can

perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar *brāhmaṇas* propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

madhya.6.110

> *tabe bhaṭṭācārya kahe, yāha gosāñira sthane*
> *āmāra nāme gaṇa-sahita kara nimantraṇe*

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāha*—please go; *gosāñira sthane*—to the place of Śrī Caitanya Mahāprabhu; *āmāra nāme*—in my name; *gaṇa-sahita*—with His associates; *kara*—make; *nimantraṇe*—invitation.

TRANSLATION

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said, "First go to the place where Śrī Caitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

madhya.6.111

> *prasāda āni' tāṅre karāha āge bhikṣā*
> *paścāt āsi' āmāre karāiha śikṣā*

SYNONYMS

prasāda āni'—bringing *jagannātha-prasāda*; *tāṅre*—unto Him; *karāha*—make; *āge*—first; *bhikṣā*—acceptance; *paścāt*—afterwards; *āsi'*—coming here; *āmāre*—unto me; *karāiha*—cause; *śikṣā*—teaching.

TRANSLATION

"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

madhya.6.112

> *ācārya—bhaginī-pati, śyālaka—bhaṭṭācārya*
> *nindā-stuti-hāsye śikṣā karā'na ācārya*

SYNONYMS

ācārya—Gopīnātha Ācārya; *bhaginī-pati*—sister's husband; *śyālaka*—wife's brother; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *nindā*—sometimes blaspheming; *stuti*—sometimes by praising; *hāsye*—sometimes by laughing; *śikṣā*—instruction; *karā'na*—causes; *ācārya*—Gopīnātha Ācārya.

TRANSLATION

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

madhya.6.113

> *ācāryera siddhānte mukundera haila santoṣa*
> *bhaṭṭācāryera vākya mane haila duḥkha-roṣa*

SYNONYMS

ācāryera—of Gopīnātha Ācārya; *siddhānte*—with the conclusions; *mukundera*—of Mukunda Datta; *haila*—there was; *santoṣa*—satisfaction; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *vākye*—

by the words; *mane*—in the mind; *haila*—there was; *duḥkha*—unhappiness; *roṣa*—and anger.

TRANSLATION

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sārvabhauma Bhaṭṭācārya.

madhya.6.114

> *gosāñira sthāne ācārya kaila āgamana*
> *bhaṭṭācāryera nāme tāṅre kaila nimantraṇa*

SYNONYMS

gosāñira sthāne—to the place where Śrī Caitanya Mahāprabhu was staying; *ācārya*—Gopīnātha Ācārya; *kaila*—did; *āgamana*—coming; *bhaṭṭācāryera nāme*—on behalf of Sārvabhauma Bhaṭṭācārya; *tāṅre*—unto Him; *kaila*—made; *nimantraṇa*—invitation.

TRANSLATION

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

madhya.6.115

> *mukunda-sahita kahe bhaṭṭācāryera kathā*
> *bhaṭṭācāryera nindā kare, mane pāñā vyathā*

SYNONYMS

mukunda-sahita—along with Mukunda; *kahe*—describes; *bhaṭṭācāryera kathā*—all the words of Sārvabhauma Bhaṭṭācārya; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *nindā*—defamation; *kare*—does; *mane*—in the mind; *pāñā*—getting; *vyathā*—some pain.

TRANSLATION

The Bhaṭṭācārya's statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya's statements because they caused mental pain.

madhya.6.116

> *śuni mahāprabhu kahe aiche mat kaha*
> *āmā prati bhaṭṭācāryera haya anugraha*

SYNONYMS

śuni—hearing them; *mahāprabhu*—Caitanya Mahāprabhu; *kahe*—says; *aiche*—such; *mat kaha*—do not speak; *āmā prati*—toward Me;

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *haya*—there is; *anugraha*—mercy.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said, "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

madhya.6.117

> *āmāra sannyāsa-dharma cāhena rākhite*
> *vātsalye karuṇā karena, ki doṣa ihāte*

SYNONYMS

āmāra—My; *sannyāsa-dharma*—regulative principles of *sannyāsa*; *cāhena*—he wants; *rākhite*—to keep; *vātsalye*—out of paternal affection; *karuṇā*—mercy; *karena*—does; *ki*—what; *doṣa*—fault; *ihāte*—in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?"

madhya.6.118

> *āra dina mahāprabhu bhaṭṭācārya-sane*
> *ānande karilā jagannātha daraśane*

SYNONYMS

āradina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya-sane*—along with Sārvabhauma Bhaṭṭācārya; *ānande*—in great pleasure; *karilā*—did; *jagannātha*—to Lord Jagannātha; *daraśane*—visit.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

madhya.6.119

> *bhaṭṭācārya-saṅge tāṅra mandire āilā*
> *prabhure āsana diyā āpane vasilā*

SYNONYMS

bhaṭṭācārya-saṅge—along with Sārvabhauma Bhaṭṭācārya; *tāṅra*—His (Lord Jagannātha's); *mandire*—to the temple; *āilā*—came;

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *diyā*—giving; *āpane*—personally; *vasilā*—sat down.

TRANSLATION

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

madhya.6.120

> *vedānta paḍāite tabe ārambha karilā*
> *sneha-bhakti kari' kichu prabhure kahilā*

SYNONYMS

vedānta—Vedānta philosophy; *paḍāite*—to instruct; *tabe*—then; *ārambha*—beginning; *karilā*—made; *sneha*—affection; *bhakti*—and devotion; *kari'*—showing; *kichu*—something; *prabhure*—unto the Lord; *kahilā*—said.

TRANSLATION

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The *Vedānta-* or *Brahma-sūtra,* written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the *sannyāsīs* of all religious communities (*sampradāyas*). The *sannyāsīs* must read the *Vedānta-sūtra* to establish their final conclusions concerning Vedic knowledge. Here, of course, the *Vedānta* mentioned is the commentary of Śaṅkarācārya, known as *Śārīraka-bhāṣya*. Sārvabhauma Bhaṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava *sannyāsī,* into a Māyāvādī *sannyāsī*. He therefore made this arrangement to instruct Him in the *Vedānta-sūtra* according to the *Śārīraka* commentary of Śaṅkarācārya. All the *sannyāsīs* of the Śaṅkara-sampradāya enjoy seriously studying the *Vedānta-sūtra* with the *Śārīraka-bhāṣya* commentary. It is said, *vedānta-vākyeṣu sadā ramantaḥ:* "One should always enjoy the studies of the *Vedānta-sūtra*."

madhya.6.121

> *vedānta-śravaṇa,—ei sannyāsīra dharma*
> *nirantara kara tumi vedānta śravaṇa*

SYNONYMS

vedānta-śravaṇa—hearing of Vedānta philosophy; *ei*—this; *sannyāsīra*—of a person in the renounced order; *dharma*—factual occupation; *nirantara*—incessantly; *kara*—do; *tumi*—You; *vedānta*—of Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

The Bhaṭṭācārya said, "Hearing Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

madhya.6.122

> *prabhu kahe,—'more tumi kara anugraha*
> *sei se kartavya, tumi yei more kaha'*

SYNONYMS

prabhu kahe—the Lord replied; *more*—unto Me; *tumi*—you; *kara*—show; *anugraha*—mercy; *sei se*—that; *kartavya*—duty; *tumi*—you; *yei*—whatever; *more*—unto Me; *kaha*—say.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

madhya.6.123

> *sāta dina paryanta aiche karena śravaṇe*
> *bhāla-manda nāhi kahe, vasi' mātra śune*

SYNONYMS

sāta dina—seven days; *paryanta*—up to; *aiche*—in this way; *karena*—does; *śravaṇe*—hearing; *bhāla*—right; *manda*—wrong; *nāhi*—not; *kahe*—says; *vasi'*—sitting; *mātra*—only; *śune*—hears.

TRANSLATION

Thus for seven days continually, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

madhya.6.124

> *aṣṭama-divase tāṅre puche sārvabhauma*
> *sāta dina kara tumi vedānta śravaṇa*

SYNONYMS

aṣṭama-divase—on the eighth day; *tāṅre*—unto Him; *puche*—inquires; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sāta dina*—seven days; *kara*—do; *tumi*—You; *vedānta*—Vedānta philosophy; *śravaṇa*—hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "You have been listening to Vedānta philosophy from me continuously for seven days.

madhya.6.125

> *bhāla-manda nāhi kaha, raha mauna dhari'*
> *bujha, ki nā bujha,—ihā bujhite nā pāri*

SYNONYMS

bhāla-manda—right or wrong; *nāhi kaha*—not speak; *raha*—keep; *mauna*—silence; *dhari'*—holding; *bujha*—understand; *ki*—or; *nā*—not; *bujha*—understand; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

madhya.6.126

> *prabhu kahe—"mūrkha āmi, nāhi adhyayana*
> *tomāra ājñāte mātra kariye śravaṇa*

SYNONYMS

prabhu kahe—the Lord replied; *mūrkha āmi*—I am a fool; *nāhi*—there is not; *adhyayana*—study; *tomāra*—your; *ājñāte*—by the order; *mātra*—only; *kariye*—I do; *śravaṇa*—hearing.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am a fool, and consequently I do not study the Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

madhya.6.127

> *sannyāsīra dharma lāgi' śravaṇa mātra kari*
> *tumi yei artha kara, bujhite nā pāri"*

SYNONYMS

sannyāsīra—of one in the renounced order of life; *dharma*—the occupation; *lāgi'*—for the matter of; *śravaṇa*—hearing; *mātra*—only; *kari*—I do; *tumi*—you; *yei*—whatever; *artha*—meaning; *kara*—present; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Śrī Caitanya Mahāprabhu presented Himself as if He were a *sannyāsī* in name only or, in other words, a number-one fool. Māyāvādī *sannyāsīs* in India are very accustomed to declaring themselves *jagad-gurus,* teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such *sannyāsīs* have sufficient education. Unfortunately, at the present moment there are many foolish *sannyāsīs,* both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvīpa, He recited a verse from Vedic literature to the effect that the order of *sannyāsa* is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept *sannyāsa*. Śrī Caitanya Mahāprabhu approved of a *sannyāsī's* reading the *Vedānta-sūtra,* or *Brahma-sūtra,* but He did not approve the *Śārīraka* commentary of Śaṅkarācārya. Indeed, He said elsewhere, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* "If one hears the *Śārīraka-bhāṣya* of

Śaṅkarācārya, he is doomed." Thus a *sannyāsī,* a transcendentalist, must read the *Vedānta-sūtra* regularly, but he should not read the *Śārīraka-bhāṣya*. This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on the *Vedānta-sūtra* is *Śrīmad-Bhāgavatam*. *Artho 'yaṁ brahma-sūtrāṇām: Śrīmad-Bhāgavatam* is the original commentary on the *Vedānta-sūtra* written by the author himself, Śrīla Vyāsadeva.

madhya.6.128

> *bhaṭṭācārya kahe,—nā bujhi', hena jñāna yāra*
> *bujhibāra lāgi' seha puche punarbāra*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *nā bujhi'*—not understanding; *hena*—this; *jñāna*—the knowledge; *yāra*—of someone; *bujhibāra lāgi'*—just to understand; *seha*—he also; *puche*—inquires; *punaḥ-bāra*—again.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

madhya.6.129

> *tumi śuni' śuni' raha mauna mātra dhari'*
> *hṛdaye ki āche tomāra, bujhite nā pāri*

SYNONYMS

tumi—You; *śuni'*—hearing; *śuni'*—hearing; *raha*—keep; *mauna*—silence; *mātra*—only; *dhari'*—holding; *hṛdaye*—in the heart; *ki*—what; *āche*—there is; *tomāra*—Your; *bujhite*—to understand; *nā*—not; *pāri*—am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

madhya.6.130

> *prabhu kahe,—"sūtrera artha bujhiye nirmala*
> *tomāra vyākhyā śuni' mana haya ta' vikala*

SYNONYMS

prabhu kahe—the Lord replied; *sūtrera artha*—the meaning of the *sūtras*; *bujhiye*—I can understand; *nirmala*—very clearly; *tomāra*—your; *vyākhyā*—explanation; *śuni'*—hearing; *mana*—mind; *haya*—becomes; *ta'*—indeed; *vikala*—disturbed.

TRANSLATION

Śrī Caitanya Mahāprabhu then revealed His mind, saying, "I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the aphorismsof the *Vedānta-sūtra* is as clear as sunshine. The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.

madhya.6.131

> *sūtrera artha bhāṣya kahe prakāśiyā*
> *tumi, bhāṣya kaha—sūtrera artha ācchādiyā*

SYNONYMS

sūtrera artha—meanings of the *sūtras*; *bhāṣya*—the purport; *kahe*—one speaks; *prakāśiyā*—clearly manifesting; *tumi*—you; *bhāṣya kaha*—make a comment; *sūtrera*—of the *sūtras*; *artha*—the meanings; *ācchādiyā*—covering.

TRANSLATION

"The meaning of the aphorisms in the Vedānta-sūtra contain clear purports in themselves, but other

purports you presented simply covered the meaning of the sūtras like a cloud.

PURPORT

Please refer to *Ādi-līlā,* Seventh Chapter, verses 106-146, for an explanation of this verse.

madhya.6.132

> *sūtrera mukhya artha nā karaha vyākhyāna*
> *kalpanārthe tumi tāhā kara ācchādana*

SYNONYMS

sūtrera—of the *sūtras*; *mukhya*—direct; *artha*—of meanings; *nā*—not; *karaha*—you do; *vyākhyāna*—explanation; *kalpanā-arthe*—because of imaginative meaning; *tumi*—you; *tāhā*—of that; *kara*—do; *ācchādana*—covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning."

PURPORT

This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist

conclusion on all Vedic literature. The Māyāvādī atheists also interpret the *Bhagavad-gītā*. In every verse of *Śrīmad Bhagavad-gītā* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse Vyāsadeva says, *śrī-bhagavān uvāca,* "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Māyāvādī atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Śrī Caitanya Mahāprabhu remarked that no one should hear the Māyāvādī commentaries or purports to any Vedic literature.

madhya.6.133

> *upaniṣad-śabde yei mukhya artha haya*
> *sei artha mukhya,—vyāsa-sūtre saba kaya*

SYNONYMS

upaniṣad—of the *Vedas*; *śabde*—by the words; *yei*—whatever; *mukhya*—direct; *artha*—meaning; *haya*—is; *sei*—that; *artha*—meaning; *mukhya*—chief; *vyāsa-sūtre*—in the *Vedānta-sūtra*; *saba*—all; *kaya*—describes.

TRANSLATION

Caitanya Mahāprabhu continued, "The Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra, or Vyāsa-sūtra.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has explained the word *upaniṣad* in his *Anubhāṣya*. Please refer to *Ādi-līlā,* Second Chapter, fifth verse, and *Ādi-līlā,* Seventh Chapter, verses 106 and 108, for his explanation.

madhya.6.134

> *mukhyārtha chāḍiyā kara gauṇārtha kalpanā*
> *'abhidhā'-vṛtti chāḍi' kara śabdera lakṣaṇā*

SYNONYMS

mukhya-artha—direct meaning; *chāḍiyā*—giving up; *kara*—you do; *gauṇa-artha*—indirect meaning; *kalpanā*—imagining; *abhidhā-vṛtti*—the meaning that is understood immediately; *chāḍi'*—giving up; *kara*—you do; *śabdera*—of the words; *lakṣaṇā*—interpretation.

TRANSLATION

"For each verse the direct meaning must be accepted without interpretation. However, you simply abandon

the direct meaning and proceed with your imaginative interpretation.

madhya.6.135

> *pramāṇera madhye śruti pramāṇa—pradhāna*
> *śruti ye mukhyārtha kahe, sei se pramāṇa*

SYNONYMS

pramāṇera—of the evidences; *madhye*—in the midst; *śruti*—the Vedic version; *pramāṇa*—evidence; *pradhāna*—chief; *śruti*—the Vedic version; *ye*—whatever; *mukhya-artha*—chief meaning; *kahe*—says; *sei se*—that indeed; *pramāṇa*—evidence.

TRANSLATION

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT

Works that should be consulted are Śrīla Jīva Gosvāmī's *Tattva-sandarbha* (10-11), Śrīla Baladeva Vidyābhūṣaṇa's commentary on that, and the following verses of the *Brahma-sūtra: śāstra-yonitvāt* (1.1.3), *tarkāpratiṣṭhānāt* (2.1.11) and *śrutes tu śabda-mūlatvāt* (2.1.27), as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkācārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book *Sarva-saṁvādinī,* Śrīla Jīva Gosvāmī

has noted that although there are ten kinds of evidence-direct perception, the Vedic version, historical reference, hypothesis, and so on-and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to commiting mistakes, to become illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the *Bhagavad-gītā,* at the very beginning it is stated:

> *dhṛtarāṣṭra uvāca*
> *dharma-kṣetre kuru-kṣetre*
> *samavetā yuyutsavaḥ*
> *māmakāḥ pāṇḍavāś caiva*
> *kim akurvata sañjaya*

The statements of the *Bhagavad-gītā* are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kurus met to fight. After meeting there, what did they do? This was Dhṛtarāṣṭra's inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret

different meanings of the words *dharma-kṣetra* and *kuru-kṣetra*. Therefore Śrīla Jīva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

madhya.6.136

> *jīvera asthi-viṣṭhā dui—śaṅkha-gomaya*
> *śruti-vākye sei dui mahā-pavitra haya*

SYNONYMS

jīvera—of the living entity; *asthi*—the bone; *viṣṭhā*—stool; *dui*—two; *śaṅkha*—conchshell; *go-maya*—cow dung; *śruti-vākye*—in the words of the Vedic version; *sei*—that; *dui*—two; *mahā*—greatly; *pavitra*—pure; *haya*—are.

TRANSLATION

Caitanya Mahāprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the *Vedas* also enjoin that a conchshell, although the bone of an

animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified.

madhya.6.137

> *svataḥ-pramāṇa veda satya yei kaya*
> *'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya*

SYNONYMS

svataḥ-pramāṇa—self-evidence; *veda*—Vedic literature; *satya*—truth; *yei*—whatever; *kaya*—say; *lakṣaṇā*—interpretation; *karile*—by making; *svataḥ-prāmāṇya*—self-evidential proof; *hāni*—lost; *haya*—becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence-direct perception, hypothesis, historical reference and the *Vedas*-Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First

of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism *dṛśyate tu* (*Vedānta-sūtra* 2.1.6), quotes the *Bhaviṣya Purāṇa* as follows:

> *ṛg-yajuḥ-sāmātharvāś ca*
> *bhārataṁ pañcarātrakam*
> *mūla-rāmāyaṇaṁ caiva*
> *veda ity eva śabditāḥ*

> *purāṇāni ca yānīha*
> *vaiṣṇavāni vido viduḥ*
> *svataḥ-prāmāṇyam eteṣāṁ*
> *nātra kiñcid vicāryate*

The *Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra* and original *Rāmāyaṇa* are all considered Vedic literature. The *Purāṇas* (such as the *Brahma-vaivarta Purāṇa, Nāradīya Purāṇa, Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the *Purāṇas, Mahābhārata* and *Rāmāyaṇa* is self-evident. There is no need for interpretation. The *Bhagavad-gītā* is also within the *Mahābhārata;* therefore all the statements of the *Bhagavad-gītā* are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

madhya.6.138

> *vyāsa-sūtrera artha—yaiche sūryera kiraṇa*
> *sva-kalpita bhāṣya-meghe kare ācchādana*

SYNONYMS

vyāsa-sūtrera—of the *Vedānta-sūtra,* by Vyāsadeva; *artha*—the meanings; *yaiche*—just as; *sūryera*—of the sun; *kiraṇa*—shining rays; *sva-kalpita*—imaginative; *bhāṣya*—of the commentary; *meghe*—by the cloud; *kare*—does; *ācchādana*—covering.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "The Brahma-sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

madhya.6.139

> *veda-purāṇe kahe brahma-nirūpaṇa*
> *sei brahma—bṛhad-vastu, īśvara-lakṣaṇa*

SYNONYMS

veda-purāṇe—in the *Vedas* and the *Purāṇas*; *kahe*—it is stated; *brahma-nirūpaṇa*—explaining the Supreme; *sei brahma*—that

Supreme; *bṛhat-vastu*—the greatest; *īśvara-lakṣaṇa*—feature of the Supreme Personality.

TRANSLATION

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in the *Bhagavad-gītā* (Bg. 15.15), *vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas,* I am to be known.") In *Śrīmad-Bhāgavatam* it is said that the Absolute Truth is understood in three phases-namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead (*brahmeti paramātmeti bhagavān iti śabdyate*). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

madhya.6.140

> *sarvaiśvarya-paripūrṇa svayaṁ bhagavān*
> *tāṅre nirākāra kari' karaha vyākhyāna*

SYNONYMS

sarva-aiśvarya-paripūrṇa—full with all opulences; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāṅre*

—Him; *nirākāra*—impersonal; *kari'*—making; *karaha*—you make; *vyākhyāna*—explanation.

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

PURPORT

Brahman means *bṛhattva,* the greatest of all. The greatest of all is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In the *Bhagavad-gītā,* Arjuna accepted Kṛṣṇa as *paraṁ brahma paraṁ dhāma*. Although the living entities or material nature are sometimes described as Brahman, Paraṁ Brahma—the Supreme, the greatest of all Brahmans-is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

madhya.6.141

> *'nirviśeṣa' tāṅre kahe yei śruti-gaṇa*
> *'prākṛta' niṣedhi kare 'aprākṛta' sthāpana*

SYNONYMS

nirviśeṣa—impersonal; *tāṅre*—Him; *kahe*—say; *yei*—whatever; *śruti-gaṇa*—the *Vedas*; *prākṛta*—mundane; *niṣedhi*—forbidding; *kare*—does; *aprākṛta*—transcendental; *sthāpana*—confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the *Śvetāśvatara Upaniṣad* (3.19):

> *apāṇi-pādo javano grahītā*
> *paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ*
> *sa vetti vedyaṁ na ca tasyāsti vettā*
> *tam āhur agryaṁ puruṣaṁ mahāntam*

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no *mundane* hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the *Vedas* intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

madhya.6.142

> *yā yā śrutir jalpati nirviśeṣaṁ*
> *sā sābhidhatte sa-viśeṣam eva*
> *vicāra-yoge sati hanta tāsāṁ*
> *prāyo balīyaḥ sa-viśeṣam eva*

SYNONYMS

yā yā—whatever; *śrutiḥ*—the Vedic hymns; *jalpati*—describe; *nirviśeṣam*—impersonal truth; *sā*—that; *sā*—that; *abhidhatte*—directly describes (like a dictionary meaning); *sa-viśeṣam*—personality; *eva*—certainly; *vicāra-yoge*—when accepted by intelligence; *sati*—being; *hanta*—alas; *tāsām*—of all the Vedic

mantras; *prāyaḥ*—mostly; *balīyaḥ*—more powerful; *sa-viśeṣam*—personal variety; *eva*—certainly.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features-impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from the *Śrī Caitanya-candrodaya-nāṭaka* (6.67), by Kavi-karṇapura.

madhya.6.143

> *brahma haite janme viśva, brahmete jīvaya*
> *sei brahme punarapi haye yāya laya*

SYNONYMS

brahma haite—from the Supreme Brahman; *janme*—emanates; *viśva*—the whole cosmic manifestation; *brahmete*—in the Absolute

Truth; *jīvaya*—exists; *sei*—that; *brahme*—in the Absolute Truth; *punarapi*—again; *haye*—being; *yāya*—goes; *laya*—to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the *Taittirīya Upaniṣad* (3.1) it is said, *yato vā imāni bhūtāni jāyante:* "The entire material cosmic manifestation is born of the Supreme Brahman." Also, the *Brahma-sūtra* begins with the verse *janmādy asya yataḥ:* "The Absolute Truth is that from whom everything emanates." (*Brahma-sūtra* 1.1.2) That Absolute Truth is Kṛṣṇa. In the *Bhagavad-gītā* (Bg. 10.8), Kṛṣṇa says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*/ "I am the source of all spiritual and material worlds. Everything emanates from Me." Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in the *Bhagavad-gītā* (Bg. 9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā:* "By Me, in My unmanifested form, this entire universe is pervaded." And as confirmed in the *Brahma-saṁhitā* (5.37), *goloka eva nivasaty akhilātma-bhūtaḥ:* "Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading." His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in

that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The *Brahma-saṁhitā* (5.40) also states:

> *yasya prabhā prabhavato jagad-aṇḍa-koṭi-*
> *koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*

"Due to the rays of the Lord's bodily effulgence, millions of universes are created, just as planets are created from the sun."

madhya.6.144

> *'apādāna,' 'karaṇa,' 'adhikaraṇa'-kāraka tina*
> *bhagavānera saviśeṣe ei tina cihna*

SYNONYMS

apādāna—ablative; *karaṇa*—instrumental; *adhikaraṇa*—locative; *kāraka*—cases; *tina*—three; *bhagavānera*—of the Supreme Personality of Godhead; *sa-viśeṣa*—in the personality; *ei*—these; *tina*—three; *cihna*—symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases-namely ablative, instrumental and locative."

PURPORT

Śrīla Bhaktivinoda Ṭhākura states in his *Amṛta-pravāha-bhāṣya* that according to the injunction of the *Upaniṣads* ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases-ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the *Aitareya Upaniṣad* (1.1.1):

> *ātmā vā idam eka evāgra āsīn nānyat kiñcana mīṣat sa*
> *īkṣata lokān nu sṛjā iti.*

Similarly, in the *Śvetāśvatara Upaniṣad* (4.9) it is stated:

> *chandāṁsi yajñāḥ kratavo vratāni*
> *bhūtaṁ bhavyaṁ yac ca vedā vadanti*
> *yasmān māyī sṛjate viśvam etat*
> *tasmiṁś cānyo māyayā sanniruddhaḥ*

And in the *Taittirīya Upaniṣad* (3.1):

> *yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisaṁviśanti, tad vijijñāsasva, tad brahma.*

This was the answer given by father Varuṇa when questioned by his son Vāruṇī Bhṛgu about the Absolute Truth. In this *mantra,* the word *yataḥ,* the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (*yena*); and that Brahman into which the whole cosmic manifestation merges is in the locative case (*yat* or *yasmin*). It is stated in *Śrīmad-Bhāgavatam* (1.5.20):

> *idaṁ hi viśvaṁ bhagavān ivetaro*
> *yato jagat-sthāna-nirodha-sambhavāḥ*

"The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person."

madhya.6.145-146

> *bhagavān bahu haite yabe kaila mana*
> *prākṛta-śaktite tabe kaila vilokana*

> *se kāle nāhi janme 'prākṛta' mano-nayana*
> *ataeva 'aprākṛta' brahmera netra-mana*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *bahu*—many; *haite*—to become; *yabe*—when; *kaila*—made; *mana*—His mind; *prākṛta*—material; *śaktite*—on the energy; *tabe*—at that time; *kaila*—did; *vilokana*—glancing; *se kāle*—at that time; *nāhi*—not; *janme*—in creation; *prākṛta*—mundane; *manaḥ-nayana*—mind and eyes; *ataeva*—therefore; *aprākṛta*—transcendental; *brahmera*—of the Absolute Truth; *netra-mana*—eyes and mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

PURPORT

In the *Chāndogya Upaniṣad* (6.2.3), it is said, *tad aikṣata bahu syāṁ prajāyeya*. This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with

which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

madhya.6.147

> *brahma-śabde kahe pūrṇa svayaṁ bhagavān*
> *svayaṁ bhagavān kṛṣṇa,—śāstrera pramāṇa*

SYNONYMS

brahma-śabde—by the word "Brahman"; *kahe*—it is said; *pūrṇa*—complete; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *śāstrera pramāṇa*—the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the *Bhagavad-gītā* (Bg. 15.15), where the Lord says, *vedaiś ca sarvair aham eva vedyaḥ*. The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in the *Bhagavad-gītā* (Bg. 7.19):

> *bahūnāṁ janmanām ante*
> *jñānavān māṁ prapadyate*
> *vāsudevaḥ sarvam iti*
> *sa mahātmā sudurlabhaḥ*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.7-8):

> *vāsudeve bhagavati*
> *bhakti-yogaḥ prayojitaḥ*
> *janayaty āśu vairāgyaṁ*
> *jñānaṁ ca yad ahaitukam*

> *dharmaḥ svanuṣṭhitaḥ puṁsāṁ*
> *viṣvaksena-kathāsu yaḥ*
> *notpādayed yadi ratiṁ*
> *śrama eva hi kevalam*

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals

and ceremonies, he is simply wasting his time (*śrama eva hi kevalam*) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the *Upaniṣads,* but the fact is that the Vedic *mantras* cannot be understood by people with mundane senses. As stated in the *Padma Purāṇa, ataḥ-śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ:* a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The *Purāṇas* are therefore meant to explain and supplement Vedic knowledge. The great sages present the *Purāṇas* in order to make the Vedic *mantras* understandable for common men (*strī-śūdra-dvija-bandhūnām*). Considering that women, *śūdras* and *dvija-bandhus* (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyāsadeva compiled the *Mahābhārata*. Actually, the Supreme Personality of Godhead is *vedeṣu durlabham* (untraceable in the *Vedas*), but when the *Vedas* are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa.

The *Brahma-sūtra* (1.1.3) confirms this fact also: *śāstra-yonitvāt*. Commenting upon this *Brahma-sūtra* aphorism (*śāstra-yonitvāt*), Śrī Madhvācārya says: "The *Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra*

and the original Vālmīki *Rāmāyaṇa* are all works of Vedic literature. Any literary work following the conclusive statements of these Vedic scripttures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great *ācāryas: mahā-jano yena gataḥ sa panthāḥ*. Unless one follows the path traversed by great *ācāryas,* he cannot understand the real purport of the *Vedas*.

madhya.6.148

> *vedera nigūḍha artha bujhana nā haya*
> *purāṇa-vākye sei artha karaya niścaya*

SYNONYMS

vedera—of the Vedic literature; *nigūḍha*—confidential; *artha*—meaning; *bujhana*—understanding; *nā*—not; *haya*—is; *purāṇa-vākye*—by the words of the *Purāṇas*; *sei*—that; *artha*—meaning; *karaya*—makes; *niścaya*—certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Purāṇas.

madhya.6.149

> *aho bhāgyam aho bhāgyaṁ*
> *nanda-gopa-vrajaukasām*
> *yan-mitraṁ paramānandaṁ*
> *pūrṇaṁ brahma sanātanam*

SYNONYMS

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—friend; *parama-ānandam*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

TRANSLATION

“ 'How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT

This quotation from *Śrīmad-Bhāgavatam* (10.14.32) is spoken by Lord Brahmā.

madhya.6.150

> *'apāṇi-pāda'-śruti varje 'prākṛta' pāṇi-caraṇa*
> *punaḥ kahe, śīghra cale, kare sarva grahaṇa*

SYNONYMS

apāṇi-pāda-śruti—the *śruti-mantra* beginning *apāni-pādaḥ*; *varje*—rejects; *prākṛta*—material; *pāṇi-caraṇa*—hands and legs; *punaḥ*—again; *kahe*—says; *śīghra cale*—walks very fast; *kare*—does; *sarva*—of everything; *grahaṇa*—accepting.

TRANSLATION

"The Vedic 'apāṇi-pāda' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

madhya.6.151

> *ataeva śruti kahe, brahma—saviśeṣa*
> *'mukhya' chāḍi' 'lakṣaṇā'te māne nirviśeṣa*

SYNONYMS

ataeva—therefore; *śruti*—Vedic *mantras*; *kahe*—say; *brahma*—the Absolute Truth; *sa-viśeṣa*—personal; *mukhya*—direct meaning; *chāḍi'*—giving up; *lakṣaṇā'te*—by interpretation; *māne*—accept; *nirviśeṣa*—impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

As mentioned above, the *Śvetāśvatara Upaniṣad* (3.19) states:

> *apāṇi-pādo javano grahītā*
> *paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ*
> *sa vetti vedyaṁ na ca tasyāsti vettā*
> *tam āhur agryaṁ puruṣaṁ mahāntam*

This Vedic *mantra* clearly states, *puruṣaṁ mahāntam*. The word *puruṣa* means "person." That person is confirmed in the *Bhagavad-gītā* by Arjuna when he addresses Kṛṣṇa, *puruṣaṁ śāśvatam:* "You are the original person." (Bg. 10.12) This *puruṣaṁ mahāntam* is Śrī Kṛṣṇa. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*). One who has no Vedic knowledge, who has not studied the *Vedas* from a bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a *mūḍha*. Such fools take Kṛṣṇa to be an ordinary person (*paraṁ bhāvam ajānantaḥ*). They do not actually know what Kṛṣṇa is. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye*. It is not possible to understand Kṛṣṇa simply by studying the *Vedas*

perfectly. One must have the mercy of a devotee (*yat-pādam*). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna confirms this in the *Bhagavad-gītā* (Bg. 10.14)/ "My Lord, it is very difficult to understand Your personality." The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the *Bhagavad-gītā* (Bg. 4.34) contains another injunction:

> *tad viddhi praṇipātena*
> *paripraśnena sevayā*
> *upadekṣyanti te jñānaṁ*
> *jñāninas tattva-darśinaḥ*

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

madhya.6.152

> *ṣaḍ-aiśvarya-pūrṇānanda-vigraha yāṅhāra*
> *hena-bhagavāne tumi kaha nirākāra ?*

SYNONYMS

ṣaṭ-aiśvarya-pūrṇa—with six opulences in full; *ānanda*—blissful; *vigraha*—form; *yāṅhāra*—whose; *hena-bhagavāne*—unto that Supreme Personality of Godhead; *tumi*—you; *kaha*—said; *nirākāra*—without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic *mantras,* the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal personal form full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the *Śvetāśvatara Upaniṣad* (6.8) it is clearly said, *parāsya śaktir vividhaiva śrūyate:* "The Absolute Truth has multipotencies."

madhya.6.153

> *svābhāvika tina śakti yei brahme haya*
> *'niḥśaktika' kari' tāṅre karaha niścaya?*

SYNONYMS

svābhāvika—by nature; *tina*—three; *śakti*—potencies; *yei*—which; *brahme*—in the Absolute Truth; *haya*—there are; *niḥśaktika*—

without potency; *kari'*—making; *tāṅre*—Him; *karaha*—you do; *niścaya*—proof.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to ascertain that He has no potencies?

PURPORT

Śrī Caitanya Mahāprabhu now quotes four verses from the *Viṣṇu Purāṇa* (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

madhya.6.154

> *viṣṇu-śaktiḥ parā proktā*
> *kṣetra-jñākhyā tathā parā*
> *avidyā-karma-saṁjñānyā*
> *tṛtīyā śaktir iṣyate*

SYNONYMS

viṣṇu-śaktiḥ—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; *parā*—spiritual; *proktā*—said; *kṣetra-jña*—the living entities; *ākhyā*—known as; *tathā*—also; *parā*—spiritual; *avidyā*—nescience, or godlessness; *karma*—and fruitive activities; *saṁjñā*—known as; *anyā*—another; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—is accepted as.

TRANSLATION

“ 'The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In the *Bhagavad-gītā,* in Śrī Kṛṣṇa's discourse on the *kṣetra* and the *kṣetra-jña,* it is clearly stated that the *kṣetra-jña* is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called *avidyā,* or nescience. The *avidyā-śakti,* the *avidyā* potency of the material world, provokes fruitive activity. Although this *avidyā-śakti* (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

madhya.6.155

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; *kṣetra-jña-śaktiḥ*—the living entities, known as the *kṣetra-jña* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

“ 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

madhya.6.156

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā—by her; *tirohitatvātḥa*—from being freed from the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jña*—*kṣetra-jña*; *saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

TRANSLATION

“ 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of

the bodies are calculated according to the covering of material energy. In the lower categories-including aquatics, trees, plants, insects, birds and so forth-spiritual consciousness is almost nonexistent. In the mediocre category—the human form of life-spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

madhya.6.157

> *hlādinī sandhinī samvit*
> *tvayy ekā sarva-saṁśraye*
> *hlāda-tāpa-karī miśrā*
> *tvayi no guṇa-varjite*

SYNONYMS

hlādinī—the pleasure potency; *sandhinī*—the eternity potency; *samvit*—the knowledge potency; *tvayi*—in You; *ekā*—one spiritual (*cit*) potency; *sarva-saṁśraye*—the shelter of everything; *hlāda*—pleasure; *tāpa-karī*—causing displeasure; *miśrā*—mixed; *tvayi*—in You; *na u*—not; *guṇa-varjite*—devoid of all material qualities.

TRANSLATION

“ 'The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. This means that He originally has

three potencies—the pleasure potency, the potency of eternality and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

madhya.6.158

> *sac-cid-ānanda-maya haya īśvara-svarūpa*
> *tina aṁśe cic-chakti haya tina rūpa*

SYNONYMS

sat-cit-ānanda-maya—full of eternity, knowledge and bliss; *haya*—is; *īśvara*—of the Supreme Lord; *svarūpa*—the transcendental form; *tina aṁśe*—in three parts; *cit-śakti*—the spiritual potency; *haya*—becomes; *tina*—three; *rūpa*—forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationship between them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the *śāstras* we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (*viṣṇu-śaktiḥ parā proktā*), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

madhya.6.159

> *ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhinī'*
> *cid-aṁśe 'samvit', yāre jñāna kari māni*

SYNONYMS

ānanda-aṁśe—in the part of bliss; *hlādinī*—the pleasure potency; *sat-aṁśe*—in the part of eternity; *sandhinī*—the *sandhinī* potency; *cit-aṁśe*—in the part of knowledge; *samvit*—the *samvit* potency; *yāre*—which; *jñāna*—as knowledge; *kari māni*—we accept.

TRANSLATION

"The three portions of the spiritual potency are called hlādinī [the bliss portion], sandhinī [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the *samvit* potency of the Supreme Lord.

madhya.6.160

> *antaraṅgā—cic-chakti, taṭasthā—jīva-śakti*
> *bahiraṅgā—māyā,—tine kare prema-bhakti*

SYNONYMS

antaraṅgā—the internal potency; *cit-śakti*—the spiritual potency; *taṭasthā*—the marginal potency; *jīva-śakti*—the living entities; *bahiraṅgā*—the external potency; *māyā*—the illusory energy; *tine*—all three of them; *kare*—do; *prema-bhakti*—devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases-internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases—the internal, or spiritual, potency, the marginal potency, which is the living entities, and the external potency, known as *māyā-śakti*. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, *māyā,* which acts as a cover obscuring one's spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

madhya.6.161

> *ṣaḍ-vidha aiśvarya—prabhura cic-chakti-vilāsa*
> *hena śakti nāhi māna,—parama sāhasa*

SYNONYMS

ṣaṭ-vidha—six kinds; *aiśvarya*—of opulences; *prabhura*—of the Lord; *cit-śakti-vilāsa*—enjoyment in the spiritual potency; *hena śakti*—such sublime potencies; *nāhi*—not; *māna*—you accept; *parama sāhasa*—great impudence.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

madhya.6.162

> *'māyādhīśa' 'māyā-vaśa'—īśvare-jīve bheda*
> *hena-jīve īśvara-saha kaha ta' abheda*

SYNONYMS

māyā-adhīśa—the Lord of energy; *māyā-vaśa*—subjected to the influence of *māyā*; *īśvare*—in the Supreme Personality of Godhead;

jīve—in the living entities; *bheda*—the difference; *hena-jīve*—such living entities; *īśvara-saha*—with the Supreme Personality of Godhead; *kaha*—you say; *ta'*—indeed; *abheda*—one and the same.

TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the *Muṇḍaka Upaniṣad* (3.1.1-2):

> *dvā suparṇā sayujā sakhāyā*
> *samānaṁ vṛkṣaṁ pariṣasvajāte*
> *tayor anyaḥ pippalaṁ svādv atty*
> *anaśnann anyo 'bhicākaśīti*

> *samāne vṛkṣe puruṣo nimagno*
> *'nīśayā śocati muhyamānaḥ*
> *juṣṭaṁ yadā paśyaty anyam īśam*
> *asya mahimānam eti vīta-śokaḥ*

The *Muṇḍaka Upaniṣad* completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramātmā. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of *māyā*. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the *Bhagavad-gītā* (Bg. 18.54), where the Lord says, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati:* "One who is thus transcendentally situated at once realizes the Supreme Brahman. and becomes fully joyful. He never laments or desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between *māyādhīśa* and *māyā-vaśa*.

madhya.6.163

> *gītā-śāstre jīva-rūpa 'śakti' kari' māne*
> *hena jīve 'bheda' kara īśvarera sane*

SYNONYMS

gītā-śāstre—in the *Bhagavad-gītā*; *jīva-rūpa*—the identity of the living entity; *śakti*—potency; *kari'*—making; *māne*—accepts; *hena*—such; *jīve*—living entity; *bheda*—different; *kara*—you make; *īśvarera*—the Supreme Personality of Godhead; *sane*—with.

TRANSLATION

"In the Bhagavad-gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The *Brahma-sūtra* states that according to the principle of *śakti-śaktimatayor abhedaḥ,* the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu's philosophy (*acintya-bhedābheda-tattva*), the living entity and the Supreme Lord are accepted as one and different at the same time.

madhya.6.164

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*

ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

SYNONYMS

bhūmiḥ—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—this; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energy; *aṣṭadhā*—eightfold.

TRANSLATION

“ 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

madhya.6.165

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā—inferior; *iyam*—this; *itaḥ*—from this; *tu*—but; *anyām*—another; *prakṛtim*—nature; *viddhi*—know; *me*—My; *parām*—transcendental; *jīva-bhūtām*—existing as the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this; *dhāryate*—is sustained; *jagat*—material world.

TRANSLATION

“ 'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from the *Bhagavad-gītā* (7.4-5).

madhya.6.166

> *īśvarera śrī-vigraha sac-cid-ānandākāra*
> *se-vigrahe kaha sattva-guṇera vikāra*

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *śrī-vigraha*—the form; *sat-cit-ānanda-ākāra*—complete in eternity, cognizance and bliss; *se-vigrahe*—about that form of the Lord; *kaha*—you say; *sattva-guṇera*—of the quality of material goodness; *vikāra*—transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and

bliss. However, you describe this transcendental form as a product of material goodness.

madhya.6.167

> *śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī*
> *adṛśya aspṛśya, sei haya yama-daṇḍī*

SYNONYMS

śrī-vigraha—the form of the Lord; *ye*—anyone who; *nā*—not; *māne*—accepts; *sei*—he; *ta'*—indeed; *pāṣaṇḍī*—agnostic; *adṛśya*—not to be seen; *aspṛśya*—untouchable; *sei*—he; *haya*—is; *yama-daṇḍī*—subject to be punished by Yamarāja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which

is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with *bhakti,* they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in the *Bhagavad-gītā* (Bg. 7.15), where He says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*. Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.

madhya.6.168

> *veda nā māniyā bauddha haya ta' nāstika*
> *vedāśraya nāstikya-vāda bauddhake adhika*

SYNONYMS

veda—the Vedic literature; *nā*—not; *māniyā*—accepting; *bauddha*—the Buddhists; *haya*—are; *ta'*—indeed; *nāstika*—agnostics; *veda-āśraya*—taking shelter of Vedic civilization; *nāstikya-vāda*—agnosticism; *bauddhake*—even Buddhists; *adhika*—surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śaṅkarites are more dangerous because they accept the authority of the *Vedas* yet act contrary to Vedic instruction. *Vedāśraya nāstikya-vāda* means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha

abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the *Vedas*. His *nirvāṇa* philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God's position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of *karma-kāṇḍa* (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to *Śrīmad-Bhāgavatam* (10.2.32):

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal *brahmajyoti*. Consequently, they fall down again into this material world.

The Māyāvādīs' conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, *sac-cid-ānanda-vigraha*. The Māyāvādī philosophers consider Deity worship in devotional service to be *pratibimba-vāda,* or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term "Bhagavān" is explicitly described in *Śrīmad-Bhāgavatam,* they cannot understand it. *Brahmeti paramātmeti bhagavān iti śabdyate:* "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (Bhāg. 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātmā. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says: *māyayāpahṛta-jñānāḥ*. Because of the Māyāvādī philosophers' temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge—*jñāna, jñeya* and *jñātā*. As soon as one speaks of knowledge, there must be a person who is the knower,

the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

madhya.6.169

> *jīvera nistāra lāgi' sūtra kaila vyāsa*
> *māyāvādi-bhāṣya śunile haya sarva-nāśa*

SYNONYMS

jīvera—of the living entities; *nistāra*—deliverance; *lāgi'*—for the matter of; *sūtra*—the *Vedānta-sūtra*; *kaila*—made; *vyāsa*—Śrīla Vyāsadeva; *māyāvādi*—of the impersonalists; *bhāṣya*—commentary; *śunile*—if hearing; *haya*—becomes; *sarva-nāśa*—all destruction.

TRANSLATION

"Śrīla Vyāsadeva presented Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the *Vedānta-sūtra,* but the Māyāvādī philosophers, the Śaṅkarites, prepared a commentary known as *Śārīraka-bhāṣya,* in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the *Vedānta-sūtra* are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śaṅkarite *Śārīraka-bhāṣya,* he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as *sāyujya-mukti*. However, this form of *mukti* means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of *bhakti-yoga*. *Bhakti-yoga* offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

madhya.6.170

> *'pariṇāma-vāda'—vyāsa-sūtrera sammata*
> *acintya-śakti īśvara jagad-rūpe pariṇata*

SYNONYMS

pariṇāma-vāda—the theory of transformation; *vyāsa-sūtrera*—of the *Vedānta-sūtra*; *sammata*—purpose; *acintya-śakti*—inconceivable power; *īśvara*—the Supreme Personality of Godhead; *jagat-rūpe*—in the form of the cosmic manifestation; *pariṇata*—transformed.

TRANSLATION

"The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of *pariṇāma-vāda,* refer to *Ādi-līlā,* Seventh Chapter, verses 121-133.

madhya.6.171

> *maṇi yaiche avikṛte prasabe hema-bhāra*
> *jagad-rūpa haya īśvara, tabu avikāra*

SYNONYMS

maṇi—the touchstone; *yaiche*—just as; *avikṛte*—without being transformed; *prasabe*—produces; *hema-bhāra*—volumes of gold; *jagat-rūpa*—the cosmic manifestation; *haya*—becomes; *īśvara*—the Supreme Personality of Godhead; *tabu*—still; *avikāra*—unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the *janmādy asya* verse in the *Vedānta-sūtra* is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual

and material energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (*vivarta-vāda*). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the *śāstras* we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the

touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original *sac-cid-ānanda* form after creating the cosmic world. As confirmed in the *Bhagavad-gītā* (Bg. 9.10), He acts only through His different energies. *Mayādhyakṣeṇa prakṛtiḥ:* Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in the *Brahma-saṁhitā* (5.44):

> *sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā*
> *chāyeva yasya bhuvanāni bibharti durgā*
> *icchānurūpam api yasya ca ceṣṭate sā*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

The *durgā-śakti* (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the *durgā-śakti*. Kṛṣṇa's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

madhya.6.172

> *vyāsa—bhrānta bali' sei sūtre doṣa diyā*
> *'vivarta-vāda' sthāpiyāche kalpanā kariyā*

SYNONYMS

vyāsa—Śrīla Vyāsadeva; *bhrānta*—mistaken; *bali'*—saying; *sei*—that; *sūtre*—in the *Vedānta-sūtra*; *doṣa*—fault; *diyā*—accusing; *vivarta-vāda*—the theory of illusion; *sthāpiyāche*—has established; *kalpanā*—imagination; *kariyā*—doing.

TRANSLATION

"Śaṅkarācārya's theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the *Brahma-sūtra* is *athāto brahma-jijñāsā:* "We must now inquire into the Absolute Truth." The second verse immediately answers, *janmādy asya yataḥ:* "The Absolute Truth is the original source of everything." *Janmādy asya yataḥ* does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the *Bhagavad-gītā (*10.8), where Kṛṣṇa says, *mattaḥ sarvaṁ pravartate:* "From Me, everything emanates.") This is also confirmed in the *Taittirīya Upaniṣad* (3.1.1): *yato vā imāni bhūtāni jāyante.* "The Supreme Absolute Truth is that from which everything is born." Similarly, in the *Muṇḍaka Upaniṣad* (1.1.7) it is stated, *yathorṇa-nābhiḥ sṛjate gṛhṇate ca:*

"[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these *sūtras* indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called *pariṇāma-vāda*. However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion (*vivarta-vāda*). Śaṅkarācārya concocted this meaning of *pariṇāma-vāda,* and by word jugglery he endeavored very hard to establish *pariṇāma-vāda* as *vivarta-vāda*.

madhya.6.173

> *jīvera dehe ātma-buddhi—sei mithyā haya*
> *jagat ye mithyā nahe, naśvara-mātra haya*

SYNONYMS

jīvera—of the living entities; *dehe*—in the body; *ātma-buddhi*—considering as the self; *sei*—that; *mithyā*—untruth; *haya*—is; *jagat*—the cosmic manifestation; *ye*—that; *mithyā*—untruth; *nahe*—not; *naśvara-mātra*—only temporary; *haya*—is.

TRANSLATION

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in the *Bhagavad-gītā* (Bg. 7.4):

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is

the inferior energy. Both, however, are *prakṛti* (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

madhya.6.174

> *'praṇava' ye mahā-vākya—īśvarera mūrti*
> *praṇava haite sarva-veda, jagat-utpatti*

SYNONYMS

praṇava—*oṁkāra*; *ye*—that which; *mahā-vākya*—transcendental vibration; *īśvarera*—of the Supreme Personality of Godhead; *mūrti*—the form; *praṇava*—*oṁkāra*; *haite*—from; *sarva-veda*—all Vedic literature; *jagat*—of the material world; *utpatti*—production.

TRANSLATION

"The transcendental vibration oṁkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Oṁkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (*mahā-vākya*), by virtue of which the temporary material manifestation has come into being. If one

takes shelter of the sound representation of the Supreme Personality of Godhead (*oṁkāra*), he can realize his constitutional identity and engage in devotional service even though in conditional life.

madhya.6.175

> *'tat tvam asi'—jīva-hetu prādeśika vākya*
> *praṇava nā māni' tāre kahe mahā-vākya*

SYNONYMS

tat tvam asi—you are the same; *jīva-hetu*—for the enlightenment of the conditioned soul; *prādeśika*—subsidiary; *vākya*—vibration; *praṇava*—the *oṁkāra* incarnation; *nā*—not; *māni'*—accepting; *tāre*—that; *kahe*—says; *mahā-vākya*—transcendental vibration.

TRANSLATION

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is oṁkāra. Not caring for oṁkāra, Śaṅkarācārya has stressed the vibration tat tvam asi."

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept *praṇava,* the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic

literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. *Tat tvam asi* is a warning to the living entity not to mistake the body for the self. Therefore *tat tvam asi* is especially meant for the conditioned soul. The chanting of *oṁkāra* or the Hare Kṛṣṇa *mantra* is meant for the liberated soul. Śrīla Rūpa Gosvāmī has said, *ayi mukta-kulair upāsyamānam* (*Nāmāṣṭaka* 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, *nivṛtta-tarṣair upagīyamānāt* (Bhāg. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*). Śaṅkarācārya has indirectly minimized the value of the principal Vedic *mantra* (*oṁkāra*) by accepting a subordinate vibration (*tat tvam asi*) as the most important Vedic *mantra*.

madhya.6.176

> *ei-mate kalpita bhāṣye śata doṣa dila*
> *bhaṭṭācārya pūrva-pakṣa apāra karila*

SYNONYMS

ei-mate—in this way; *kalpita*—imagined; *bhāṣye*—in the commentary; *śata*—hundreds; *doṣa*—of faults; *dila*—gave; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *pūrva-pakṣa*—opposing elements; *apāra*—unlimitedly; *karila*—manifested.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya's Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

madhya.6.177

> *vitaṇḍā, chala, nigrahādi aneka uṭhāila*
> *saba khaṇḍi' prabhu nija-mata se sthāpila*

SYNONYMS

vitaṇḍā—counterarguments; *chala*—imaginary interpretations; *nigraha-ādi*—repulses to the opposite party; *aneka*—various; *uṭhāila*—raised; *saba*—all; *khaṇḍi'*—refuting; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-mata*—His own conviction; *se*—that; *sthāpila*—established.

TRANSLATION

The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

PURPORT

The word *vitaṇḍā* indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in *chala*. The word *nigraha* also means always trying to refute the arguments of the other party.

madhya.6.178

> *bhagavān—'sambandha', bhakti—'abhidheya' haya*
> *premā—'prayojana', vede tina-vastu kaya*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *sambandha*—relationship; *bhakti*—devotional service; *abhidheya*—transcendental activities; *haya*—is; *premā*—love of Godhead; *prayojana*—the ultimate goal of life; *vede*—the *Vedas*; *tina-vastu*—three subject matters; *kaya*—describe.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

PURPORT

The *Bhagavad-gītā* (Bg. 15.15) also confirms this statement/ *vedaiś ca sarvair aham eva vedyaḥ*. The actual purpose in reading the *Vedas* is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (Bg. 9.34). Therefore, after studying the *Vedas,* one must then execute devotional service by thinking always of the Supreme Lord (*man-manā*), becoming His devotee, worshiping Him and always offering Him obeisances. This is called *viṣṇu-ārādhana,* and it is the supreme occupational duty of all human beings. It is properly discharged in the *varṇāśrama-dharma* system, which divides society into *brahmacarya, gṛhastha, vānaprastha, sannyāsa,* and *brāhmaṇa, kṣatriya, vaiśya* and *śūdra*. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of *varṇāśrama-dharma*. Rather, we should take directly to the chanting of the Hare Kṛṣṇa *mantra* and simply hear about the Supreme

Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the *Vedas*.

madhya.6.179

> *āra ye ye-kichu kahe, sakala-i kalpanā*
> *svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā*

SYNONYMS

āra—except this; *ye ye*—whatever; *kichu*—something; *kahe*—says; *sakala-i*—all; *kalpanā*—imagination; *svataḥ-pramāṇa*—self-evident; *veda-vākye*—in the Vedic version; *kalpena*—he imagines; *lakṣaṇā*—an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: *yasya deve parā bhaktir yathā deve tathā gurau*. When the devotee

executes devotional service properly, he attains the highest perfection of life-love of Godhead: *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*. The ultimate goal of understanding the *Vedas* is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic scriptures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

madhya.6.180

> *ācāryera doṣa nāhi, īśvara-ājñā haila*
> *ataeva kalpanā kari' nāstika-śāstra kaila*

SYNONYMS

ācāryera—of Śaṅkarācārya; *doṣa*—fault; *nāhi*—there is not; *īśvara-ājñā*—the order of the Supreme Personality of Godhead; *haila*—there was; *ataeva*—therefore; *kalpanā*—imagination; *kari'*—making; *nāstika*—atheistic; *śāstra*—scriptures; *kaila*—prepared.

TRANSLATION

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

madhya.6.181

> *svāgamaiḥ kalpitais tvaṁ ca*
> *janān mad-vimukhān kuru*
> *māṁ ca gopaya yena syāt*
> *sṛṣṭir eṣottarottarā*

SYNONYMS

sva-āgamaiḥ—with your own theses; *kalpitaiḥ*—imagined; *tvam*—you; *ca*—also; *janān*—the people in general; *mat-vimukhān*—averse to Me and addicted to fruitive activities and speculative knowledge; *kuru*—make; *mām*—Me, the Supreme Personality of Godhead; *ca*—and; *gopaya*—just cover; *yena*—by which; *syāt*—there may be; *sṛṣṭiḥ*—material advancement; *eṣā*—this; *uttara-uttarā*—more and more.

TRANSLATION

“ '[Addressing Lord Śiva, the Supreme Personality of Godhead said,] Please make the general populace

averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

PURPORT

This is a quotation from the *Padma Purāṇa, Uttara-khaṇḍa* (62.31).

madhya.6.182

> *māyāvādam asac-chāstraṁ*
> *pracchannaṁ bauddham ucyate*
> *mayaiva vihitaṁ devi*
> *kalau brāhmaṇa-mūrtinā*

SYNONYMS

māyāvādam—the philosophy of Māyāvāda; *asat-śāstram*—false scriptures; *pracchannam*—covered; *bauddham*—Buddhism; *ucyate*—it is said; *mayā*—by me; *eva*—only; *vihitam*—taught; *devi*—O goddess of the material world; *kalau*—in the Age of Kali; *brāhmaṇa-mūrtinā*—having the body of a *brāhmaṇa*.

TRANSLATION

"[Lord Śiva informed the Goddess Durgā, the superintendent of the material world,] 'In the Age of

Kali I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.' "

PURPORT

The word *brāhmaṇa-mūrtinā* in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the *Padma Purāṇa, Uttara-khaṇḍa* (25.7).

madhya.6.183

> *śuni' bhaṭṭācārya haila parama vismita*
> *mukhe nā niḥsare vāṇī, ha-ilā stambhita*

SYNONYMS

śuni'—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *haila*—became; *parama*—very much; *vismita*—astonished; *mukhe*—in the mouth; *nā*—not; *niḥsare*—vibrates; *vāṇī*—words; *ha-ilā*—became; *stambhita*—stunned.

TRANSLATION

Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became stunned and said nothing.

madhya.6.184

> *prabhu kahe,—bhaṭṭācārya, nā kara vismaya*
> *bhagavāne bhakti—parama-puruṣārtha haya*

SYNONYMS

prabhu kahe—the Lord said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *nā*—not; *kara*—do; *vismaya*—astonishment; *bhagavāne*—unto the Supreme Personality of Godhead; *bhakti*—devotional service; *parama*—the Supreme; *puruṣa-artha*—human interest; *haya*—is.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

madhya.6.185

> *'ātmārāma' paryanta kare īśvara bhajana*
> *aiche acintya bhagavānera guṇa-gaṇa*

SYNONYMS

ātmā-ārāma—self-satisfied; *paryanta*—up to; *kare*—do; *īśvara bhajana*—devotional service to the Lord; *aiche*—such; *acintya*—inconceivable; *bhagavānera*—of the Supreme Personality of Godhead; *guṇa-gaṇa*—transcendental qualities.

TRANSLATION

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

madhya.6.186

> *ātmārāmāś ca munayo*
> *nirgranthā apy urukrame*
> *kurvanty ahaitukīṁ bhaktim*
> *ittham-bhūta-guṇo hariḥ*

SYNONYMS

ātmā-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities

are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.' "

PURPORT

This is the famous *ātmārāma* verse (Bhāg. 1.7.10).

madhya.6.187

> *śuni' bhaṭṭācārya kahe,—'śuna, mahāśaya*
> *ei ślokera artha śunite vāñchā haya'*

SYNONYMS

śuni'—hearing this; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *śuna*—please hear; *mahā-āśaya*—my dear Sir; *ei ślokera*—of this verse; *artha*—the meaning; *śunite*—to hear; *vāñchā*—a desire; *haya*—there is.

TRANSLATION

After hearing the ātmārāma verse, Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

madhya.6.188

> *prabhu kahe,—'tumi ki artha kara, tāhā āge śuni'*
> *pāche āmi kariba artha, yebā kichu jāni'*

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *ki*—what; *artha*—meaning; *kara*—do; *tāhā*—that; *āge*—first of all; *śuni'*—hearing; *pāche*—after that; *āmi*—I; *kariba*—shall do; *artha*—meaning; *yebā*—whatever; *kichu*—something; *jāni*—I know.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

madhya.6.189

> *śuni' bhaṭṭācārya śloka karila vyākhyāna*
> *tarka-śāstra-mata uṭhāya vividha vidhāna*

SYNONYMS

śuni'—hearing this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *śloka*—of the verse; *karila*—did; *vyākhyāna*—explanation; *tarka-śāstra*—scriptures dealing with logic; *mata*—according to; *uṭhāya*—raises; *vividha*—various; *vidhāna*—propositions.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

madhya.6.190

> *nava-vidha artha kaila śāstra-mata lañā*
> *śuni' prabhu kahe kichu īṣat hāsiyā*

SYNONYMS

nava-vidha—nine kinds; *artha*—meanings; *kaila*—did; *śāstra-mata*—the principles of authorized scriptures; *lañā*—taking; *śuni'*—after hearing that; *prabhu*—Lord Caitanya; *kahe*—began to speak; *kichu*—something; *īṣat*—slightly; *hāsiyā*—smiling.

TRANSLATION

The Bhaṭṭācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing

his explanation, Śrī Caitanya Mahāprabhu, smiling a little, began to speak.

PURPORT

The *ātmārāma* verse was discussed at Naimiṣāraṇya at a meeting of many great sages, headed by Śaunaka Ṛṣi. They questioned Śrīla Sūta Gosvāmī, who presided at the meeting, about why Śrīla Śukadeva Gosvāmī, a *paramahaṁsa* already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmī engaged in the study of *Śrīmad-Bhāgavatam*.

madhya.6.191

> *'bhaṭṭācārya', jāni—tumi sākṣāt bṛhaspati*
> *śāstra-vyākhyā karite aiche kāro nāhi śakti*

SYNONYMS

bhaṭṭācārya—My dear Bhaṭṭācārya; *jāni*—I know; *tumi*—you; *sākṣāt*—directly; *bṛhaspati*—the learned priest of the demigods named Bṛhaspati; *śāstra-vyākhyā*—explanation of the scriptures; *karite*—to do; *aiche*—such; *kāro*—of anyone else; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, you are exactly like Bṛhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

madhya.6.192

> *kintu tumi artha kaile pāṇḍitya-pratibhāya*
> *ihā va-i ślokera āche āro abhiprāya*

SYNONYMS

kintu—but; *tumi*—you; *artha*—meaning; *kaile*—have shown; *pāṇḍitya*—scholarly; *pratibhāya*—with prowess; *ihā va-i*—besides this; *ślokera*—of the verse; *āche*—there is; *āro*—another; *abhiprāya*—purport.

TRANSLATION

"My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

madhya.6.193

> *bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila*
> *tāṅra nava artha-madhye eka nā chuṅila*

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *prārthanāte*—on the request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākhyā*—explanation; *kaila*—made; *tāṅra*—his; *nava artha*—of the nine different types of explanations; *madhye*—in the midst; *eka*—one; *nā*—not; *chuṅila*—touched.

TRANSLATION

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

madhya.6.194

> *ātmārāmāś ca-śloke 'ekādaśa' pada haya*
> *pṛthak pṛthak kaila padera artha niścaya*

SYNONYMS

ātmārāmāś ca—known as such; *śloke*—in the verse; *ekādaśa*—eleven; *pada*—words; *haya*—there are; *pṛthak pṛthak*—separately

one after another; *kaila*—made; *padera*—of the words; *artha*—the meaning; *niścaya*—certainty.

TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

PURPORT

The words in the *ātmārāma* verse are *ātmārāmāḥ, ca, munayaḥ, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīm, bhaktim, ittham-bhūta-guṇaḥ* and *hariḥ.*

madhya.6.195

> *tat-tat-pada-prādhānye 'ātmārāma' milāñā*
> *aṣṭādaśa artha kaila abhiprāya lañā*

SYNONYMS

tat-tat-pada—all those items; *prādhānye*—principally; *ātmārāma*—the word *ātmārāma*; *milāñā*—causing to meet; *aṣṭādaśa*—eighteen; *artha*—meanings; *kaila*—did; *abhiprāya*—purpose; *lañā*—accepting.

TRANSLATION

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word "ātmārāma." He thus

explained the word "ātmārāma" in eighteen different ways.

madhya.6.196

> *bhagavān, tāṅra śakti, tāṅra guṇa-gaṇa*
> *acintya prabhāva tinera nā yāya kathana*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *tāṅra śakti*—His potencies; *tāṅra guṇa-gaṇa*—His transcendental qualities; *acintya*—inconceivable; *prabhāva*—the influence; *tinera*—of the three; *nā*—not; *yāya*—possible; *kathana*—to speak.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

madhya.6.197

> *anya yata sādhya-sādhana kari' ācchādana*
> *ei tine hare siddha-sādhakera mana*

SYNONYMS

anya—other; *yata*—all; *sādhya-sādhana*—objectives and transcendental practices; *kari'*—doing; *ācchādana*—covering; *ei tine*—these three; *hare*—take away; *siddha*—successful; *sādhakera*—of the student engaged in spiritual activities; *mana*—the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than *bhakti-yoga* are divided into three categories-speculative activity conducted by the *jñāna-sampradāya* (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of *karma, jñāna, yoga,* and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

madhya.6.198

> *sanakādi-śukadeva tāhāte pramāṇa*
> *ei-mata nānā artha karena vyākhyāna*

SYNONYMS

sanaka-ādi—the four *Sanas*; *śukadeva*—and Śukadeva Gosvāmī; *tāhāte*—in that; *pramāṇa*—the evidence; *ei-mata*—in this way; *nānā*—varieties; *artha*—meaning; *karena*—does; *vyākhyāna*—explanation.

TRANSLATION

Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four ṛṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Kṛṣṇa is all-attractive is verified by the activities of the four *ṛṣis* and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: *muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante.* (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service. From the very beginning of their

lives, Śukadeva Gosvāmī and the four Kumāras, known as *catuḥ-sana,* were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Kṛṣṇa, and they engaged in His service. The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Kṛṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard *Śrīmad-Bhāgavatam* by the mercy of his father, Vyāsadeva, and he was consequently attracted to Kṛṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to *brahmānanda,* the bliss derived from realizing the impersonal Brahman.

madhya.6.199

> *śuni' bhaṭṭācāryera mane haila camatkāra*
> *prabhuke kṛṣṇa jāni' kare āpanā dhikkāra*

SYNONYMS

śuni'—hearing this; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *jāni'*—accepting as; *kare*—does; *āpanā*—himself; *dhikkāra*—condemnation.

TRANSLATION

Upon hearing Caitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭācārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

madhya.6.200

> *'iṅho ta' sākṣāt kṛṣṇa,—muñi nā jāniyā*
> *mahā-aparādha kainu garvita ha-iyā'*

SYNONYMS

iṅho—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *nā*—not; *jāniyā*—knowing; *mahā-aparādha*—a great offense; *kainu*—did; *garvita*—proud; *ha-iyā*—being.

TRANSLATION

"Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

madhya.6.201

> *ātma-nindā kari' laila prabhura śaraṇa*
> *kṛpā karibāre tabe prabhura haila mana*

SYNONYMS

ātma-nindā—self-indictment; *kari'*—doing; *laila*—took; *prabhura*—of the Lord; *śaraṇa*—shelter; *kṛpā*—mercy; *karibāre*—to do; *tabe*—then; *prabhura*—of the Lord; *haila*—it was; *mana*—the mind.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

madhya.6.202

> *nija-rūpa prabhu tāṅre karāila darśana*
> *catur-bhuja-rūpa prabhu hā-ilā takhana*

SYNONYMS

nija-rūpa—personal form; *prabhu*—the Lord; *tāṅre*—unto him; *karāila*—made; *darśana*—seeing; *catuḥ-bhuja*—four-handed; *rūpa*—form; *prabhu*—the Lord; *ha-ilā*—became; *takhana*—at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

madhya.6.203

> *dekhāila tāṅre āge catur-bhuja-rūpa*
> *pāche śyāma-vaṁśī-mukha svakīya svarūpa*

SYNONYMS

dekhāila—showed; *tāṅre*—unto him; *āge*—at first; *catur-bhuja-rūpa*—the form with four hands; *pāche*—afterwards; *śyāma*—blackish; *vaṁśī-mukha*—with a flute to the mouth; *svakīya*—personal; *svarūpa*—form.

TRANSLATION

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

madhya.6.204

> *dekhi' sārvabhauma daṇḍavat kari' paḍi'*
> *punaḥ uṭhi' stuti kare dui kara yuḍi'*

SYNONYMS

dekhi'—seeing that; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *daṇḍavat*—obeisances; *kari'*—doing; *paḍi'*—falling flat; *punaḥ*—again; *uṭhi'*—standing up; *stuti*—prayer; *kare*—does; *dui*—two; *kara*—hands; *yuḍi'*—folding.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

madhya.6.205

> *prabhura kṛpāya tāṅra sphurila saba tattva*
> *nāma-prema-dāna-ādi varṇena mahattva*

SYNONYMS

prabhura—of the Lord; *kṛpāya*—by the mercy; *tāṅra*—to him; *sphurila*—manifested; *saba*—all; *tattva*—truths; *nāma*—the holy name; *prema-dāna*—distribution of love of Godhead; *ādi*—and so on; *varṇena*—describes; *mahattva*—the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

madhya.6.206

> *śata śloka kaila eka daṇḍa nā yāite*
> *bṛhaspati taiche śloka nā pāre karite*

SYNONYMS

śata—one hundred; *śloka*—verses; *kaila*—composed; *eka*—one; *daṇḍa*—a duration of twenty-four minutes; *nā*—not; *yāite*—passing; *bṛhaspati*—Bṛhaspati, the priest of the heavenly planets; *taiche*—such; *śloka*—verses; *nā*—not; *pāre*—able; *karite*—to compose.

TRANSLATION

Sārvabhauma Bhaṭṭācārya composed one hundred verses in a very short time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sārvabhauma Bhaṭṭācārya is *Suśloka-śataka*.

madhya.6.207

> *śuni' sukhe prabhu tāṅre kaila āliṅgana*
> *bhaṭṭācārya premāveśe haila acetana*

SYNONYMS

śuni'—hearing; *sukhe*—in happiness; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅre*—Sārvabhauma Bhaṭṭācārya; *kaila*—did; *āliṅgana*—embracing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *prema-āveśe*—in the ecstasy of love of God; *haila*—became; *acetana*—unconscious.

TRANSLATION

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily embraced Sārvabhauma Bhaṭṭācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

madhya.6.208

> *aśru, stambha, pulaka, sveda, kampa tharahari*
> *nāce, gāya, kānde, paḍe prabhu-pada dhari'*

SYNONYMS

aśru—tears; *stambha*—a stunned condition; *pulaka*—standing of hair; *sveda*—perspiration; *kampa*—trembling; *tharahari*—with

great shaking; *nāce*—dances; *gāya*—sings; *kānde*—cries; *paḍe*—falls down; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching.

TRANSLATION

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

madhya.6.209

> *dekhi' gopīnāthācārya haraṣita-mana*
> *bhaṭṭācāryera nṛtya dekhi' hāse prabhura gaṇa*

SYNONYMS

dekhi'—seeing this; *gopīnātha-ācārya*—Gopīnātha Ācārya; *haraṣita-mana*—a pleased mind; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *nṛtya*—dancing; *dekhi'*—seeing; *hāse*—laughs; *prabhura gaṇa*—the associates of Lord Caitanya Mahāprabhu.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya was in this ecstasy. Gopīnātha Ācārya was very pleased, The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

madhya.6.210

> *gopīnāthācārya kahe mahāprabhura prati*
> *'sei bhaṭṭācāryera prabhu kaile ei gati'*

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; *kahe*—said; *mahāprabhura*—Śrī Caitanya Mahāprabhu; *prati*—to; *sei bhaṭṭācāryera*—of that Bhaṭṭācārya; *prabhu*—my Lord; *kaile*—You have made; *ei gati*—such a situation.

TRANSLATION

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu, "Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya."

madhya.6.211

> *prabhu kahe,—'tumi bhakta, tomāra saṅga haite*
> *jagannātha iṅhāre kṛpā kaila bhāla-mate'*

SYNONYMS

prabhu kahe—the Lord said; *tumi bhakta*—you are a devotee; *tomāra saṅga haite*—on account of your association; *jagannātha*—Lord Jagannātha; *iṅhāre*—unto him; *kṛpā*—mercy; *kaila*—showed; *bhāla-mate*—very well.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

madhya.6.212

> *tabe bhaṭṭācārye prabhu susthira karila*
> *sthira hañā bhaṭṭācārya bahu stuti kaila*

SYNONYMS

tabe—then; *bhaṭṭācārye*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *su-sthira*—pacification; *karila*—did; *sthira hañā*—being pacified; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bahu*—many; *stuti*—prayers; *kaila*—offered.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

madhya.6.213

> *'jagat nistārile tumi,—seha alpa-kārya*
> *āmā uddhārile tumi,—e śakti āścarya*

SYNONYMS

jagat—the whole world; *nistārile*—have delivered; *tumi*—You; *seha*—that; *alpa-kārya*—minor activity; *āmā*—me; *uddhārile*—have delivered; *tumi*—You; *e*—this; *śakti*—power; *āścarya*—wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

madhya.6.214

> *tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa*
> *āmā dravāile tumi, pratāpa pracaṇḍa'*

SYNONYMS

tarka-śāstre—due to logical scriptures; *jaḍa*—dull; *āmi*—I; *yaiche*—just like; *lauha-piṇḍa*—an iron bar; *āmā*—me; *dravāile*—melted; *tumi*—You; *pratāpa*—power; *pracaṇḍa*—very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

madhya.6.215

> *stuti śuni' mahāprabhu nija vāsā āilā*
> *bhaṭṭācārya ācārya-dvāre bhikṣā karāilā*

SYNONYMS

stuti śuni'—after hearing the prayers; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to the residence; *āilā*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ācārya-dvāre*—through Gopīnātha Ācārya; *bhikṣā*—luncheon; *karāilā*—induced to take.

TRANSLATION

After hearing the prayers offered by Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

madhya.6.216

> *āra dina prabhu gelā jagannātha-daraśane*
> *darśana karilā jagannātha-śayyotthāne*

SYNONYMS

āra dina—the next day; *prabhu*—Lord Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Jagannātha in the temple;

darśana karilā—saw; *jagannātha-śayya-utthāne*—the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

madhya.6.217

> *pūjārī āniyā mālā-prasādānna dilā*
> *prasādānna-mālā pāñā prabhu harṣa hailā*

SYNONYMS

pūjārī—the priest; *āniyā*—bringing; *mālā*—garlands; *prasāda-anna*—remnants of food; *dilā*—offered; *prasāda-anna*—the *prasāda*; *mālā*—and garlands; *pāñā*—getting; *prabhu*—Lord Caitanya Mahāprabhu; *harṣa*—pleased; *hailā*—became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

madhya.6.218

> *sei prasādānna-mālā añcale bāndhiyā*
> *bhaṭṭācāryera ghare āilā tvarāyukta hañā*

SYNONYMS

sei prasāda-anna—those remnants of food; *mālā*—and garlands; *añcale*—in the end of His cloth; *bāndhiyā*—binding; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *ghare*—to the house; *āilā*—went; *tvarā-yukta*—hasty; *hañā*—being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

madhya.6.219

> *aruṇodaya-kāle haila prabhura āgamana*
> *sei-kāle bhaṭṭācāryera haila jāgaraṇa*

SYNONYMS

aruṇa-udaya—before sunrise; *kāle*—at the time; *haila*—there was; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the coming; *sei-kāle*—at that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *jāgaraṇa*—arising from bed.

TRANSLATION

He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

madhya.6.220

> *'kṛṣṇa' 'kṛṣṇa' sphuṭa kahi' bhaṭṭācārya jāgilā*
> *kṛṣṇa-nāma śuni' prabhura ānanda bāḍilā*

SYNONYMS

kṛṣṇa kṛṣṇa—chanting the name of Kṛṣṇa; *sphuṭa*—distinctly; *kahi'*—saying; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jāgilā*—got up from the bed; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *ānanda*—pleasure; *bāḍilā*—increased.

TRANSLATION

As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

madhya.6.221

> *bāhire prabhura teṅho pāila daraśana*
> *āste-vyaste āsi' kaila caraṇa vandana*

SYNONYMS

bāhire—outside the house; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *teṅho*—he; *pāila*—got; *daraśana*—sight; *āste-vyaste*—with great haste; *āsi'*—coming there; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

madhya.6.222

> *vasite āsana diyā duṅheta vasilā*
> *prasādānna khuli' prabhu tāṅra hāte dilā*

SYNONYMS

vasite—to sit; *āsana*—carpet; *diyā*—offering; *duṅheta*—both of them; *vasilā*—sat down; *prasāda-anna*—the *prasāda*; *khuli'*—opening; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *hāte*—in the hand; *dilā*—offered.

TRANSLATION

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya

Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

madhya.6.223

> *prasādānna pāñā bhaṭṭācāryera ānanda haila*
> *snāna, sandhyā, danta-dhāvana yadyapi nā kaila*

SYNONYMS

prasāda-anna—the remnants of food; *pāñā*—getting; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *ānanda*—pleasure; *haila*—there was; *snāna*—bathing; *sandhyā*—morning duties; *danta-dhāvana*—washing the teeth; *yadyapi*—although; *nā*—not; *kaila*—finished.

TRANSLATION

At that time the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasāda of Lord Jagannātha.

madhya.6.224

> *caitanya-prasāde manera saba jāḍya gela*
> *ei śloka paḍi' anna bhakṣaṇa karila*

SYNONYMS

caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu; *manera*—of the mind; *saba*—all; *jāḍya*—dullness; *gela*—went away; *ei śloka*—these verses; *paḍi'*—reciting; *anna*—remnants of food; *bhakṣaṇa*—eating; *karila*—did.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

madhya.6.225

> *śuṣkaṁ paryuṣitaṁ vāpi*
> *nītaṁ vā dūra-deśataḥ*
> *prāpti-mātreṇa bhoktavyaṁ*
> *nātra kāla-vicāraṇā*

SYNONYMS

śuṣkam—dry; *paryuṣitam*—stale; *vā*—or; *api*—although; *nītam*—brought; *vā*—or; *dūra-deśataḥ*—from a distant country; *prāpti-mātreṇa*—only with the receiving; *bhoktavyam*—to be eaten; *na*—not; *atra*—in this; *kāla-vicāraṇā*—consideration of time or place.

TRANSLATION

The Bhaṭṭācārya said, " 'One should eat the mahā-prasāda of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

madhya.6.226

> *na deśa-niyamas tatra*
> *na kāla-niyamas tathā*
> *prāptam annaṁ drutaṁ śiṣṭair*
> *bhoktavyaṁ harir abravīt*

SYNONYMS

na—not; *deśa*—of the country; *niyamaḥ*—regulation; *tatra*—in that; *na*—not; *kāla*—of time; *niyamaḥ*—regulation; *tathā*—so also; *prāptam*—received; *annam—prasāda*; *drutam*—hastily; *śiṣṭaiḥ*—by gentlemen; *bhoktavyam*—to be eaten; *hariḥ*—the Lord; *abravīt*—has said.

TRANSLATION

“ 'The prasāda of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.' "

PURPORT

These verses are quoted from the *Padma Purāṇa*.

madhya.6.227

> *dekhi' ānandita haila mahāprabhura mana*
> *premāviṣṭa hañā prabhu kailā āliṅgana*

SYNONYMS

dekhi'—seeing this; *ānandita*—very much pleased; *haila*—was; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *prema-āviṣṭa*—absorbed in the ecstasy of love of God; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

madhya.6.228

> *dui-jane dhari' duṅhe karena nartana*
> *prabhu-bhṛtya duṅhā sparśe, doṅhāra phule mana*

SYNONYMS

dui-jane—both of them; *dhari'*—embracing; *duṅhe*—both; *karena*—do; *nartana*—dancing; *prabhu-bhṛtya*—the master and the servant; *duṅhā*—both; *sparśe*—by touching each other; *doṅhāra*—of both of them; *phule*—were excited; *mana*—minds.

TRANSLATION

The Lord and the servant embraced one another and began to dance. Simply by touching each other, they became ecstatic.

madhya.6.229

> *sveda-kampa-aśru duṅhe ānande bhāsilā*
> *premāviṣṭa hañā prabhu kahite lāgilā*

SYNONYMS

sveda—perspiration; *kampa*—trembling; *aśru*—tears; *duṅhe*—both of them; *ānande*—in transcendental bliss; *bhāsilā*—floated; *prema-āviṣṭa*—absorbed in ecstatic love of Godhead; *hañā*—being; *prabhu*—the Lord; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled

and shed tears, and the Lord began to speak in His ecstasy.

madhya.6.230

> *"āji muñi anāyāse jininu tribhuvana*
> *āji muñi karinu vaikuṇṭha ārohaṇa*

SYNONYMS

āji—today; *muñi*—I; *anāyāse*—very easily; *jininu*—conquered; *tri-bhuvana*—the three worlds; *āji*—today; *muñi*—I; *karinu*—did; *vaikuṇṭha*—to the spiritual world; *ārohaṇa*—ascending.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as Vaikuṇṭhaloka. The Vaikuṇṭhalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the *brahmajyoti*. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually

advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuṇṭha planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vṛndāvana, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

madhya.6.231

> *āji mora pūrṇa haila sarva abhilāṣa*
> *sārvabhaumera haila mahā-prasāde viśvāsa*

SYNONYMS

āji—today; *mora*—My; *pūrṇa*—satisfied; *haila*—became; *sarva*—all; *abhilāṣa*—desires; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *mahā-prasāde*—in the remnants of the Lord's food; *viśvāsa*—faith.

TRANSLATION

Caitanya Mahāprabhu continued, "I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasāda of Lord Jagannātha.

madhya.6.232

> *āji tumi niṣkapaṭe hailā kṛṣṇāśraya*
> *kṛṣṇa āji niṣkapaṭe tomā haila sadaya*

SYNONYMS

āji—today; *tumi*—you; *niṣkapaṭe*—without a doubt; *hailā*—have become; *kṛṣṇa-āśraya*—under the shelter of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *āji*—today; *niṣkapaṭe*—without reservation; *tomā*—unto you; *haila*—has become; *sa-daya*—very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

madhya.6.233

> *āji se khaṇḍila tomāra dehādi-bandhana*
> *āji tumi chinna kaile māyāra bandhana*

SYNONYMS

āji—today; *se*—that; *khaṇḍila*—dismantled; *tomāra*—your; *deha-ādi-bandhana*—material bondage due to the bodily concept of life; *āji*—today; *tumi*—you; *chinna*—cut to pieces; *kaile*—did; *māyāra*—of illusory energy; *bandhana*—the shackles.

TRANSLATION

"My dear Bhaṭṭācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

madhya.6.234

> *āji kṛṣṇa-prāpti-yogya haila tomāra mana*
> *veda-dharma laṅghi' kaile prasāda bhakṣaṇa"*

SYNONYMS

āji—today; *kṛṣṇa-prāpti*—for attainment of the lotus feet of Kṛṣṇa; *yogya*—fit; *haila*—has become; *tomāra*—your; *mana*—mind; *veda*—of the four *Vedas*; *dharma*—the principles; *laṅghi'*—surpassing; *kaile*—you have done; *prasāda*—the remnants of food offered to Kṛṣṇa; *bhakṣaṇa*—eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Kṛṣṇa because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

madhya.6.235

> *yeṣāṁ sa eṣa bhagavān dayayed anantaḥ*
> *sarvātmanāśrita-pado yadi nirvyalīkam*
> *te dustarām atitaranti ca deva-māyāṁ*
> *naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

SYNONYMS

yeṣām—unto those who are fully surrendered souls; *saḥ*—He; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *dayayet*—may show mercy; *anantaḥ*—the unlimited; *sarva-ātmanā*—fully, without reservation; *āśrita-padaḥ*—those who have taken shelter of the Lord; *yadi*—if; *nirvyalīkam*—without duplicity; *te*—such persons; *dustarām*—insurmountable; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the illusory material energy; *na*—not; *eṣām*—this; *mama aham*—"my" and "I"; *iti*—such; *dhīḥ*—intelligence; *śva-śṛgāla-bhakṣye*—in the body, which is to be eaten by dogs and jackals.

TRANSLATION

“ 'When a person unreservedly takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are

fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.' "

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As Kṛṣṇa clearly states in the *Bhagavad-gītā* (Bg. 18.66):

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

In this verse that Caitanya Mahāprabhu has quoted from *Śrīmad-Bhāgavatam* (2.7.42), the meaning of Śrī Kṛṣṇa's statement is explained. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the *Bhagavad-gītā* (Bg. 2.13), where Kṛṣṇa says, *dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā*. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the

causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in the *Bhagavad-gītā* (Bg. 7.14)/ *mām eva ye prapadyante māyām etāṁ taranti te*. Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of *māyā,* the illusory energy. According to *Śrīmad-Bhāgavatam* (10.2.32), Māyāvādī *sannyāsīs* who falsely think of themselves as liberated from the clutches of *māyā* are called *vimukta-māninaḥ*. Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, he cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Māyāvādī *sannyāsīs* do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The *karmīs* are fully under the bodily conception of life, and the *jñānīs,* although theoretically understanding that they are

not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both *karmīs* and *jñānīs* are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṭhākura therefore says, *karma-kāṇḍa jñāna-kāṇḍa, kevala viṣera bhāṇḍa:* those who have taken to the process of *karma-kāṇḍa* (fruitive activity) and *jñāna-kāṇḍa* (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in *Śrīmad Bhagavad-gītā* (7.19):

> *bahūnāṁ janmanām ante*
> *jñānavān māṁ prapadyate*
> *vāsudevaḥ sarvam iti*
> *sa mahātmā sudurlabhaḥ*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

madhya.6.236

> *eta kahi' mahāprabhu āilā nija-sthāne*
> *sei haite bhaṭṭācāryera khaṇḍila abhimāne*

SYNONYMS

eta kahi'—speaking in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-sthāne*—to His own residence; *sei haite*—from that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *khaṇḍila*—was dismantled; *abhimāne*—false pride.

TRANSLATION

After speaking to Sārvabhauma Bhaṭṭācārya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhaṭṭācārya was free because his false pride had been dismantled.

madhya.6.237

> *caitanya-caraṇa vine nāhi jāne āna*
> *bhakti vinu śāstrera āra nā kare vyākhyāna*

SYNONYMS

caitanya-caraṇa—the lotus feet of Lord Caitanya; *vine*—except; *nāhi*—not; *jāne*—knows; *āna*—other; *bhakti*—devotional service; *vinu*—except; *śāstrera*—of the scripture; *āra*—any other; *nā*—not; *kare*—does; *vyākhyāna*—explanation.

TRANSLATION

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya

Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

madhya.6.238

> *gopīnāthācārya tāṅra vaiṣṇavatā dekhiyā*
> *'hari' 'hari' bali' nāce hāte tāli diyā*

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; *tāṅra*—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—firm faith in Vaiṣṇavism; *dekhiyā*—seeing; *hari hari*—the holy name of the Lord; *bali'*—saying; *nāce*—dances; *hāte tāli diyā*—clapping his two hands.

TRANSLATION

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant "Hari! Hari!"

madhya.6.239

> *āra dina bhaṭṭācārya āilā darśane*
> *jagannātha nā dekhi' āilā prabhu-sthāne*

SYNONYMS

āra dina—the next day; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came; *darśane*—to see Lord Jagannātha; *jagannātha*—Lord Jagannātha; *nā dekhi'*—without seeing; *āilā*—came; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

madhya.6.240

> *daṇḍavat kari' kaila bahu-vidha stuti*
> *dainya kari' kahe nija pūrva-durmati*

SYNONYMS

daṇḍavat kari'—after offering obeisances by falling flat on the ground; *kaila*—he did; *bahu-vidha*—various types of; *stuti*—prayers; *dainya kari'*—in great humbleness; *kahe*—describes; *nija*—his personal; *pūrva-durmati*—previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After

offering various prayers to Him, he spoke of his previous bad disposition with great humility.

madhya.6.241

> *bhakti-sādhana-śreṣṭha śunite haila mana*
> *prabhu upadeśa kaila nāma-saṅkīrtana*

SYNONYMS

bhakti-sādhana—in the execution of devotional service; *śreṣṭha*—the most important item; *śunite*—to hear; *haila*—it was; *mana*—the mind; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *upadeśa*—advice; *kaila*—gave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from *Śrīmad-Bhāgavatam* (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and *sarvātma-nivedana,* offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In *The Nectar of Devotion,* When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the *Bṛhan-nāradīya Purāṇa* (Thirty-eighth Chapter, verse 126) to confirm His statement.

madhya.6.242

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this Age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—means; *anyathā*—other.

TRANSLATION

“ 'In this age of quarrel and hypocrisy, the only means of deliverence is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.' "

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa *mahā-mantra*. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*

> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated are freed from the duality of delusion engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity-illicit sex, meat-eating, intoxication and gambling-and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, *hari-kīrtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam* (12.3.51-52):

> *kaler doṣa-nidhe rājann*
> *asti hy eko mahān guṇaḥ*
> *kīrtanād eva kṛṣṇasya*
> *mukta-saṅgaḥ paraṁ vrajet*

> *kṛte yad dhyāyato viṣṇuṁ*
> *tretāyāṁ yajato makhaiḥ*
> *dvāpare paricaryāyāṁ*
> *kalau tad dhari-kīrtanāt*

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra*. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the Age of Kali simply by chanting the holy names, Hare Kṛṣṇa." ()

madhya.6.243

> *ei ślokera artha śunāila kariyā vistāra*
> *śuni' bhaṭṭācārya-mane haila camatkāra*

SYNONYMS

ei ślokera—of this verse; *artha*—the meaning; *śunāila*—made hear; *kariyā*—doing; *vistāra*—extensive description; *śuni'*—hearing; *bhaṭṭācārya*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradīya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

madhya.6.244

> *gopīnāthācārya bale,—'āmi pūrve ye kahila*
> *śuna, bhaṭṭācārya, tomāra sei ta' ha-ila'*

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; *bale*—says; *āmi*—I; *pūrve*—previously; *ye*—what; *kahila*—said; *śuna*—hear; *bhaṭṭācārya*—my dear Bhaṭṭācārya; *tomāra*—your; *sei*—that; *ta'*—indeed; *ha-ila*—has happened.

TRANSLATION

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya, "My dear Bhaṭṭācārya, what I foretold to you has now taken place."

PURPORT

Previously Gopīnātha Ācārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. in the *Bhagavad-gītā* (Bg. 2.40) it is therefore said, *svalpam apy asya dharmasya trāyate mahato bhayāt:* "Simply by performing a little devotional service, one can escape the greatest danger."

Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

madhya.6.245

> *bhaṭṭācārya kahe tāṅre kari' namaskāre*
> *tomāra sambandhe prabhu kṛpā kaila more*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *tāṅre*—unto Gopīnātha Ācārya; *kari'*—doing; *namaskāre*—obeisances; *tomāra sambandhe*—on account of your relationship; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *kaila*—showed; *more*—unto me.

TRANSLATION

Offering his obeisances to Gopīnātha Ācārya, the Bhaṭṭācārya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

madhya.6.246

> *tumi—mahābhāgavata, āmi—tarka-andhe*
> *prabhu kṛpā kaila more tomāra sambandhe*

SYNONYMS

tumi—you; *mahā-bhāgavata*—a first-class devotee; *āmi*—I; *tarka-andhe*—in the darkness of logical arguments; *prabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *more*—unto me; *tomāra*—your; *sambandhe*—by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

madhya.6.247

> *vinaya śuni' tuṣṭye prabhu kaila āliṅgana*
> *kahila,—yāñā karaha īśvara daraśana*

SYNONYMS

vinaya śuni'—upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; *tuṣṭye*—in satisfaction; *prabhu*—the Lord; *kaila*—did;

āliṅgana—embracing; *kahila*—said; *yāñā*—going; *karaha*—do; *īśvara daraśana*—visiting the temple of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said, "Now go see Lord Jagannātha in the temple."

madhya.6.248

> *jagadānanda dāmodara,—dui saṅge lañā*
> *ghare āila bhaṭṭācārya jagannātha dekhiyā*

SYNONYMS

jagadānanda—of the name Jagadānanda; *dāmodara*—of the name Dāmodara; *dui*—two persons; *saṅge*—with him; *lañā*—taking; *ghare*—to his home; *āila*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jagannātha*—Lord Jagannātha; *dekhiyā*—seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

madhya.6.249

> *uttama uttama prasāda bahuta ānilā*
> *nija-vipra-hāte dui janā saṅge dilā*

SYNONYMS

uttama uttama—very first-class; *prasāda*—remnants of food offered to Jagannātha; *bahuta*—in great quantity; *ānilā*—brought; *nija-vipra*—of his own *brāhmaṇa* servant; *hāte*—in the hand; *dui*—two; *janā*—persons; *saṅge*—with him; *dilā*—gave.

TRANSLATION

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

madhya.6.250

> *nija kṛta dui śloka likhiyā tāla-pāte*
> *'prabhuke diha' bali' dila jagadānanda-hāte*

SYNONYMS

nija—by him; *kṛta*—composed; *dui*—two; *śloka*—verses; *likhiyā*—writing; *tāla-pāte*—on a leaf of a palm tree; *prabhuke diha*—give to

Lord Śrī Caitanya Mahāprabhu; *bali'*—saying this; *dila*—gave it; *jagadānanda-hāte*—in the hands of Jagadānanda.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, he requested him to deliver it to Śrī Caitanya Mahāprabhu.

madhya.6.251

> *prabhu-sthāne āilā duṅhe prasāda-patrī lañā*
> *mukunda datta patrī nila tāra hāte pāñā*

SYNONYMS

prabhu-sthāne—to the place where Śrī Caitanya Mahāprabhu was residing; *āilā*—went back; *duṅhe*—both Jagadānanda and Dāmodara; *prasāda*—the remnants of food; *patrī*—the leaf of a palm tree; *lañā*—taking; *mukunda datta*—of the name Mukunda Datta; *patrī*—the leaf of a palm tree; *nila*—took; *tāra*—of Jagadānanda; *hāte*—in the hand; *pāñā*—receiving.

TRANSLATION

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands

of Jagadānanda before he could deliver it to Śrī Caitanya Mahāprabhu.

madhya.6.252

> *dui śloka bāhira-bhite likhiyā rākhila*
> *tabe jagadānanda patrī prabhuke lañā dila*

SYNONYMS

dui—two; *śloka*—verses; *bāhira*—outside; *bhite*—on the wall; *likhiyā*—writing; *rākhila*—kept; *tabe*—thereafter; *jagadānanda*—Jagadānanda Prabhu; *patrī*—the palm leaf; *prabhuke*—to the Lord; *lañā*—taking; *dila*—delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.

madhya.6.253

> *prabhu śloka paḍi' patra chiṇḍiyā phelila*
> *bhittye dekhi' bhakta saba śloka kaṇṭhe kaila*

SYNONYMS

prabhu—the Lord; *śloka*—verses; *paḍi'*—reading; *patra*—the palm leaf; *chiṇḍiyā*—tearing to pieces; *phelila*—threw; *bhittye*—on the outside wall; *dekhi'*—seeing; *bhakta*—the devotees; *saba*—all; *śloka*—verses; *kaṇṭhe*—within the throat; *kaila*—kept.

TRANSLATION

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

madhya.6.254

> *vairāgya-vidyā-nija-bhakti-yoga-*
> *śikṣārtham ekaḥ puruṣaḥ purāṇaḥ*
> *śrī-kṛṣṇa-caitanya-śarīra-dhārī*
> *kṛpāmbudhir yas tam ahaṁ prapadye*

SYNONYMS

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣā-artham*—just to instruct; *ekaḥ*—the single person; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—very old, or eternal; *śrī-kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya

Mahāprabhu; *śarīra-dhārī*—accepting the body; *kṛpā-ambudhiḥ*—the ocean of transcendental mercy; *yaḥ*—who; *tam*—unto Him; *aham*—I; *prapadye*—surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the *Caitanya-candrodaya-nāṭaka* (6.74), by Śrī Kavi-karṇapura.

madhya.6.255

> *kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ*
> *prāduṣkartuṁ kṛṣṇa-caitanya-nāmā*
> *āvirbhūtas tasya pādāravinde*
> *gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ*

SYNONYMS

kālāt—from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time;

naṣṭam—destroyed; *bhakti-yogam*—the science of devotional service; *nijam*—which is applicable to Him only; *yaḥ*—one who; *prāduṣkartum*—to revive; *kṛṣṇa-caitanya-nāmā*—named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *āvirbhūtaḥ*—who has appeared; *tasya*—His; *pāda-aravinde*—in the lotus feet; *gāḍham gāḍham*—very deeply; *līyatām*—let it be merged; *citta-bhṛṅgaḥ*—my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As stated in the *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself." (Bg. 4.7)

This is also the case with Caitanya Mahāprabhu's appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in *Śrīmad-Bhāgavatam,* the *Mahābhārata* and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of the *Bhagavad-gītā,* Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us how to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: *namo mahā-vadānyāya kṛṣṇa-prema-pradāye te*. Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (*man-manā bhava mad-bhaktaḥ*), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in

the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

madhya.6.256

> *ei dui śloka—bhakta-kaṇṭhe ratna-hāra*
> *sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra*

SYNONYMS

ei dui śloka—these two verses; *bhakta-kaṇṭhe*—on the necks of the devotees; *ratna-hāra*—pearl necklaces; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *kīrti*—reputation; *ghoṣe*—declare; *ḍhakkā*—of a drum; *vādya*—of the sound; *ākāra*—in the form.

TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

madhya.6.257

> *sārvabhauma hailā prabhura bhakta ekatāna*
> *mahāprabhura sevā-vinā nāhi jāne āna*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *prabhura*—of the Lord; *bhakta*—a devotee; *ekatāna*—without deviation; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *sevā*—service; *vinā*—except; *nāhi*—not; *jāne*—knows; *āna*—anything else.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

madhya.6.258

> *'śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma'*
> *ei dhyāna, ei japa, laya ei nāma*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śacī-sūta*—the son of mother Śacī; *guṇa-dhāma*—the reservoir of all good qualities; *ei*—this; *dhyāna*—meditation; *ei*—this; *japa*—chanting; *laya*—he takes; *ei*—this; *nāma*—holy name.

TRANSLATION

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all

good qualities. Indeed, chanting the holy names became his meditation.

madhya.6.259

> *eka-dina sārvabhauma prabhu-āge āilā*
> *namaskāra kari' śloka paḍite lāgilā*

SYNONYMS

eka-dina—one day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskāra kari'*—after offering obeisances; *śloka*—a verse; *paḍite lāgilā*—began to recite.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

madhya.6.260

> *bhāgavatera 'brahma-stave'ra śloka paḍilā*
> *śloka-śeṣe dui akṣara-pāṭha phirāilā*

SYNONYMS

bhāgavatera—from *Śrīmad-Bhāgavatam*; *brahma-stavera*—of the prayers of Lord Brahmā; *śloka*—a verse; *paḍilā*—recited; *śloka-śeṣe*—at the end of the verse; *dui akṣara*—of two syllables; *pāṭha*—the reading; *phirāilā*—changed.

TRANSLATION

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

madhya.6.261

> *tat te 'nukampāṁ su-samīkṣamāṇo*
> *bhuñjāna evātma-kṛtaṁ vipākam*
> *hṛd-vāg-vapurbhir vidadhan namas te*
> *jīveta yo bhakti-pade sa dāya-bhāk*

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *bhakti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

TRANSLATION

[The verse read:] "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reading this verse from *Śrīmad-Bhāgavatam* (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from *mukti-pade* to *bhakti-pade*. *Mukti* means liberation and merging into the impersonal Brahman effulgence. *Bhakti* means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word *mukti-pade,* which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in *Śrīmad-Bhāgavatam,* as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

madhya.6.262

> *prabhu kahe, 'mukti-pade'—ihā pāṭha haya*
> *'bhakti-pade' kene paḍa, ki tomāra āśaya*

SYNONYMS

prabhu kahe—the Lord said; *mukti-pade*—the word *mukti-pade*; *ihā*—this; *pāṭha*—the reading; *haya*—is; *bhakti-pade*—the word *bhakti-pade*; *kene*—why; *paḍa*—you read; *ki*—what; *tomāra*—your; *āśaya*—intention.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

madhya.6.263

> *bhaṭṭācārya kahe,—'bhakti'-sama nahe mukti-phala*
> *bhagavad-bhakti-vimukhera haya daṇḍa kevala*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *bhakti*—devotional service; *sama*—equal to; *nahe*—not; *mukti*—of liberation; *phala*—the result; *bhagavat-bhakti*—to the devotional

service of the Supreme Personality of Godhead; *vimukhera*—of one who is averse to; *haya*—it is; *daṇḍa*—the punishment; *kevala*—only.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the *Brahmāṇḍa Purāṇa* it is said:

> *siddha-lokas tu tamasaḥ*
> *pāre yatra vasanti hi*
> *siddhā brahma-sukhe magnā*
> *daityāś ca hariṇā hatāḥ*

"In Siddhaloka [Brahmaloka] there live two kinds of living entities—those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord." The word *tamasaḥ* means "the coverings of the universe." Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord's impersonal effulgence, he misses the opportunity to render service to the

Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭācārya continues to explain the distinction between *mukti-pada* and *bhakti-pada* in the following verses.

madhya.6.264-265

> *kṛṣṇera vigraha yei satya nāhi māne*
> *yei nindā-yuddhādika kare tāṅra sane*
>
> *sei duira daṇḍa haya—'brahma-sāyujya-mukti'*
> *tāra mukti phala nahe, yei kare bhakti*

SYNONYMS

kṛṣṇera—of Lord Śrī Kṛṣṇa; *vigraha*—the transcendental form; *yei*—anyone who; *satya*—as truth; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *nindā*—blaspheming; *yuddha-ādika*—fighting and so forth; *kare*—does; *tāṅra sane*—with Him, Śrī Kṛṣṇa; *sei*—these; *duira*—of the two; *daṇḍa haya*—there is punishment; *brahma-sāyujya-mukti*—merging into the Brahman effulgence; *tāra*—of him; *mukti*—such liberation; *phala*—the result; *nahe*—not; *yei*—who; *kare*—executes; *bhakti*—devotional service.

TRANSLATION

The Bhaṭṭācārya continued, "The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

madhya.6.266

> *yadyapi se mukti haya pañca-parakāra*
> *sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra*

SYNONYMS

yadyapi—although; *se*—that; *mukti*—liberation; *haya*—is; *pañca-parakāra*—of five different varieties; *sālokya*—of the name *sālokya*; *sāmīpya*—of the name *sāmīpya*; *sārūpya*—of the name *sārūpya*; *sārṣṭi*—of the name *sārṣṭi*; *sāyujya*—of the name *sāyujya*; *āra*—and.

TRANSLATION

"There are five kinds of liberation: sālokya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. *Sāmīpya* means remaining an associate of the Supreme Personality of Godhead. *Sārūpya* means attaining a four-handed form exactly like that of the Lord. *Sārṣṭi* means attaining opulences like those of the Supreme Lord, and *sāyujya* means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

madhya.6.267

> *'sālokyādi' cāri yadi haya sevā-dvāra*
> *tabu kadācit bhakta kare aṅgīkāra*

SYNONYMS

sālokya-ādi—beginning with *sālokya*; *cāri*—four kinds of liberation; *yadi*—if; *haya*—are; *sevā-dvāra*—a means of rendering service to the Lord; *tabu*—still; *kadācit*—occasionally; *bhakta*—a pure devotee; *kare*—makes; *aṅgīkāra*—acceptance.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālokya, sārūpya, sāmīpya or sārṣṭi forms of liberation, but never sāyujya.

madhya.6.268

> *'sāyujya' śunite bhaktera haya ghṛṇā-bhaya*
> *naraka vāñchaye, tabu sāyujya nā laya*

SYNONYMS

sāyujya—liberation by merging into the effulgence; *śunite*—even to hear; *bhaktera*—of the devotee; *haya*—there is; *ghṛṇā*—hatred; *bhaya*—fear; *naraka*—a hellish condition of life; *vāñchaye*—he desires; *tabu*—still; *sāyujya*—merging into the effulgence of the Lord; *nā laya*—never accepts.

TRANSLATION

"A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

PURPORT

Śrīla Prabodhānanda Sarasvatī has sung: *kaivalyaṁ narakāyate*. The impersonalist's conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (*sālokya, sāmīpya, sārūpya* and *sārṣṭi*) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he aspires only

to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears *sāyujya-mukti,* merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

madhya.6.269

> *brahme, īśvare sāyujya dui ta' prakāra*
> *brahma-sāyujya haite īśvara-sāyujya dhikkāra*

SYNONYMS

brahme—in the Brahman effulgence; *īśvare*—in the body of the Lord; *sāyujya*—merging; *dui*—two; *ta'*—indeed; *prakāra*—varieties; *brahma-sāyujya*—merging into the Brahman effulgence; *haite*—than; *īśvara-sāyujya*—merging into the body of the Lord; *dhikkāra*—more abominable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Māyāvādī Vedāntists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to the *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṇḍa-koṭi:* the material universes are generated from the bodily rays of the Supreme Personality of Godhead. *Yogīs* who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the *brahmajyoti,* Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word *siddha* is very significant. *Siddha* refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the *Bhagavad-gītā* as *brahma-bhūta*. In the conditioned state, the living entity is known as *jīva-bhūta,* or "the living force within

matter." *Brahma-bhūta* living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by *Śrīmad-Bhāgavatam* (10.2.32): *ye 'nye 'ravindākṣa*. These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as *vimukta-māninaḥ,* meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of *ānanda* (bliss). Even though these living entities attain the *brahma-bhūta* stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining *ānanda,* or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The *bhaktas* consider such a falldown equal to achieving a place in hell.

The followers of the Patañjali *yoga* system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These *yogīs* meditate on the four-handed Viṣṇu form

of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ:* "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The *yogīs* accept the eternity of the Supreme Person in one of their *mantras-sa pūrveṣām api guruḥ kālānavac-chedāt:* "Such a person is always supreme and is not influenced by the element of time." The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: *puruṣārtha-śūnyānāṁ pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti.* They believe that in the perfectional stage, the conception of *puruṣa* is vanquished. According to their description: *citi-śaktir iti.* They believe that when one becomes perfect, he cannot remain a person. This *yoga* system is therefore abominable because its final conception is impersonal. In the beginning, these *yogīs* accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. This is supported by *Śrīmad-Bhāgavatam* (10.2.32). *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*/ due to neglecting the lotus feet of the Lord, these *yogīs* again fall down into the material existence (*patanty adhaḥ*). Consequently this path of *yoga* is more abominable than the impersonalists' path. This conclusion is also

supported by Lord Kapiladeva in the following verse from *Śrīmad-Bhāgavatam* (3.29.13).

madhya.6.270

> *sālokya-sārṣṭi-sāmīpya-*
> *sārūpyaikatvam apy uta*
> *dīyamānaṁ na gṛhṇanti*
> *vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—the liberation of living in the same planet as the Lord; *sārṣṭi*—to have opulence exactly like that of the Lord; *sāmīpya*—to associate always with the Lord; *sārūpya*—to achieve a body like that of the Lord; *ekatvam*—to merge into the body of the Lord; *api*—although; *uta*—it is said; *dīyamānam*—being offered; *na*—not; *gṛhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—service; *janāḥ*—the pure devotees.

TRANSLATION

Sārvabhauma Bhaṭṭācārya concluded, " 'Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.' "

madhya.6.271

> *prabhu kahe,—'mukti-pade'ra āra artha haya*
> *mukti-pada-śabde 'sākṣāt īśvara' kahaya*

SYNONYMS

prabhu kahe—the Lord said; *mukti-padera*—of the term *mukti-pade*; *āra*—another; *artha*—meaning; *haya*—there is; *mukti-pada-śabde*—by the word *mukti-pada*; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *kahaya*—is said.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

madhya.6.272

> *mukti pade yāṅra, sei 'mukti-pada' haya*
> *kimvā navama padārtha 'muktira' samāśraya*

SYNONYMS

mukti—liberation; *pade*—at the lotus feet; *yāṅra*—of whom; *sei*—such a person; *mukti-pada haya*—is known as *mukti-pada*; *kimvā*—or; *navama*—ninth; *pada-artha*—subject matter; *muktira*—of liberation; *samāśraya*—shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of *mukti*. *Śrīmad-Bhāgavatam* is divided into twelve cantos, and in the Ninth Canto different kinds of *mukti* are described. But the Tenth Canto is the actual center of all discussions of *mukti* because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in *Śrīmad-Bhāgavatam,* is the exclusive subject of the Tenth Canto. Since all types of *muktis* reside at the lotus feet of Śrī Kṛṣṇa, He may be called *mukti-pada*.

madhya.6.273

> *dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri*
> *sārvabhauma kahe,—o-pāṭha kahite nā pāri*

SYNONYMS

dui-arthe—by two interpretations; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kahi*—I accept; *kene*—why; *pāṭha*—reading; *phiri*—changing; *sārvabhauma*

kahe—Sārvabhauma replied; *o-pāṭha*—such a reading; *kahite*—to say; *nā*—not; *pāri*—am able.

TRANSLATION

"Since I can understand Kṛṣṇa according to these two meanings," Caitanya Mahāprabhu said, "what point is there in changing the verse?" Sārvabhauma Bhaṭṭācārya replied, "I was not able to give that reading to the verse.

madhya.6.274

> *yadyapi tomāra artha ei śabde kaya*
> *tathāpi 'āśliṣya-doṣe' kahana nā yāya*

SYNONYMS

yadyapi—although; *tomāra*—Your; *artha*—meaning; *ei*—this; *śabde*—by the word; *kaya*—is said; *tathāpi*—still; *āśliṣya-doṣe*—by the fault of ambiguity; *kahana*—to say; *nā*—not; *yāya*—possible.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

madhya.6.275

> *yadyapi 'mukti'-śabdera haya pañca vṛtti*
> *rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti*

SYNONYMS

yadyapi—although; *mukti*—liberation; *śabdera*—of the word; *haya*—there is; *pañca vṛtti*—five meanings; *rūḍhi-vṛttye*—by the chief or direct meaning; *kahe*—it says; *tabu*—still; *sāyujye*—to become one with the Supreme; *pratīti*—the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

madhya.6.276

> *mukti-śabda kahite mane haya ghṛṇā-trāsa*
> *bhakti-śabda kahite mane haya ta' ullāsa*

SYNONYMS

mukti-śabda—the word *mukti*; *kahite*—by pronouncing; *mane*—in the mind; *haya*—there is; *ghṛṇā*—hatred; *trāsa*—and fear; *bhakti-śabda*—the word *bhakti*; *kahite*—to speak; *mane*—in the mind; *haya*—there is; *ta'*—indeed; *ullāsa*—transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

madhya.6.277

> *śuniyā hāsena prabhu ānandita-mane*
> *bhaṭṭācārya kaila prabhu dṛḍha āliṅgane*

SYNONYMS

śuniyā—hearing this explanation; *hāsena*—laughs; *prabhu*—Śrī Caitanya Mahāprabhu; *ānandita-mane*—with great pleasure in His mind; *bhaṭṭācārya*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *prabhu*—the Lord; *dṛḍha*—firm; *āliṅgane*—embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

madhya.6.278

> *yei bhaṭṭācārya pade paḍāya māyāvāde*
> *tāṅra aiche vākya sphure caitanya-prasāde*

SYNONYMS

yei—that; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *paḍe*—reads; *paḍāya*—teaches; *māyāvāde*—the philosophy of Māyāvāda impersonalism; *tāṅra*—his; *aiche*—such; *vākya*—explanation; *sphure*—manifested; *caitanya-prasāde*—by the mercy of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Māyāvāda philosophy was now even hating the word "mukti." This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

madhya.6.279

> *lohāke yāvat sparśi' hema nāhi kare*
> *tāvat sparśa-maṇi keha cinite nā pāre*

SYNONYMS

lohāke—iron; *yāvat*—as long as; *sparśi'*—touching; *hema*—gold; *nāhi*—not; *kare*—transforms; *tāvat*—until then; *sparśa-maṇi*—the touchstone; *keha*—someone; *cinite*—to recognize; *nā*—not; *pāre*—is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

madhya.6.280

> *bhaṭṭācāryera vaiṣṇavatā dekhi' sarva-jana*
> *prabhuke jānila—'sākṣāt vrajendra-nandana'*

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—clear understanding of Vaiṣṇava philosophy; *dekhi'*—seeing; *sarva-jana*—all persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *jānila*—knew; *sākṣāt*—directly; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

Upon seeing transcendental Vaiṣṇavism in Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than Kṛṣṇa, the son of Nanda Mahārāja.

madhya.6.281

> *kāśī-miśra-ādi yata nīlācala-vāsī*
> *śaraṇa la-ila sabe prabhu-pade āsi'*

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; *ādi*—heading the list; *yata*—all; *nīlācala-vāsī*—the residents of Jagannātha Purī; *śaraṇa*—shelter; *la-ila*—took; *sabe*—all; *prabhu-pade*—to the lotus feet of the Lord; *āsi'*—coming.

TRANSLATION

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Miśra, came to take shelter of the lotus feet of the Lord.

madhya.6.282

> *sei saba kathā āge kariba varṇana*
> *sārvabhauma kare yaiche prabhura sevana*

SYNONYMS

sei saba—all these; *kathā*—narrations; *āge*—later; *kariba*—I shall make; *varṇana*—description; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *yaiche*—as; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

madhya.6.283

> *yaiche paripāṭī kare bhikṣā-nirvāhana*
> *vistāriyā āge tāhā kariba varṇana*

SYNONYMS

yaiche—how; *paripāṭī*—perfectly; *kare*—does; *bhikṣā*—of offering alms; *nirvāhana*—the execution; *vistāriyā*—in full detail; *āge*—later; *tāhā*—that; *karibavarṇana*—I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

madhya.6.284-285

> *ei mahāprabhura līlā—sārvabhauma-milana*
> *ihā yei śraddhā kari' karaye śravaṇa*

> *jñāna-karma-pāśa haite haya vimocana*
> *acire milaye tāṅre caitanya-caraṇa*

SYNONYMS

ei—this; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *līlā*—pastime; *sārvabhauma-milana*—meeting with Sārvabhauma Bhaṭṭācārya; *ihā*—this; *yei*—anyone who; *śraddhā*—faith; *kari'*—having; *karaye*—does; *śravaṇa*—hearing; *jñāna-karma*—of speculation and fruitive activities; *pāśa*—the net; *haite*—from; *haya*—there is; *vimocana*—liberation; *acire*—very soon; *milaye*—meets; *tāṅre*—such a devotee; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu's meeting with Sārvabhauma Bhaṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

madhya.6.286

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation;

caitanya-caritāmṛta—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixth Chapter, describing the liberation of Sārvabhauma Bhaṭṭācārya.*

Chapter 7

madhya.7.1

dhanyaṁ taṁ naumi caitanyaṁ
vāsudevaṁ dayārdraḥ-dhī
naṣṭa-kuṣṭhaṁ rūpa-puṣṭaṁ
bhakti-tuṣṭaṁ cakāra yaḥ

SYNONYMS

dhanyam—auspicious; *tam*—unto Him; *naumi*—I offer obeisances; *caitanyam*—Śrī Caitanya Mahāprabhu; *vāsudevam*—unto the *brāhmaṇa* Vāsudeva; *dayā-ārdraḥ-dhī*—being compassionate; *naṣṭa-kuṣṭham*—cured the leprosy; *rūpa-puṣṭam*—beautiful; *bhakti-tuṣṭam*—satisfied in devotional service; *cakāra*—made; *yaḥ*—the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahāprabhu, being very compassionate toward a brāhmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

madhya.7.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

madhya.7.3

> *ei-mate sārvabhaumera nistāra karila*
> *dakṣiṇa-gamane prabhura icchā upajila*

SYNONYMS

ei-mate—in this way; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *nistāra*—the liberation; *karila*—was executed; *dakṣiṇa-gamane*—in going to South India; *prabhura*—of the Lord; *icchā*—a desire; *upajila*—arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

madhya.7.4

> *māgha-śukla-pakṣe prabhu karila sannyāsa*
> *phālgune āsiyā kaila nīlācale vāsa*

SYNONYMS

māgha-śukla-pakṣe—in the waxing fortnight of the month of Māgha; *prabhu*—the Lord; *karila*—accepted; *sannyāsa*—the renounced order of life; *phālgune*—in the next month, Phālguna; *āsiyā*—coming; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—residence.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Purī and resided there.

madhya.7.5

> *phālgunera śeṣe dola-yātrā se dekhila*
> *premāveśe tāṅhā bahu nṛtya-gīta kaila*

SYNONYMS

phālgunera—of the month of Phālguna; *śeṣe*—at the end; *dola-yātrā*—the Dola-yātrā festival; *se*—that; *dekhila*—saw; *prema-āveśe*—in the ecstasy of love of Godhead; *tāṅhā*—there; *bahu*—much; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

TRANSLATION

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

madhya.7.6

> *caitre rahi' kaila sārvabhauma-vimocana*
> *vaiśākhera prathame dakṣiṇa yāite haila mana*

SYNONYMS

caitre—in the month of Caitra (March-April); *rahi'*—residing there; *kaila*—did; *sārvabhauma-vimocana*—liberation of Sārvabhauma Bhaṭṭācārya; *vaiśākhera*—of the month of Vaiśākha; *prathame*—in the beginning; *dakṣiṇa*—to South India; *yāite*—to go; *haila*—it was; *mana*—the mind.

TRANSLATION

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārvabhauma Bhaṭṭācārya, and in the beginning of the next month (Vaiśākha), He decided to go to South India.

madhya.7.7-8

> *nija-gaṇa āni' kahe vinaya kariyā*
> *āliṅgana kari' sabāya śrī-haste dhariyā*

> *tomā-sabā jāni āmi prāṇādhika kari'*
> *prāṇa chāḍā yāya, tomā-sabā chāḍite nā pāri*

SYNONYMS

nija-gaṇa āni'—calling all the devotees; *kahe*—said; *vinaya*—humbleness; *kariyā*—showing; *āliṅgana kari'*—embracing; *sabāya*—all of them; *śrī-haste*—with His hands; *dhariyā*—catching them; *tomā-sabā*—all of you; *jāni*—I know; *āmi*—I; *prāṇa-adhika*—more than My life; *kari'*—taking; *prāṇa chāḍā*—giving up life; *yāya*—is possible; *tomā-sabā*—all of you; *chāḍite*—to give up; *nā pāri*—I am not able.

TRANSLATION

Śrī Caitanya Mahāprabhu called all His devotees together and, holding them by the hand, humbly

informed them, "You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

madhya.7.9

> *tumi-saba bandhu mora bandhu-kṛtya kaile*
> *ihāṅ āni' more jagannātha dekhāile*

SYNONYMS

tumi-saba—all of you; *bandhu*—friends; *mora*—My; *bandhu-kṛtya*—duties of a friend; *kaile*—you have executed; *ihāṅ*—here; *āni'*—bringing; *more*—to Me; *jagannātha*—Lord Jagannātha; *dekhāile*—you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Purī and giving Me the chance to see Lord Jagannātha in the temple.

madhya.7.10

> *ebe sabā-sthāne muñi māgoṅ eka dāne*
> *sabe meli' ājñā deha, yāiba dakṣiṇe*

SYNONYMS

ebe—now; *sabā-sthāne*—from all of you; *muñi*—I; *māgoṅ*—beg; *eka dāne*—one gift; *sabe meli'*—all combining together; *ājñā deha*—give permission; *yāiba*—I shall go; *dakṣiṇe*—to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

madhya.7.11

> *viśvarūpa-uddeśe avaśya āmi yāba*
> *ekākī yāiba, kāho saṅge nā la-iba*

SYNONYMS

viśvarūpa-uddeśe—to find Viśvarūpa; *avaśya*—certainly; *āmi*—I; *yāba*—shall go; *ekākī*—alone; *yāiba*—I shall go; *kāho*—someone; *saṅge*—in association; *nā*—not; *la-iba*—I shall take.

TRANSLATION

"I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

madhya.7.12

> *setubandha haite āmi nā āsi yāvat*
> *nīlācale tumi saba rahibe tāvat*

SYNONYMS

setubandha—the extreme southern point of India; *haite*—from; *āmi*—I; *nā*—*not*; *āsi*—returning; *yāvat*—as long as; *nīlācale*—in Jagannātha Purī; *tumi*—*you*; *saba*—all; *rahibe*—should stay; *tāvat*—that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī."

madhya.7.13

> *viśvarūpa-siddhi-prāpti jānena sakala*
> *dakṣiṇa-deśa uddhārite karena ei chala*

SYNONYMS

viśvarūpa—of Viśvarūpa; *siddhi*—of perfection; *prāpti*—achievement; *jānena*—the Lord knows; *sakala*—everything; *dakṣiṇa-deśa*—South India; *uddhārite*—just to liberate; *karena*—makes; *ei*—this; *chala*—pretense.

TRANSLATION

Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

madhya.7.14

> *śuniyā sabāra mane haila mahā-duḥkha*
> *niḥśabda ha-ilā, sabāra śukāila mukha*

SYNONYMS

śuniyā—hearing this; *sabāra*—of all the devotees; *mane*—in the minds; *haila*—there was; *mahā-duḥkha*—great unhappiness; *niḥśabda*—silent; *ha-ilā*—became; *sabāra*—of everyone; *śukāila*—dried up; *mukha*—the faces.

TRANSLATION

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

madhya.7.15

> *nityānanda-prabhu kahe,—"aiche kaiche haya*
> *ekākī yāibe tumi, ke ihā sahaya*

SYNONYMS

nityānanda-prabhu kahe—Lord Nityānanda Prabhu replied; *aiche kaiche haya*—how is this possible; *ekākī*—alone; *yāibe*—shall go; *tumi*—You; *ke*—who; *ihā*—this; *sahaya*—can tolerate.

TRANSLATION

Nityānanda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?

madhya.7.16

> *dui-eka saṅge caluka, nā paḍa haṭha-raṅge*
> *yāre kaha sei dui caluk tomāra saṅge*

SYNONYMS

dui—two; *eka*—or one; *saṅge*—with You; *caluka*—let go; *nā*—do not; *paḍa*—fall; *haṭha-raṅge*—in the clutches of thieves and rogues; *yāre*—whoever; *kaha*—You say; *sei*—those; *dui*—two; *caluk*—let go; *tomāra*—You; *saṅge*—along with.

TRANSLATION

"Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

madhya.7.17

> *dakṣiṇera tīrtha-patha āmi saba jāni*
> *āmi saṅge yāi, prabhu, ājñā deha tumi"*

SYNONYMS

dakṣiṇera—of South India; *tīrtha-patha*—the ways to different places of pilgrimage; *āmi*—I; *saba*—all; *jāni*—know; *āmi*—I; *saṅge*—with You; *yāi*—go; *prabhu*—O My Lord; *ājñā*—order; *deha*—give; *tumi*—You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

madhya.7.18

> *prabhu kahe, "āmi—nartaka, tumi—sūtra-dhāra*
> *tumi yaiche nācāo, taiche nartana āmāra*

SYNONYMS

prabhukahe—the Lord replied; *āmi*—I; *nartaka*—a dancer; *tumi*—You; *sūtra-dhāra*—wire-puller; *tumi*—You; *yaiche*—just as; *nācāo*—make dance; *taiche*—in that way; *nartana*—dancing; *āmāra*—My.

TRANSLATION

The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

madhya.7.19

> *sannyāsa kariyā āmi calilāṅ vṛndāvana*
> *tumi āmā lañā āile advaita-bhavana*

SYNONYMS

sannyāsa kariyā—after accepting the renounced order; *āmi*—I; *calilāṅ*—went; *vṛndāvana*—toward Vṛndāvana; *tumi*—You; *āmā*—Me; *lañā*—taking; *āile*—went; *advaita-bhavana*—to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

madhya.7.20

> *nīlācala āsite pathe bhāṅgilā mora daṇḍa*
> *tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga*

SYNONYMS

nīlācala—to Jagannātha Purī; *āsite*—going there; *pathe*—on the road; *bhāṅgilā*—You broke; *mora*—My; *daṇḍa—sannyāsa* staff; *tomā-sabāra*—of all of you; *gāḍha-snehe*—on account of the deep affection; *āmāra*—My; *kārya-bhaṅga*—disturbance of activities.

TRANSLATION

"While on the way to Jagannātha Purī, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

madhya.7.21

> *jagadānanda cāhe āmā viṣaya bhuñjāite*
> *yei kahe sei bhaye cāhiye karite*

SYNONYMS

jagadānanda—Jagadānanda; *cāhe*—wants; *āmā*—Me; *viṣaya*—sense gratification; *bhuñjāite*—to cause to enjoy; *yei kahe*—whatever he says; *sei*—that; *bhaye*—out of fear; *cāhiye*—I want; *karite*—to do.

TRANSLATION

"Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

madhya.7.22

> *kabhu yadi iṅhāra vākya kariye anyathā*
> *krodhe tina dina more nāhi kahe kathā*

SYNONYMS

kabhu—sometimes; *yadi*—if; *iṅhāra*—of Jagadānanda; *vākya*—the words; *kariye*—I do; *anyathā*—other than; *krodhe*—in anger; *tina dina*—for three days; *more*—to Me; *nāhi*—not; *kahe*—speaks; *kathā*—words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

madhya.7.23

> *mukunda hayena duḥkhī dekhi' sannyāsa-dharma*
> *tinabāre śīte snāna, bhūmite śayana*

SYNONYMS

mukunda—Mukunda; *hayena*—becomes; *duḥkhī*—unhappy; *dekhi'*—seeing; *sannyāsa-dharma*—My regulative principles in the renounced order; *tina-bāre*—three times; *śīte*—in the winter; *snāna*—bath; *bhūmite*—on the ground; *śayana*—lying down.

TRANSLATION

"Being a sannyāsī, I have a duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

madhya.7.24

> *antare duḥkhī mukunda, nāhi kahe mukhe*
> *ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe*

SYNONYMS

antare—within himself; *duḥkhī*—unhappy; *mukunda*—Mukunda; *nāhi*—not; *kahe*—says; *mukhe*—in the mouth; *ihāra*—of him; *duḥkha*—the unhappiness; *dekhi'*—seeing; *mora*—My; *dvi-guṇa*—twice; *haye*—there is; *duḥkhe*—the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

madhya.7.25

> *āmi ta'—sannyāsī, dāmodara—brahmacārī*
> *sadā rahe āmāra upara śikṣā-daṇḍa dhari'*

SYNONYMS

āmi ta'—I indeed; *sannyāsī*—in the renounced order of life; *dāmodara*—of the name Dāmodara; *brahmacārī*—in a stage of complete celibacy; *sadā*—always; *rahe*—remains; *āmāra upara*—on Me; *śikṣā-daṇḍa*—a stick for My education; *dhari'*—keeping.

TRANSLATION

"Although I am in the renounced order of life and Dāmodara is a brahmacārī, he still keeps a stick in his hand just to educate Me.

madhya.7.26

> *iṅhāra āge āmi nā jāni vyavahāra*
> *iṅhāre nā bhāya svatantra caritra āmāra*

SYNONYMS

iṅhāra āge—in front of him; *āmi*—I; *nā*—not; *jāni*—know; *vyavahāra*—social etiquette; *iṅhāre*—for him; *nā*—not; *bhāya*—exists; *svatantra*—independent; *caritra*—character; *āmāra*—My.

TRANSLATION

"According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

madhya.7.27

> *lokāpekṣā nāhi iṅhāra kṛṣṇa-kṛpā haite*
> *āmi lokāpekṣā kabhu nā pāri chāḍite*

SYNONYMS

loka-apekṣā—care for society; *nāhi*—there is none; *iṅhāra*—of Dāmodara; *kṛṣṇa-kṛpā*—the mercy of the Lord; *haite*—from; *āmi*—I; *loka-apekṣā*—dependence on public opinion; *kabhu*—at any time; *nā*—not; *pāri*—able; *chāḍite*—to give up.

TRANSLATION

"Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical.

But since I am a poor sannyāsī, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A *brahmacārī* is supposed to assist a *sannyāsī;* therefore a *brahmacārī* should not try to instruct a *sannyāsī*. That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

madhya.7.28

> *ataeva tumi saba raha nīlācale*
> *dina kata āmi tīrtha bhramiba ekale"*

SYNONYMS

ataeva—therefore; *tumi*—*you*; *saba*—all; *raha*—remain; *nīlācale*—at Jagannātha Purī; *dina*—days; *kata*—some; *āmi*—I; *tīrtha*—the sacred places of pilgrimage; *bhramiba*—I shall tour; *ekale*—alone.

TRANSLATION

"You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone."

madhya.7.29

> *iṅhā-sabāra vaśa prabhu haye ye ye guṇe*
> *doṣāropa-cchale kare guṇa āsvādane*

SYNONYMS

iṅhā-sabāra—of all the devotees; *vaśa*—controlled; *prabhu*—the Lord; *haye*—is; *ye ye*—whatever; *guṇe*—by the qualities; *doṣa-āropa-chale*—on the plea of attributing faults; *kare*—does; *guṇa*—high qualities; *āsvādane*—tasting.

TRANSLATION

Actually the Lord is controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative principles of a *sannyāsī*. In the eyes of the public, such violations are not good,

but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous *ācāryas* who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

madhya.7.30

> *caitanyera bhakta-vātsalya—akathya-kathana*
> *āpane vairāgya-duḥkha karena sahana*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—the love for His devotees; *akathya-kathana*—indescribable by words; *āpane*—personally; *vairāgya*—of the renounced order; *duḥkha*—unhappiness; *karena*—does; *sahana*—toleration.

TRANSLATION

No one can properly describe Lord Śrī Caitanya Mahāprabhu's affection for His devotees. He always

tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

madhya.7.31

> *sei duḥkha dekhi' yei bhakta duḥkha pāya*
> *sei duḥkha tāṅra śaktye sahana nā yāya*

SYNONYMS

sei duḥkha—that unhappiness; *dekhi'*—seeing; *yei*—whatever; *bhakta*—the devotees; *duḥkha*—unhappiness; *pāya*—get; *sei duḥkha*—that unhappiness; *tāṅra*—His; *śaktye*—by the power; *sahana*—toleration; *nā*—not; *yāya*—possible.

TRANSLATION

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

madhya.7.32

> *guṇe doṣodgāra-cchale sabā niṣedhiyā*
> *ekākī bhramibena tīrtha vairāgya kariyā*

SYNONYMS

guṇe—in the good qualities; *doṣa-udgāra-chale*—on the plea of attributing faults; *sabā*—all of them; *niṣedhiyā*—forbidding; *ekākī*—alone; *bhramibena*—will tour; *tīrtha*—the sacred places of pilgrimage; *vairāgya*—regulative principles of the renounced order of life; *kariyā*—observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

madhya.7.33

> *tabe cāri-jana bahu minati karila*
> *svatantra īśvara prabhu kabhu nā mānila*

SYNONYMS

tabe—thereafter; *cāri-jana*—four men; *bahu*—many; *minati*—petitions; *karila*—submitted; *svatantra*—independent; *īśvara*—the Supreme Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—at any time; *nā*—not; *mānila*—accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

madhya.7.34

> *tabe nityānanda kahe,—ye ājñā tomāra*
> *duḥkha sukha ye ha-uk kartavya āmāra*

SYNONYMS

tabe—thereupon; *nityānanda*—Lord Nityānanda Prabhu; *kahe*—says; *ye ājñā*—whatever order; *tomāra*—Your; *duḥkha sukha*—distress or happiness; *ye*—whatever; *ha-uk*—let there be; *kartavya*—the duty; *āmāra*—My.

TRANSLATION

Thereupon Lord Nityānanda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

madhya.7.35

> *kintu eka nivedana karoṅ āra bāra*
> *vicāra kariyā tāhā kara aṅgīkāra*

SYNONYMS

kintu—but; *eka*—one; *nivedana*—petition; *karoṅ*—I do; *āra bāra*—again; *vicāra*—consideration; *kariyā*—giving; *tāhā*—that; *kara*—do; *aṅgīkāra*—acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

madhya.7.36

> *kaupīna, bahir-vāsa āra jala-pātra*
> *āra kichu nāhi yābe, sabe ei mātra*

SYNONYMS

kaupīna—loincloth; *bahir-vāsa*—outer garments; *āra*—and; *jala-pātra*—waterpot; *āra kichu*—anything else; *nāhi*—not; *yābe*—will go; *sabe*—all; *ei*—this; *mātra*—only.

TRANSLATION

"You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

madhya.7.37

> *tomāra dui hasta baddha nāma-gaṇane*
> *jala-pātra-bahirvāsa vahibe kemane*

SYNONYMS

tomāra—Your; *dui*—two; *hasta*—hands; *baddha*—engaged; *nāma*—the holy name; *gaṇane*—in counting; *jala-pātra*—waterpot; *bahir-vāsa*—external garments; *vahibe*—will carry; *kemane*—how.

TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?

PURPORT

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs-Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī-Śrīnivāsa Ācārya confirms: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. (*Ṣaḍ-gosvāmy-aṣṭaka* 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of

chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (*tomāra dui hasta baddha nāma-gaṇane*). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the *Caitanya-candrāmṛta* and also in Śrīla Rūpa Gosvāmī's *Stava-mālā:*

> *badhnan prema-bhara-prakampita-karo granthīn*
> *kaṭī-dorakaiḥ*
> *saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnāṁ*
> *japan*
> *(Caitanya-candrāmṛta 16)*

> *hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-*
> *kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ*
> *(Prathama-Caitanyāṣṭaka 5)*

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but chanting the holy name a fixed number of times daily is essential for every devotee.

madhya.7.38

> *premāveśe pathe tumi habe acetana*
> *e-saba sāmagrī tomāra ke kare rakṣaṇa*

SYNONYMS

prema-āveśe—in ecstatic love of God; *pathe*—on the way; *tumi*—You; *habe*—will be; *acetana*—unconscious; *e-saba*—all this; *sāmagrī*—paraphernalia; *tomāra*—Your; *ke*—*who*; *kare*—does; *rakṣaṇa*—protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings—the waterpot, garments and so forth?"

madhya.7.39

> *'kṛṣṇadāsa'-nāme ei sarala brāhmaṇa*
> *iṅho saṅge kari' laha, dhara nivedana*

SYNONYMS

kṛṣṇadāsa-nāme—named Kṛṣṇadāsa; *ei*—this; *sarala*—simple; *brāhmaṇa*—*brāhmaṇa*; *iṅho*—he; *saṅge*—with You; *kari'*—accepting; *laha*—take; *dhara*—just catch; *nivedana*—the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued, "Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of the *Ādi-līlā*. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve *gopālas* (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The *brāhmaṇa* named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the *Madhya-līlā,* Tenth Chapter, verses 62-79. One should not take these two to be the same person.

madhya.7.40

> *jala-pātra-vastra vahi' tomā-saṅge yābe*
> *ye tomāra icchā, kara, kichu nā balibe*

SYNONYMS

jala-pātra—waterpot; *vastra*—and garments; *vahi'*—carrying; *tomā-saṅge*—with You; *yābe*—will go; *ye*—whatever; *tomāra icchā*

—Your desire; *kara*—You do; *kichu nā balibe*—he will not say anything.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

madhya.7.41

> *tabe tāṅra vākya prabhu kari' aṅgīkāre*
> *tāhā-sabā lañā gelā sārvabhauma-ghare*

SYNONYMS

tabe—thereupon; *tāṅra*—of Lord Nityānanda Prabhu; *vākya*—the words; *prabhu*—Lord Caitanya Mahāprabhu; *kari'*—doing; *aṅgīkāre*—acceptance; *tāhā-sabā*—all of them; *lañā*—taking; *gelā*—went; *sārvabhauma-ghare*—to the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvabhauma Bhaṭṭācārya.

madhya.7.42

> *namaskari' sārvabhauma āsana nivedila*
> *sabākāre mili' tabe āsane vasila*

SYNONYMS

namaskari'—offering obeisances; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āsana*—sitting places; *nivedila*—offered; *sabākāre*—all of them; *mili'*—meeting; *tabe*—after that; *āsane vasila*—he took his seat.

TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

madhya.7.43

> *nānā kṛṣṇa-vārtā kahi' kahila tāṅhāre*
> *'tomāra ṭhāñi āilāṅ ājñā māgibāre*

SYNONYMS

nānā—various; *kṛṣṇa-vārtā*—topics on Lord Kṛṣṇa; *kahi'*—discussing; *kahila*—He informed; *tāṅhāre*—Sārvabhauma

Bhaṭṭācārya; *tomāra ṭhāñi*—to your place; *āilāṅ*—I have come; *ājñā*—order; *māgibāre*—to beg.

TRANSLATION

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya, "I have come to your place just to receive your order.

madhya.7.44

> *sannyāsa kari' viśvarūpa giyāche dakṣiṇe*
> *avaśya kariba āmi tāṅra anveṣaṇe*

SYNONYMS

sannyāsa kari'—after accepting the *sannyāsa* order; *viśvarūpa*—Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); *giyāche*—has gone; *dakṣiṇe*—to South India; *avaśya*—certainly; *kariba*—shall do; *āmi*—I; *tāṅra*—of Him; *anveṣaṇe*—searching for.

TRANSLATION

"My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India. Now I must go search for Him.

madhya.7.45

> *ājñā deha, avaśya āmi dakṣiṇe caliba*
> *tomāra ājñāte sukhe leuṭi' āsiba'*

SYNONYMS

ājñā deha—please give permission; *avaśya*—certainly; *āmi*—I; *dakṣiṇe*—in South India; *caliba*—shall go; *tomāra*—your; *ājñāte*—by the order; *sukhe*—in happiness; *leuṭi'*—returning; *āsiba*—I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

madhya.7.46

> *śuni' sārvabhauma hailā atyanta kātara*
> *caraṇe dhariyā kahe viṣāda-uttara*

SYNONYMS

śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *atyanta*—greatly; *kātara*—agitated; *caraṇe*—the lotus feet; *dhariyā*—taking; *kahe*—says; *viṣāda*—of lamentation; *uttara*—a reply.

TRANSLATION

Upon hearing this, Sārvabhauma Bhaṭṭācārya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

madhya.7.47

> *'bahu-janmera puṇya-phale pāinu tomāra saṅga*
> *hena-saṅga vidhi mora karileka bhaṅga*

SYNONYMS

bahu-janmera—of many births; *puṇya-phale*—as the fruit of pious activities; *pāinu*—I got; *tomāra*—Your; *saṅga*—association; *hena-saṅga*—such association; *vidhi*—providence; *mora*—my; *karileka*—has done; *bhaṅga*—breaking.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

madhya.7.48

> *śire vajra paḍe yadi, putra mari' yāya*
> *tāhā sahi, tomāra viccheda sahana nā yāya*

SYNONYMS

śire—on the head; *vajra*—a thunderbolt; *paḍe*—falls; *yadi*—if; *putra*—son; *mari'*—dying; *yāya*—*goes*; *tāhā*—that; *sahi*—I can tolerate; *tomāra*—Your; *viccheda*—separation; *sahana*—enduring; *nā yāya*—cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

madhya.7.49

> *svatantra-īśvara tumi karibe gamana*
> *dina katho raha, dekhi tomāra caraṇa'*

SYNONYMS

svatantra-īśvara—the independent Supreme Personality of Godhead; *tumi*—You; *karibe*—will make; *gamana*—departure; *dina*—days; *katho*—some; *raha*—please stay; *dekhi*—I may see; *tomāra caraṇa*—Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I

know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

madhya.7.50

> *tāhāra vinaye prabhura śithila haila mana*
> *rahila divasa katho, nā kaila gamana*

SYNONYMS

tāhāra—of Sārvabhauma Bhaṭṭācārya; *vinaye*—on the request; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *śithila*—slackened; *haila*—became; *mana*—the mind; *rahila*—stayed; *divasa*—days; *katho*—a few; *nā*—not; *kaila*—did; *gamana*—departure.

TRANSLATION

Upon hearing Sārvabhauma Bhaṭṭācārya's request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

madhya.7.51

> *bhaṭṭācārya āgraha kari' karena nimantraṇa*
> *gṛhe pāka kari' prabhuke karā'na bhojana*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *āgraha*—eagerness; *kari'*—showing; *karena*—did; *nimantraṇa*—invitation; *gṛhe*—at home; *pāka*—cooking; *kari'*—doing; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *karā'na*—made; *bhojana*—eating.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

madhya.7.52

> *tāṅhāra brāhmaṇī, tāṅra nāma—'ṣāṭhīra mātā'*
> *rāndhi' bhikṣā dena teṅho, āścarya tāṅra kathā*

SYNONYMS

tāṅhāra brāhmaṇī—his wife; *tāṅra nāma*—her name; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *rāndhi'*—cooking; *bhikṣā dena*—offers food; *teṅho*—she; *āścarya*—wonderful; *tāṅra*—her; *kathā*—narration.

TRANSLATION

The Bhaṭṭācārya's wife, whose name was Ṣāṭhīmātā (the mother of Ṣāṭhī), did the cooking. The narrations of these pastimes are very wonderful.

madhya.7.53

> *āge ta' kahiba tāhā kariyā vistāra*
> *ebe kahi prabhura dakṣiṇa-yātrā-samācāra*

SYNONYMS

āge—later; *ta'*—indeed; *kahiba*—I shall speak; *tāhā*—all those incidents; *kariyā*—doing; *vistāra*—elaboration; *ebe*—*now*; *kahi*—let me describe; *prabhura*—of Lord Caitanya Mahāprabhu; *dakṣiṇa*—in South India; *yātrā*—of the touring; *samācāra*—the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu's South Indian tour.

madhya.7.54

> *dina pāṅca rahi' prabhu bhaṭṭācārya-sthāne*
> *calibāra lāgi' ājñā māgilā āpane*

SYNONYMS

dina pāṅca—five days; *rahi'*—staying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bhaṭṭācārya-sthāne*—at Sārvabhauma Bhaṭṭācārya's place; *calibāra lāgi'*—for starting; *ājñā*—order; *māgilā*—begged; *āpane*—personally.

TRANSLATION

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

madhya.7.55

> *prabhura āgrahe bhaṭṭācārya sammata ha-ilā*
> *prabhu tāṅre lañā jagannātha-mandire gelā*

SYNONYMS

prabhura āgrahe—by the eagerness of Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *sammata ha-ilā*—became agreeable; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—him (Sārvabhauma Bhaṭṭācārya); *lañā*—taking; *jagannātha-mandire*—to the temple of Lord Jagannātha; *gelā*—went.

TRANSLATION

After receiving the Bhaṭṭācārya's permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

madhya.7.56

> *darśana kari' ṭhākura-pāśa ājñā māgilā*
> *pūjārī prabhure mālā-prasāda āni' dilā*

SYNONYMS

darśana kari'—visiting the Lord; *ṭhākura-pāśa*—from the Lord; *ājñā māgilā*—begged permission; *pūjārī*—the priest; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *mālā*—garland; *prasāda*—remnants of food; *āni'*—bringing; *dilā*—delivered.

TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

madhya.7.57

> *ājñā-mālā pāñā harṣe namaskāra kari'*
> *ānande dakṣiṇa-deśe cale gaurahari*

SYNONYMS

ājñā-mālā—the garland of permission; *pāñā*—getting; *harṣe*—in great jubilation; *namaskāra*—obeisances; *kari'*—offering; *ānande*—with great pleasure; *dakṣiṇa-deśe*—to South India; *cale*—goes; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered

obeisances, and then in great jubilation He prepared to depart for South India.

madhya.7.58

> *bhaṭṭācārya-saṅge āra yata nija-gaṇa*
> *jagannātha pradakṣiṇa kari' karilā gamana*

SYNONYMS

bhaṭṭācārya-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *yata*—all; *nija-gaṇa*—personal devotees; *jagannātha*—Lord Jagannātha; *pradakṣiṇa*—circumambulation; *kari'*—finishing; *karilā*—made; *gamana*—departure.

TRANSLATION

Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.

madhya.7.59

> *samudra-tīre tīre ālālanātha-pathe*
> *sārvabhauma kahilena ācārya-gopīnāthe*

SYNONYMS

samudra-tīre—on the shore of the sea; *tīre*—on the shore; *ālālanātha-pathe*—on the path to the temple of Ālālanātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—said; *ācārya-gopīnāthe*—to Gopīnātha Ācārya.

TRANSLATION

While the Lord was going along the path to Ālālanātha, which was located on the seashore, Sārvabhauma Bhaṭṭācārya gave the following orders to Gopīnātha Ācārya.

madhya.7.60

> *cāri kopīna-bahirvāsa rākhiyāchi ghare*
> *tāhā, prasādānna, lañā āisa vipra-dvāre*

SYNONYMS

cāri kopīna-bahirvāsa—four sets of loincloths and external clothing; *rākhiyāchi*—I have kept; *ghare*—at home; *tāhā*—that; *prasāda-anna*—remnants of food of Lord Jagannātha; *lañā*—taking; *āisa*—come here; *vipra-dvāre*—by means of some *brāhmaṇa*.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha's. You may carry these things with the help of some brāhmaṇa."

madhya.7.61

> *tabe sārvabhauma kahe prabhura caraṇe*
> *avaśya pālibe, prabhu, mora nivedane*

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *avaśya*—certainly; *pālibe*—You will keep; *prabhu*—my Lord; *mora*—my; *nivedane*—request.

TRANSLATION

While Lord Śrī Caitanya Mahāprabhu was departing, Sārvabhauma Bhaṭṭācārya submitted the following at His lotus feet, "My Lord, I have one final request that I hope You will kindly fulfill.

madhya.7.62

> *'rāmānanda rāya' āche godāvarī-tīre*
> *adhikārī hayena teṅho vidyānagare*

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āche*—there is; *godāvarī-tīre*—on the bank of river Godāvarī; *adhikārī*—a responsible officer; *hayena*—is; *teṅho*—he; *vidyā-nagare*—in the town known as Vidyānagara.

TRANSLATION

"In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Porbandar. There is another Porbandar in western India in the province of Gujarat.

madhya.7.63

> *śūdra viṣayi-jñāne upekṣā nā karibe*
> *āmāra vacane tāṅre avaśya milibe*

SYNONYMS

śūdra—the fourth social division; *viṣayi-jñāne*—by the impression of being a worldly man; *upekṣā*—negligence; *nā karibe*—should not do; *āmāra*—my; *vacane*—on the request; *tāṅre*—him; *avaśya*—certainly; *milibe*—You shouid meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the *varṇāśrama-dharma,* the *śūdra* is the fourth division in the social status. *Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam* (Bg. 18.44). *Śūdras* are meant to engage in the service of the three higher classes—*brāhmaṇas, kṣatriyas* and *vaiśyas*. Śrī Rāmānanda Rāya belonged to the *karaṇa* class, which is the equivalent of the *kāyastha* class in Bengal. This class is regarded all over India as *śūdra*. It is said that the Bengali *kāyasthas* were originally engaged as servants of *brāhmaṇas* who came from North India to Bengal. Later, the clerical class became the *kāyasthas* in Bengal. Now there are many mixed classes known as *kāyastha*. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the *kāyastha* class. Although these *kāyasthas* or *karaṇas* are considered *śūdras,* they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians.

Thus in Bengal the *kāyasthas* are sometimes considered *kṣatriyas*. In Orissa, however, the *kāyastha* class, which includes the *karaṇas,* is considered in the *śūdra* category. Śrīla Rāmānanda Rāya belonged to this *karaṇa* class; therefore he was considered a *śūdra*. He was also the governor of South India under the regime of Mahārāja Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the *śūdra* class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and *śūdras* are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a *śūdra* and a materialist.

A *viṣayī* is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called *viṣayī*. Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the *karaṇa* class. He was certainly not a *sannyāsī* in saffron cloth, yet he was in the transcendental position of a *paramahaṁsa* householder. Before becoming Caitanya Mahāprabhu's disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary *viṣayī* because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy,

he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as *adhikārī*. An *adhikārī* is one who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all *gṛhastha* devotees are designated as *dāsa adhikārī*.

madhya.7.64

> *tomāra saṅgera yogya teṅho eka jana*
> *pṛthivīte rasika bhakta nāhi tāṅra sama*

SYNONYMS

tomāra—Your; *saṅgera*—of association; *yogya*—fit; *teṅho*—he (Rāmānanda Rāya); *eka*—one; *jana*—person; *pṛthivīte*—in the world; *rasika*—expert in transcendental mellows; *bhakta*—devotee; *nāhi*—there is none; *tāṅra sama*—like him.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

madhya.7.65

> *pāṇḍitya āra bhakti-rasa,—duṅhera teṅho sīmā*
> *sambhāṣile jānibe tumi tāṅhāra mahimā*

SYNONYMS

pāṇḍitya—learning; *āra*—and; *bhakti-rasa*—the mellows of devotional service; *duṅhera*—of these two; *teṅho*—he; *sīmā*—the limit; *sambhāṣile*—when You talk with him; *jānibe*—will know; *tumi*—You; *tāṅhāra*—his; *mahimā*—glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

madhya.7.66

> *alaukika vākya ceṣṭā tāṅra nā bujhiyā*
> *parihāsa kariyāchi tāṅre 'vaiṣṇava' baliyā*

SYNONYMS

alaukika—uncommon; *vākya*—words; *ceṣṭā*—endeavor; *tāṅra*—his; *nā*—without; *bujhiyā*—understanding; *parihāsa*—joking; *kariyāchi*—I have done; *tāṅre*—unto him; *vaiṣṇava*—a devotee of the Lord; *baliyā*—as.

TRANSLATION

"I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendentally uncommon. I made fun of him simply because he was a Vaiṣṇava."

PURPORT

Anyone who is a not a Vaiṣṇava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu's injunctions is certainly not on the materialistic platform. Caitanya means "spiritual force." All of Śrī Caitanya Mahāprabhu's activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons who cannot are generally known as *karmīs* or *jñānīs*. The *jñānīs* are mental speculators who simply try to understand what is spirit and what is soul. Their process is *neti neti:* "This is not spirit, this is not Brahman." The *jñānīs* are a little more advanced than the dull-headed *karmīs,* who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhaṭṭācārya was a mental speculator (*jñānī*), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the *jñānīs*. Both the *jñānīs* and *karmīs* depend on direct sense perception for their imperfect knowledge. The *karmīs* never agree to accept anything not directly perceived, and the *jñānīs* put forth only hypotheses.

However, the Vaiṣṇavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the *Bhagavad-gītā,* or sometimes as He imparts it from within as the *caitya-guru*. As stated in the *Bhagavad-gītā* (Bg. 10.10):

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The *Vedas* are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (*tene brahma hṛdā ya ādi-kavaye*). Our process is to receive knowledge through the *paramparā* system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and thus neither *karmīs* nor *jñānīs* can understand the activities of a

Vaiṣṇava. It is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya:* even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

madhya.7.67

> *tomāra prasāde ebe jāninu tāṅra tattva*
> *sambhāṣile jānibe tāṅra yemana mahattva*

SYNONYMS

tomāra prasāde—by Your mercy; *ebe*—now; *jāninu*—I have understood; *tāṅra*—of him (Rāmānanda Rāya); *tattva*—the truth; *sambhāṣile*—in talking together; *jānibe*—You will know; *tāṅra*—his; *yemana*—such; *mahattva*—greatness.

TRANSLATION

The Bhaṭṭācārya said, "By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness."

madhya.7.68

> *aṅgīkāra kari' prabhu tāṅhāra vacana*
> *tāṅre vidāya dite tāṅre kaila āliṅgana*

SYNONYMS

aṅgīkāra kari'—accepting this proposal; *prabhu*—Lord Caitanya Mahāprabhu; *tāṅhāra*—of him (Sārvabhauma Bhaṭṭācārya); *vacana*—the request; *tāṅre*—unto him; *vidāya dite*—to offer farewell; *tāṅre*—him; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya's request that He meet Rāmānanda Rāya. Bidding him farewell, the Lord embraced him.

madhya.7.69

> *"ghare kṛṣṇa bhaji' more kariha āśīrvāde*
> *nīlācale āsi' yena tomāra prasāde"*

SYNONYMS

ghare—at home; *kṛṣṇa*—Lord Kṛṣṇa; *bhaji'*—worshiping; *more*—unto Me; *kariha*—do; *āśīrvāde*—blessing; *nīlācale*—at Jagannātha Purī; *āsi'*—returning; *yena*—so that; *tomāra*—your; *prasāde*—by the mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya to bless Him while he engaged in the devotional service of Lord Kṛṣṇa at home, so that by Sārvabhauma's mercy the Lord could return to Jagannātha Purī.

PURPORT

The word *kariha āśīrvāde* means "continue to bestow your blessings upon Me." Being a *sannyāsī,* Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a *sannyāsī* is supposed to offer blessings to a *gṛhastha*. Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a *gṛhastha*. This is the special significance of Śrī Caitanya Mahāprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a *gṛhastha* (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called *karmīs* interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a *sannyāsī*. He was always engaged in the service of the Lord even at home. In our disciplic line we have the example of a perfect householder *paramahaṁsa*-Śrīla Bhaktivinoda Ṭhākura. In his book *Śaraṇāgati,* Bhaktivinoda Ṭhākura stated: *ye-dina gṛhe, bhajana dekhi', gṛhete goloka bhāya* (*Śaraṇāgati* 31.6).

Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to *sannyāsīs,* even though he be a *gṛhastha* householder. Although he is in an exalted position, a *sannyāsī* yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

madhya.7.70

> *eta bali' mahāprabhu karilā gamana*
> *mūrcchita hañā tāhāṅ paḍilā sārvabhauma*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā*—made; *gamana*—departure; *mūrcchita*—fainted; *hañā*—becoming; *tāhāṅ*—there; *paḍilā*—fell down; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

madhya.7.71

> *tāṅre upekṣiyā kaila śīghra gamana*
> *ke bujhite pāre mahāprabhura citta-mana*

SYNONYMS

tāṅre—unto Sārvabhauma Bhaṭṭācārya; *upekṣiyā*—not paying serious attention; *kaila*—did; *śīghra*—very fast; *gamana*—walking; *ke*—who; *bujhite*—to understand; *pāre*—is able; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta-mana*—the mind and intention.

TRANSLATION

Although Sārvabhauma Bhaṭṭācārya fainted, Śrī Caitanya Mahāprabhu did not take notice of him.

Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

PURPORT

It was naturally expected that when Sārvabhauma Bhaṭṭācārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

madhya.7.72

> *mahānubhāvera cittera svabhāva ei haya*
> *puṣpa-sama komala, kaṭhina vajra-maya*

SYNONYMS

mahā-anubhāvera—of a great personality; *cittera*—of the mind; *svabhāva*—the nature; *ei haya*—this is; *puṣpa-sama*—like a flower; *komala*—soft; *kaṭhina*—hard; *vajra-maya*—like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from *Uttara-rāma-carita* (2.7) explains this behavior. One may also consult *Madhya-līlā,* Third Chapter, verse 212.

madhya.7.73

> *vajrād api kaṭhorāṇi*
> *mṛdūni kusumād api*
> *lokottarāṇāṁ cetāṁsi*
> *ko nu vijñātum īśvaraḥ*

SYNONYMS

vajrāt api—than a thunderbolt; *kaṭhorāṇi*—harder; *mṛdūni*—softer; *kusumāt api*—than a flower; *loka-uttarāṇām*—persons above the human platform of behavior; *cetāṁsi*—the hearts; *kaḥ*—who; *nu*—but; *vijñātum*—to understand; *īśvaraḥ*—able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

madhya.7.74

> *nityānanda prabhu bhaṭṭācārye uṭhāila*
> *tāṅra loka-saṅge tāṅre ghare pāṭhāila*

SYNONYMS

nityānandaprabhu—Lord Śrī Nityānanda Prabhu; *bhaṭṭācārye*—Sārvabhauma Bhaṭṭācārya; *uṭhāila*—raised; *tāṅra*—His; *loka-saṅge*—along with associates; *tāṅre*—him (the Bhaṭṭācārya); *ghare*—to his home; *pāṭhāila*—sent.

TRANSLATION

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya and with the help of His men saw him to his home.

madhya.7.75

> *bhakta-gaṇa śīghra āsi' laila prabhura sātha*
> *vastra-prasāda lañā tabe āilā gopīnātha*

SYNONYMS

bhakta-gaṇa—devotees; *śīghra*—very swiftly; *āsi'*—coming; *laila*—took; *prabhura*—of the Lord; *sātha*—the company; *vastra*—the garments; *prasāda*—and Lord Jagannātha's *prasāda*; *lañā*—with; *tabe*—thereafter; *āilā*—came; *gopīnātha*—Gopīnātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasāda.

madhya.7.76

> *sabā-saṅge prabhu tabe ālālanātha āilā*
> *namaskāra kari' tāre bahu-stuti kailā*

SYNONYMS

sabā-saṅge—with all of them; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tabe*—then; *ālālanātha*—the place named Ālālanātha; *āilā*—reached; *namaskāra kari'*—offering obeisances; *tāre*—Lord Śrī Caitanya Mahāprabhu; *bahu-stuti*—many prayers; *kailā*—offered.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

madhya.7.77

> *premāveśe nṛtya-gīta kaila kata-kṣaṇa*
> *dekhite āilā tāhāṅ vaise yata jana*

SYNONYMS

prema-āveśe—in the great ecstasy of love of Godhead; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *dekhite*—to see; *āilā*—came; *tāhāṅ*—there; *vaise*—who live; *yata jana*—all the men.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

madhya.7.78

> *caudikete saba loka bale 'hari' 'hari'*
> *premāveśe madhye nṛtya kare gaurahari*

SYNONYMS

caudikete—all around; *saba loka*—all persons; *bale*—shout; *hari hari*—the holy name of the Lord; *prema-āveśe*—in ecstatic love; *madhye*—in the middle; *nṛtya kare*—dances; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

madhya.7.79

> *kāñcana-sadṛśa deha, aruṇa vasana*
> *pulakāśru-kampa-sveda tāhāte bhūṣaṇa*

SYNONYMS

kāñcana-sadṛśa—like molten gold; *deha*—a body; *aruṇa*—saffron; *vasana*—garments; *pulaka-aśru*—standing of hair and crying; *kampa*—trembling; *sveda*—perspiration; *tāhāte*—therein; *bhūṣaṇa*—the ornaments.

TRANSLATION

The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in

saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes, and His body to tremble and perspire all over.

madhya.7.80

> *dekhiyā lokera mane haila camatkāra*
> *yata loka āise, keha nāhi yāya ghara*

SYNONYMS

dekhiyā—seeing all this; *lokera*—of the people; *mane*—in the minds; *haila*—there was; *camatkāra*—astonishment; *yata*—all; *loka*—people; *āise*—came there; *keha*—anyone; *nāhi*—not; *yāya*—goes; *ghara*—home.

TRANSLATION

Everyone present was astonished to see Śrī Caitanya Mahāprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

madhya.7.81

> *keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'*
> *premete bhāsila loka,—strī-vṛddha-ābāla*

SYNONYMS

keha nāce—someone dances; *keha gāya*—someone chants; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa's name; *gopāla*—Gopāla's name; *premete*—in love of Godhead; *bhāsila*—floated; *loka*—all the people; *strī*—women; *vṛddha*—old men; *ā-bāla*—from the children.

TRANSLATION

Everyone-including children, old men and women-began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

madhya.7.82

> *dekhi' nityānanda prabhu kahe bhakta-gaṇe*
> *ei-rūpe nṛtya āge habe grāme-grāme*

SYNONYMS

dekhi'—seeing this; *nityānanda*—Lord Nityānanda Prabhu; *prabhu*—the Lord; *kahe*—says; *bhakta-gaṇe*—unto the devotees; *ei-rūpe*—in this way; *nṛtya*—dancing; *āge*—ahead; *habe*—there will be; *grāme-grāme*—in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that

later there would be dancing and chanting in every village.

PURPORT

This prediction of Śrī Nityānanda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various scriptures all over the world. We hope that these devotees who are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

madhya.7.83

> *atikāla haila, loka chāḍiyā nā yāya*
> *tabe nityānanda-gosāñi sṛjilā upāya*

SYNONYMS

atikāla—very late; *haila*—it was; *loka*—the people in general; *chāḍiyā*—giving up; *nā yāya*—do not go; *tabe*—at that time; *nityānanda*—Śrīla Nityānanda Prabhu; *gosāñi*—the spiritual master; *sṛjilā*—invented; *upāya*—a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

madhya.7.84

> *madhyāhna karite gelā prabhuke lañā*
> *tāhā dekhi' loka āise caudike dhāñā*

SYNONYMS

madhyāhna karite—to take lunch at noon; *gelā*—went; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *lañā*—taking; *tāhā dekhi'*—seeing that; *loka*—the people in general; *āise*—came; *caudike*—all around; *dhāñā*—running.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

madhya.7.85

> *madhyāhna kariyā āilā devatā-mandire*
> *nija-gaṇa praveśi' kapāṭa dila bahir-dvāre*

SYNONYMS

madhyāhna kariyā—performing bathing, etc; *āilā*—came back; *devatā-mandire*—to the temple of the Lord; *nija-gaṇa praveśi'*—allowing His own men; *kapāṭa dila*—shut; *bahir-dvāre*—the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

madhya.7.86

> *tabe gopīnātha dui-prabhure bhikṣā karāila*
> *prabhura śeṣa prasādānna sabe bāṅṭi' khāila*

SYNONYMS

tabe—thereupon; *gopīnātha*—Gopīnātha Ācārya; *dui-prabhure*—unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; *bhikṣā karāila*—gave prasāda to eat; *prabhura*—of the Lord; *śeṣa*—the remnants; *prasāda-anna*—food; *sabe*—all of them; *bāṅṭi'*—sharing; *kbāila*—ate.

TRANSLATION

Gopīnātha Ācārya then brought prasāda for the two Lords to eat, and after They ate, the remnants of the food were distributed to all the devotees.

madhya.7.87

> *śuni' śuni' loka-saba āsi' bahir-dvāre*
> *'hari' 'hari' bali' loka kolāhala kare*

SYNONYMS

śuni' śuni'—hearing this; *loka-saba*—all the people; *āsi'*—coming there; *bahir-dvāre*—to the outside door; *hari hari*—the holy name of the Lord; *bali'*—chanting; *loka*—all the people; *kolāhala*—tumultuous sound; *kare*—made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

madhya.7.88

> *tabe mahāprabhu dvāra karāila mocana*
> *ānande āsiyā loka pāila daraśana*

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dvāra*—the door; *karāila*—made; *mocana*—opening; *ānande*—in great pleasure; *āsiyā*—coming; *loka*—all the people; *pāila*—got; *daraśana*—sight.

TRANSLATION

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

madhya.7.89

> *ei-mata sandhyā paryanta loka āse, yāya*
> *'vaiṣṇava' ha-ila loka, sabe nāce, gāya*

SYNONYMS

ei-mata—in this way; *sandhyā paryanta*—until evening; *loka*—people; *āse yāya*—come and go; *vaiṣṇava*—devotees; *ha-ila*—became; *loka*—all the people; *sabe*—all of them; *nāce*—dance; *gāya*—and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

madhya.7.90

> *ei-rūpe sei ṭhāñi bhakta-gaṇa-saṅge*
> *sei rātri goṅāilā kṛṣṇa-kathā-raṅge*

SYNONYMS

ei-rūpe—in this way; *sei ṭhāñi*—in that place; *bhakta-gaṇa-saṅge*—with the devotees; *sei rātri*—that night; *goṅāilā*—passed; *kṛṣṇa-kathā-raṅge*—in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

madhya.7.91

> *prātaḥ-kāle snāna kari' karilā gamana*
> *bhakta-gaṇe vidāya dilā kari' āliṅgana*

SYNONYMS

prātaḥ-kāle—in the morning; *snāna*—bath; *kari'*—after taking; *karilā*—started; *gamana*—tour; *bhakta-gaṇe*—to all the devotees; *vidāya*—farewell; *dilā*—gave; *kari'*—doing; *āliṅgana*—embracing.

TRANSLATION

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

madhya.7.92

> *mūrcchita hañā sabe bhūmite paḍilā*
> *tāṅhā-sabā pāne prabhu phiri' nā cāhilā*

SYNONYMS

mūrcchita hañā—becoming unconscious; *sabe*—all; *bhūmite*—to the ground; *paḍilā*—fell down; *tāṅhā-sabā*—all of them; *pāne*—toward; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *phiri'*—turning; *nā*—not; *cāhilā*—saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

madhya.7.93

> *vicchede vyākula prabhu calilā duḥkhī hañā*
> *pāche kṛṣṇadāsa yāya jala-pātra lañā*

SYNONYMS

vicchede—in separation; *vyākula*—perturbed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went on; *duḥkhī*—unhappy; *hañā*—becoming; *pāche*—just behind; *kṛṣṇadāsa*—His servant Kṛṣṇadāsa; *yāya*—went; *jala-pātra*—the waterpot; *lañā*—taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His waterpot, followed behind.

madhya.7.94

> *bhakta-gaṇa upavāsī tāhāṅi rahilā*
> *āra dine duḥkhī hañā nīlācale āilā*

SYNONYMS

bhakta-gaṇa—the devotees; *upavāsī*—fasting; *tāhāṅi*—there; *rahilā*—remained; *āra dine*—on the next day; *duḥkhī*—unhappy; *hañā*—becoming; *nīlācale*—to Jagannātha Purī; *āilā*—returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Purī.

madhya.7.95

> *matta-siṁha-prāya prabhu karilā gamana*
> *premāveśe yāya kari' nāma-saṅkīrtana*

SYNONYMS

matta-siṁha—a mad lion; *prāya*—almost like; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā*—did; *gamana*—touring; *prema-āveśe*—in ecstatic love; *yāya*—goes; *kari'*—performing; *nāma-saṅkīrtana*—chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

madhya.7.96

> *kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he*
> *kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he*
> *kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām*
> *kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām*
> *rāma! rāghava! rāma! rāghava! rāma! rāghava!*
> *rakṣa mām*

kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi māṁ

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *he*—O; *rakṣa*—please protect; *māṁ*—Me; *pāhi*—please maintain; *rāma*—Lord Rāma; *rāghava*—descendant of King Raghu; *keśava*—killer of the Keśī demon.

TRANSLATION

The Lord chanted: Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he \\ Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he \\ Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Rakṣa māṁ \\ Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Pāhi māṁ That is, "O Lord Kṛṣṇa, please protect Me and maintain Me." He also chanted: Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! Rakṣa māṁ \\ Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi māṁ That is, "O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me."

madhya.7.97

ei śloka paḍi' pathe calilā gaurahari
loka dekhi' pathe kahe,—bala 'hari' 'hari'

SYNONYMS

ei śloka paḍi'—reciting this verse *kṛṣṇa! kṛṣṇa!*; *pathe*—on the way; *calilā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *loka dekhi'*—seeing other people; *pathe*—on the way; *kahe*—He says; *bala*—say; *hari hari*—the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

madhya.7.98

> *sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'*
> *prabhura pāche saṅge yāya darśana-satṛṣṇa*

SYNONYMS

sei loka—that person; *prema-matta*—maddened in love of Godhead; *hañā*—becoming; *bale*—says; *hari kṛṣṇa*—the holy name of Lord Hari and Lord Kṛṣṇa; *prabhura pāche*—behind the Lord; *saṅge*—with Him; *yāya*—goes; *darśana-satṛṣṇa*—being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahāprabhu chant "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

madhya.7.99

> *kata-kṣaṇe rahi' prabhu tāre āliṅgiyā*
> *vidāya karila tāre śakti sañcāriyā*

SYNONYMS

kata-kṣaṇe rahi'—after remaining for some time; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—them; *āliṅgiyā*—embracing; *vidāya karila*—bade farewell; *tāre*—in them; *śakti*—spiritual potency; *sañcāriyā*—investing.

TRANSLATION

After some time the Lord would embrace these people and bid them to return home, having invested them with spiritual potency.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the eternity potency. By these two potencies, one is

empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this *bhakti-śakti*. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

madhya.7.100

> *sei-jana nija-grāme kariyā gamana*
> *'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa*

SYNONYMS

sei-jana—that person; *nija-grāme*—to his own village; *kariyā gamana*—returning there; *kṛṣṇa bali'*—saying the holy name of Lord Kṛṣṇa; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *anukṣaṇa*—always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

madhya.7.101

> *yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma*
> *ei-mata 'vaiṣṇava' kaila saba nija-grāma*

SYNONYMS

yāre dekhe—whomever he meets; *tāre*—to him; *kahe*—he says; *kaha kṛṣṇa-nāma*—kindly chant the Hare Kṛṣṇa *mantra*; *ei-mata*—in this way; *vaiṣṇava*—devotees of the Supreme Personality of Godhead; *kaila*—made; *saba*—all; *nija-grāma*—his own village.

TRANSLATION

These empowered people used to request everyone and anyone-whomever they saw-to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the *mahā-mantra*. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

madhya.7.102

> *grāmāntara haite dekhite āila yata jana*
> *tāṅra darśana-kṛpāya haya tāṅra sama*

SYNONYMS

grāma-antara haite—from different villages; *dekhite*—to see; *āila*—came; *yata jana*—all the persons; *tāṅra*—his; *darśana-kṛpāya*—by the mercy of seeing him; *haya*—become; *tāṅra sama*—similar Vaiṣṇavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

madhya.7.103

> *sei yāi' grāmera loka vaiṣṇava karaya*
> *anya-grāmī āsi' tāṅre dekhi' vaiṣṇava haya*

SYNONYMS

sei—that Vaiṣṇava; *yāi'*—going to his own village; *grāmera loka*—all the people of the village; *vaiṣṇava*—devotees; *karaya*—makes; *anya-grāmī*—inhabitants from different villages; *āsi'*—coming

there; *tāṅre dekhi'*—by seeing them; *vaiṣṇava haya*—become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

madhya.7.104

> *sei yāi' āra grāme kare upadeśa*
> *ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa*

SYNONYMS

sei—that man; *yāi'*—going; *āra*—different; *grāme*—to the villages; *kare*—gives; *upadeśa*—instruction; *ei-mata*—in this way; *vaiṣṇava*—devotees; *haila*—became; *saba*—all; *dakṣiṇa-deśa*—the people of South India.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

madhya.7.105

> *ei-mata pathe yāite śata śata jana*
> *'vaiṣṇava' karena tāṅre kari' āliṅgana*

SYNONYMS

ei-mata—in this way; *pathe*—on the way; *yāite*—while passing; *śata śata*—hundreds and hundreds; *jana*—persons; *vaiṣṇava*—devotees; *karena*—makes; *tāṅre*—Him; *kari'*—doing; *āliṅgana*—embracing.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

madhya.7.106

> *yei grāme rahi' bhikṣā karena yāṅra ghare*
> *sei grāmera yata loka āise dekhibāre*

SYNONYMS

yei grāme—in whatever village; *rahi'*—staying; *bhikṣā*—alms; *karena*—accepts; *yāṅra*—whose; *ghare*—at home; *sei*—that; *grāmera*—of the village; *yata loka*—all the persons; *āise*—come; *dekhibāre*—to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

madhya.7.107

> *prabhura kṛpāya haya mahābhāgavata*
> *sei saba ācārya hañā tārila jagat*

SYNONYMS

prabhura kṛpāya—by the mercy of the Lord; *haya*—become; *mahā-bhāgavata*—first-class devotees; *sei saba*—all such persons; *ācārya*—teachers; *hañā*—becoming; *tārila*—liberated; *jagat*—the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

madhya.7.108

> *ei-mata kailā yāvat gelā setubandhe*
> *sarva-deśa 'vaiṣṇava' haila prabhura sambandhe*

SYNONYMS

ei-mata—in this way; *kailā*—performed; *yāvat*—until; *gelā*—went; *setubandhe*—to the southernmost part of India; *sarva-deśa*—all the countries; *vaiṣṇava*—devotees; *haila*—became; *prabhura*—Lord Śrī Caitanya Mahāprabhu; *sambandhe*—in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

madhya.7.109

> *navadvīpe yei śakti nā kailā prakāśe*
> *se śakti prakāśi' nistārila dakṣiṇa-deśe*

SYNONYMS

navadvīpe—at Navadvīpa; *yei*—that which; *śakti*—the potency; *nā*—not; *kailā*—did; *prakāśe*—manifestation; *se*—that; *śakti*—potency; *prakāśi'*—manifesting; *nistārila*—delivered; *dakṣiṇa-deśe*—South India.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many *smārtas* (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the *smṛti-śāstra* are called *smārtas*. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the *smṛti-śāstra,* and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifest in South India. Thus everyone there became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

madhya.7.110

> *prabhuke ye bhaje, tāre tāṅra kṛpā haya*
> *sei se e-saba līlā satya kari' laya*

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhaje*—worships; *tāre*—unto him; *tāṅra*—of Lord Caitanya Mahāprabhu; *kṛpā*—the mercy; *haya*—there is; *sei se*—such person; *e-saba*—all these; *līlā*—pastimes; *satya*—truth; *kari'*—accepting as; *laya*—takes.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

madhya.7.111

> *alaukika-līlāya yāra nā haya viśvāsa*
> *iha-loka, para-loka tāra haya nāśa*

SYNONYMS

alaukika—uncommon; *līlāya*—in the pastimes; *yāra*—of someone; *nā*—not; *haya*—there is; *viśvāsa*—faith; *iha-loka*—in this world; *para-loka*—in the next world; *tāra*—of him; *haya*—there is; *nāśa*—destruction.

TRANSLATION

If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

madhya.7.112

> *prathamei kahila prabhura ye-rūpe gamana*
> *ei-mata jāniha yāvat dakṣiṇa-bhramaṇa*

SYNONYMS

prathamei—at the beginning; *kahila*—I have explained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ye-rūpe*—as; *gamana*—the touring; *ei-mata*—in this way; *jāniha*—you should know; *yāvat*—as long as; *dakṣiṇa-bhramaṇa*—touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should also be understood to hold for as long as the Lord toured South India.

madhya.7.113

> *ei-mata yāite yāite gelā kūrma-sthāne*
> *kūrma dekhi' kaila tāṅre stavana-praṇāme*

SYNONYMS

ei-mata—in this way; *yāite yāite*—while passing; *gelā*—He went; *kūrma-sthāne*—to the place of pilgrimage known as Kūrma-kṣetra; *kūrma dekhi'*—seeing Lord Kūrma; *kaila*—offered; *tāṅre*—unto Him; *stavana*—prayers; *praṇāme*—and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the *Prapannāmṛta* it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Cikā Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as *Gañjāma Manual*. There is the Deity of Kūrma there, and Śrīla Rāmānujācārya was thrown from Jagannātha Purī to this place. At that time he thought that the Deity of Kūrma was Lord Śiva's deity; therefore he was fasting there. Later, when he understood that the *kūrma-mūrti* was another form of Lord Viṣṇu, he

instituted very gorgeous worship of Lord Kūrma. This statement is found in the *Prapannāmṛta* (Chapter Thirty-six). This holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Purī. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept *sannyāsa* and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him, and he became the ruler of the Kaliṅga province. (7) Narahari Tīrtha fought with the Śabaras, who were *caṇḍālas,* or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He died in the Śaka Era 1203, in the month of Vaiśākha in the fortnight of the moon's waxing period, on the day of Ekādaśī, after the temple was

constructed and dedicated to the holy name of Yogānanda Nṛsiṁhadeva. The tablet is dated A.D. 1281, 29 March, Saturday.

madhya.7.114

> *premāveśe hāsi' kāndi' nṛtya-gīta kaila*
> *dekhi' sarva lokera citte camatkāra haila*

SYNONYMS

prema-āveśe—in great ecstasy of love of Godhead; *hāsi'*—laughing; *kāndi'*—crying; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *dekhi'*—seeing; *sarva lokera*—of all the people there; *citte*—within the hearts; *camatkāra*—astonishment; *haila*—there was.

TRANSLATION

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

madhya.7.115

> *āścarya śuniyā loka āila dekhibāre*
> *prabhura rūpa-prema dekhi' hailā camatkāre*

SYNONYMS

āścarya—wonderful occurrence; *śuniyā*—hearing; *loka*—people; *āila*—came; *dekhibāre*—to see; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rūpa*—beauty; *prema*—and love of Godhead; *dekhi'*—seeing; *hailā*—there was; *camatkāre*—astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

madhya.7.116

> *darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'*
> *premāveśe nāce loka ūrdhva bāhu kari'*

SYNONYMS

darśane—in seeing; *vaiṣṇava haila*—they became devotees; *bale*—started to say; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *prema-āveśe*—in the great ecstasy of love of Godhead; *nāce*—dance; *loka*—all the people; *ūrdhva bāhu kari'*—raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahāprabhu, everyone became a devotee. They began to chant "Kṛṣṇa" and

"Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

madhya.7.117

> *kṛṣṇa-nāma loka-mukhe śuni' avirāma*
> *sei loka 'vaiṣṇava' kaila anya saba grāma*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *loka-mukhe*—from the mouth of those people; *śuni'*—hearing; *avirāma*—always; *sei loka*—those persons; *vaiṣṇava*—devotees; *kaila*—made; *anya*—other; *saba*—all; *grāma*—villages.

TRANSLATION

Always hearing them chant the holy names of Lord Kṛṣṇa, the residents of all the other villages also became Vaiṣṇavas.

madhya.7.118

> *ei-mata paramparāya deśa 'vaiṣṇava' haila*
> *kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila*

SYNONYMS

ei-mata—in this way; *paramparāya*—by disciplic succession; *deśa*—the country; *vaiṣṇava haila*—became devotees; *kṛṣṇa-nāma-amṛta*—of the nectar of the holy name of Kṛṣṇa; *vanyāya*—in the inundation; *deśa*—the whole country; *bhāsāila*—overflooded.

TRANSLATION

By hearing the holy name of Kṛṣṇa, the entire country became Vaiṣṇava. It was as if the nectar of the holy name of Kṛṣṇa overflooded the entire country.

madhya.7.119

> *kata-kṣaṇe prabhu yadi bāhya prakāśilā*
> *kūrmera sevaka bahu sammāna karilā*

SYNONYMS

kata-kṣaṇe—after some time; *prabhu*—Lord Caitanya Mahāprabhu; *yadi*—when; *bāhya*—external consciousness; *prakāśilā*—manifested; *kūrmera*—of the Lord Kūrma Deity; *sevaka*—a servant; *bahu*—much; *sammāna*—respect; *karilā*—showed.

TRANSLATION

After some time, when Lord Śrī Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

madhya.7.120

> *yei grāme yāya tāhāṅ ei vyavahāra*
> *eka ṭhāñi kahila, nā kahiba āra bāra*

SYNONYMS

yei grāme—to whichever village; *yāya*—He goes; *tāhāṅ*—*there*; *ei*—this; *vyavahāra*—behavior; *eka ṭhāñi*—one place; *kahila*—described; *nā*—not; *kahiba*—shall describe; *āra*—another; *bāra*—time.

TRANSLATION

Śrī Caitanya Mahāprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

madhya.7.121

> *'kūrma'-nāme sei grāme vaidika brāhmaṇa*
> *bahu śraddhā-bhaktye kaila prabhura nimantraṇa*

SYNONYMS

kūrma-nāme—of the name Kūrma; *sei*—that; *grāme*—in the village; *vaidika brāhmaṇa*—a Vedic *brāhmaṇa*; *bahu*—much; *śraddhā-*

bhaktye—with faith and devotion; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

madhya.7.122

> *ghare āni' prabhura kaila pāda prakṣālana*
> *sei jala vaṁśa-sahita karila bhakṣaṇa*

SYNONYMS

ghare āni'—after bringing Him home; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *pāda prakṣālana*—washing of the lotus feet; *sei jala*—that water; *vaṁśa-sahita*—with all the family members; *karila bhakṣaṇa*—drank.

TRANSLATION

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

madhya.7.123

> *aneka-prakāra snehe bhikṣā karāila*
> *gosāñira śeṣānna sa-vaṁśe khāila*

SYNONYMS

aneka-prakāra—various kinds; *snehe*—in affection; *bhikṣā*—food; *karāila*—made Him eat; *gosāñira*—of Lord Caitanya Mahāprabhu; *śeṣa-anna*—remnants of food; *sa-vaṁśe*—with all the members of the family; *khāila*—ate.

TRANSLATION

With great affection and respect that Kūrma brāhmaṇa made Śrī Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

madhya.7.124

> *'yei pāda-padma tomāra brahmā dhyāna kare*
> *sei pāda-padma sākṣāt āila mora ghare*

SYNONYMS

yei—those; *pāda-padma*—lotus feet; *tomāra*—Your; *brahmā*—Lord Brahmā; *dhyāna kare*—meditates on; *sei pāda-padma*—those lotus

feet; *sākṣāt*—directly; *āila*—have come; *mora*—my; *ghare*—to the home.

TRANSLATION

The brāhmaṇa then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.

madhya.7.125

> *mora bhāgyera sīmā nā yāya kahana*
> *āji mora ślāghya haila janma-kula-dhana*

SYNONYMS

mora—my; *bhāgyera*—of the fortune; *sīmā*—the limit; *nā*—*not*; *yāya*—possible; *kahana*—describing; *āji*—*today*; *mora*—my; *ślāghya*—glorious; *haila*—became; *janma*—birth; *kula*—family; *dhana*—and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

madhya.7.126

> *kṛpā kara, prabhu, more, yāṅ tomā-saṅge*
> *sahite nā pāri duḥkha viṣaya-taraṅge'*

SYNONYMS

kṛpā kara—kindly show favor; *prabhu*—O my Lord; *more*—unto me; *yāṅ*—I go; *tomā-saṅge*—with You; *sahite nā pāri*—I cannot tolerate; *duḥkha*—the troubles; *viṣaya-taraṅge*—in the waves of materialistic life.

TRANSLATION

The brāhmaṇa begged Lord Caitanya Mahāprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: *saṁsāra-viṣānale, divā-niśi hiyā jvale*. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the *viṣayas* to

meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: *viṣaya chāḍiyā kabe śuddha habe mana*. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the *brāhmaṇa* named Kūrma was materially very happy, for he expressed his family tradition as *janma-kula-dhana*. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

madhya.7.127

> *prabhu kahe,—"aiche bāt kabhu nā kahibā*
> *gṛhe rahi' kṛṣṇa-nāma nirantara laibā*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *aiche bāt*—such words; *kabhu*—at any time; *nā kahibā*—you should not speak; *gṛhe rahi'*—staying at home; *kṛṣṇa-nāma*—the holy name of the Lord; *nirantara*—always; *laibā*—you should chant.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

PURPORT

It is not advisable in this Age of Kali to leave one's family suddenly, for people are not trained as proper *brahmacārīs* and *gṛhasthas*. Therefore Śrī Caitanya Mahāprabhu advised the *brāhmaṇa* not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa *mahā-mantra* regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by everyone, there is no need to accept *sannyāsa*. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa *mantra* and teaching the same principle to everyone he meets.

madhya.7.128

> *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*

SYNONYMS

yāre—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instruction of the *Bhagavad-gītā* as it is spoken by the Lord or of *Śrīmad-Bhāgavatam,* which advises one to worship Śrī Kṛṣṇa; *āmāra ājñāya*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read the *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam,* that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa *mahā-mantra* at home

with their families. One should also refrain from sinful activities-illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa-grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the *summum bonum* of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the *brāhmaṇa* Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa *mantra* and preach the instructions of Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

madhya.7.129

> *kabhu nā bādhibe tomāra viṣaya-taraṅga*
> *punarapi ei ṭhāñi pābe mora saṅga"*

SYNONYMS

kabhu—at any time; *nā*—not; *bādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punarapi*—again; *ei ṭhāñi*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa *mantra,* teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana,

Navadvīpa or Jagannātha Purī or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

madhya.7.130

> *ei mata yāṅra ghare kare prabhu bhikṣā*
> *sei aiche kahe, tāṅre karāya ei śikṣā*

SYNONYMS

ei mata—in this way; *yāṅra*—of whom; *ghare*—at the home; *kare*—does; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—accepting *prasāda*; *sei*—that man; *aiche*—similarly; *kahe*—says; *tāṅre*—unto him; *karāya*—does; *ei*—this; *śikṣā*—enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa *mahā-mantra* and instruct relatives and friends in the teachings of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa *mahā-mantra* and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many *sahajiyās* who decry the activities of the six Gosvāmīs-Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭa Raghunātha, Jīva and Gopāla Bhaṭṭa Gosvāmīs-who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dāsa Ṭhākura and other great *ācāryas* like Madhvācārya, Rāmānujācārya and others accepted many thousands of disciples to induce them to render devotional

service. However, there is a class of *sahajiyās* who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of *Śrī Caitanya-caritāmṛta*.

madhya.7.131-132

> *pathe yāite devālaye rahe yei grāme*
> *yāṅra ghare bhikṣā kare, sei mahā-jane*

> *kūrme yaiche rīti, taiche kaila sarva-ṭhāñi*
> *nīlācale punaḥ yāvat nā āilā gosāñi*

SYNONYMS

pathe yāite—while passing on the road; *devālaye*—in a temple; *rahe*—He stays; *yei grāme*—in any village; *yāṅra ghare*—at whose place; *bhikṣā kare*—takes alms or eats; *sei mahā-jane*—to such a great personality; *kūrme*—unto the *brāhmaṇa* Kūrma; *yaiche*—just as; *rīti*—the process; *taiche*—in the same way; *kaila*—did; *sarva-ṭhāñi*

—in all places; *nīlācale*—to Jagannātha Purī; *punaḥ*—again; *yāvat*—until; *nā*—not; *āilā*—returned; *gosāñi*—the Lord.

TRANSLATION

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brāhmaṇa named Kūrma. He adopted this process until He returned from His South Indian tour to Jagannātha Purī.

madhya.7.133

> *ataeva ihāṅ kahilāṅ kariyā vistāra*
> *ei-mata jānibe prabhura sarvatra vyavahāra*

SYNONYMS

ataeva—therefore; *ihāṅ*—here; *kahilāṅ*—I have described; *kariyā vistāra*—elaborately; *ei-mata*—in this way; *jānibe*—you will know; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarvatra*—everywhere; *vyavahāra*—the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu's dealings throughout South India.

madhya.7.134

> *ei-mata sei rātri tāhāṅi rahilā*
> *prātaḥ-kāle prabhu snāna kariyā calilā*

SYNONYMS

ei-mata—in this way; *sei rātri*—that night; *tāhāṅi*—there; *rahilā*—stayed; *prātaḥ-kāle*—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *snāna*—bath; *kariyā*—taking; *calilā*—again started.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

madhya.7.135

> *prabhura anuvraji' kūrma bahu dūra āilā*
> *prabhu tāṅre yatna kari' ghare pāṭhāilā*

SYNONYMS

prabhura—Lord Śrī Caitanya Mahāprabhu; *anuvraji'*—following behind; *kūrma*—the brāhmaṇa named Kūrma; *bahu*—much; *dūra*—distance; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—him; *yatna kari'*—taking much care; *ghare*—to his home; *pāṭhāilā*—sent.

TRANSLATION

When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

madhya.7.136

'vāsudeva'-nāma eka dvija mahāśaya
sarvāṅge galita kuṣṭha, tāte kīḍā-maya

SYNONYMS

vāsudeva-nāma—of the name Vāsudeva; *eka dvija*—one *brāhmaṇa*; *mahāśaya*—a great person; *sarva-aṅge*—all over his body; *galita*—acute; *kuṣṭha*—leprosy; *tāte*—in that; *kīḍā-maya*—full of living worms.

TRANSLATION

There was also a brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

madhya.7.137

aṅga haite yei kīḍā khasiyā paḍaya
uṭhāñā sei kīḍā rākhe sei ṭhāña

SYNONYMS

aṅga haite—from his body; *yei*—which; *kīḍā*—a worm; *khasiyā*—drops; *paḍaya*—falling off; *uṭhāñā*—picking up; *sei*—that; *kīḍā*—worm; *rākhe*—places; *sei ṭhāña*—in the same place.

TRANSLATION

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

madhya.7.138

> *rātrite śunilā teṅho gosāñira āgamana*
> *dekhibāre āilā prabhāte kūrmera bhavana*

SYNONYMS

rātrite—at night; *śunilā*—heard; *teṅho*—he; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the arrival; *dekhibāre*—to see Him; *āilā*—he came; *prabhāte*—in the morning; *kūrmera*—of the *brāhmaṇa* named Kūrma; *bhavana*—to the house.

TRANSLATION

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu's arrival, and in the morning he came to see the Lord at the house of Kūrma.

madhya.7.139

> *prabhura gamana kūrma-mukhete śuniñā*
> *bhūmite paḍilā duḥkhe mūrcchita hañā*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *gamana*—the going; *kūrma-mukhete*—from the mouth of the *brāhmaṇa* Kūrma; *śuniñā*—hearing; *bhūmite*—on the ground; *paḍilā*—fell down; *duḥkhe*—in great distress; *mūrcchita*—unconsciousness; *hañā*—becoming.

TRANSLATION

When the leper Vāsudeva came to Kūrma's house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

madhya.7.140

> *aneka prakāra vilāpa karite lāgilā*
> *sei-kṣaṇe āsi' prabhu tāṅre āliṅgilā*

SYNONYMS

aneka prakāra—various kinds; *vilāpa*—lamentation; *karite*—to do; *lāgilā*—began; *sei-kṣaṇe*—immediately; *āsi'*—coming back; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgilā*—embraced.

TRANSLATION

When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

madhya.7.141

> *prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela*
> *ānanda sahite aṅga sundara ha-ila*

SYNONYMS

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *duḥkha-saṅge*—along with his unhappiness; *kuṣṭha*—the infection of leprosy; *dūre*—to a distant place; *gela*—went; *ānanda sahite*—with great pleasure; *aṅga*—whole body; *sundara*—beautiful; *ha-ila*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness.

madhya.7.142

> *prabhura kṛpā dekhi' tāṅra vismaya haila mana*
> *śloka paḍi' pāye dhari, karaye stavana*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *dekhi'*—seeing; *tāṅra*—of the *brāhmaṇa* Vāsudeva; *vismaya haila mana*—there was astonishment in his mind; *śloka paḍi'*—reciting a verse; *pāye dhari*—touching His lotus feet; *karaye stavana*—offers prayers.

TRANSLATION

The brāhmaṇa Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord's lotus feet.

madhya.7.143

> *kvāhaṁ daridraḥ pāpīyān*
> *kva kṛṣṇaḥ śrī-niketanaḥ*
> *brahma-bandhur iti smāhaṁ*
> *bāhubhyāṁ parirambhitaḥ*

SYNONYMS

kva—who; *aham*—I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—who; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the transcendental form of all opulence; *brahma-bandhuḥ*—the friend of a *brāhmaṇa,* not fit even to be called a *brāhmaṇa*; *iti*—thus; *sma*—certainly; *aham*—I; *bāhubhyām*—by the arms; *pariraṁbhitaḥ*—embraced.

TRANSLATION

He said, " 'Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.' "

PURPORT

This verse was spoken by Sudāmā Brāhmaṇa in *Śrīmad-Bhāgavatam* (10.81.16), in connection with his meeting Lord Kṛṣṇa.

madhya.7.144-145

> *bahu stuti kari' kahe,—śuna, dayā-maya*
> *jīve ei guṇa nāhi, tomāte ei haya*

> *more dekhi' mora gandhe palāya pāmara*
> *hena-more sparśa' tumi,—svatantra īśvara*

SYNONYMS

bahu—many; *stuti*—prayers; *kari'*—presenting; *kahe*—says; *śuna*—kindly hear; *dayā-maya*—O greatly merciful Lord; *jīve*—in the living entity; *ei*—this; *guṇa*—quality; *nāhi*—there is not; *tomāte*—in You; *ei*—this; *haya*—is; *more dekhi'*—by seeing me; *mora gandhe*—from smelling my body; *palāya*—runs away; *pāmara*—even a sinful man; *hena-more*—such a person as me; *sparśa'*—touch; *tumi*—You; *svatantra*—fully independent; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

The brāhmaṇa Vāsudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

madhya.7.146

> *kintu āchilāṅ bhāla adhama hañā*
> *ebe ahaṅkāra mora janmibe āsiyā*

SYNONYMS

kintu—but; *āchilāṅ*—I was; *bhāla*—all right; *adhama*—the lowest of mankind; *hañā*—being; *ebe*—now; *ahaṅkāra*—pride; *mora*—my; *janmibe*—will appear; *āsiyā*—coming.

TRANSLATION

Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

madhya.7.147

> *prabhu kahe,—"kabhu tomāra nā habe abhimāna*
> *nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma*

SYNONYMS

prabhu kahe—the Lord said; *kabhu*—at any time; *tomāra*—your; *nā*—not; *habe*—there will be; *abhimāna*—pride; *nirantara*—incessantly; *kaha*—chant; *tumi*—you; *kṛṣṇa kṛṣṇa nāma*—the holy name of Lord Kṛṣṇa.

TRANSLATION

To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

madhya.7.148

> *kṛṣṇa upadeśi' kara jīvera nistāra*
> *acirāte kṛṣṇa tomā karibena aṅgīkāra"*

SYNONYMS

kṛṣṇa upadeśi'—instructing about Kṛṣṇa; *kara*—just do; *jīvera*—of all living entities; *nistāra*—the liberation; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomā*—you; *karibena*—will make; *aṅgīkāra*—acceptance.

TRANSLATION

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT

Although Vāsudeva Vipra was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. The only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease

called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

madhya.7.149

> *eteka kahiyā prabhu kaila antardhāne*
> *dui vipra galāgali kānde prabhura guṇe*

SYNONYMS

eteka—so much; *kahiyā*—speaking; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *antardhāne*—disappearance; *dui vipra*—the two *brāhmaṇas,* Kūrma and Vāsudeva; *galāgali*—embracing one another; *kānde*—cry; *prabhura guṇe*—due to the mercy of Śrī Caitanya Mahāprabhu.

TRANSLATION

After instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced one another and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

madhya.7.150

> *'vāsudevoddhāra' ei kahila ākhyāna*
> *'vāsudevāmṛta-prada' haila prabhura nāma*

SYNONYMS

vāsudeva-uddhāra—giving liberation to Vāsudeva; *ei*—this; *kahila*—is described; *ākhyāna*—narration; *vāsudeva-amṛta-prada*—the giver of nectar to Vāsudeva; *haila*—became; *prabhura nāma*—Lord Śrī Caitanya Mahāprabhu's holy name.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

madhya.7.151

> *ei ta' kahila prabhura prathama gamana*
> *kūrma-daraśana, vāsudeva-vimocana*

SYNONYMS

ei ta' kahila—thus I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prathama gamana*—the first tour; *kūrma-daraśana*—visiting the temple of Kūrma; *vāsudeva-vimocana*—and liberating the leper *brāhmaṇa* of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brāhmaṇa Vāsudeva.

madhya.7.152

> *śraddhā kari' ei līlā ye kare śravaṇa*
> *acirāte milaye tāre caitanya-caraṇa*

SYNONYMS

śraddhā kari'—with great faith; *ei līlā*—this pastime; *ye*—anyone; *kare*—does; *śravaṇa*—hearing; *acirāte*—very soon; *milaye*—meets; *tāre*—him; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

madhya.7.153

> *caitanya-līlāra ādi-anta nāhi jāni*
> *sei likhi, yei mahāntera mukhe śuni*

SYNONYMS

caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; *ādi*—beginning; *anta*—and end; *nāhi*—not; *jāni*—I know; *sei*—that; *likhi*—I write; *yei*—which; *mahāntera*—of the great personalities; *mukhe*—from the mouths; *śuni*—I hear.

TRANSLATION

I admit that I do not know the beginning or the end of Śrī Caitanya Mahāprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya. When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an *ācārya*. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣṇa and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

madhya.7.154

> *ithe aparādha mora nā la-io, bhakta-gaṇa*
> *tomā-sabāra caraṇa—mora ekānta śaraṇa*

SYNONYMS

ithe—in this; *aparādha*—offenses; *mora*—my; *nā la-io*—do not take; *bhakta-gaṇa*—O devotees; *tomā*—of your; *sabāra*—of all; *caraṇa*—the lotus feet; *mora*—my; *ekānta*—only; *śaraṇa*—shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

madhya.7.155

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventh Chapter, describing the liberation of the brāhmaṇa Vāsudeva and the Lord's tour of South India.***

Chapter 8

madhya.8.1

sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatāṁ prayāti

SYNONYMS

sañcārya—by empowering; *rāma-abhidha*—of the name Rāma; *bhakta-meghe*—in the cloudlike devotee; *sva-bhakti*—of His own devotional service; *siddhānta*—of conclusions; *caya*—all collections; *amṛtāni*—nectar; *gaura-abdhiḥ*—the ocean known as Śrī Caitanya Mahāprabhu; *etaiḥ*—by these; *amunā*—by the cloud known as Rāmānanda Rāya; *vitīrṇaiḥ*—distributed; *tat-jñatva*—of knowledge of devotional service; *ratna-ālayatām*—the quality of being an ocean containing valuable jewels; *prayāti*—achieved.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional

service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Śrī Caitanya Mahāprabhu Himself was the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

madhya.8.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

madhya.8.3

> *pūrva-rīte prabhu āge gamana karilā*
> *'jiyaḍa-nṛsiṁha'-kṣetre kata-dine gelā*

SYNONYMS

pūrva-rīte—according to His previous program; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—ahead; *gamana*—going; *karilā*—did; *jiyaḍa-nṛsiṁha*—of the name Jiyaḍa-nṛsiṁha; *kṣetre*—at the place of pilgrimage; *kata-dine*—after some days; *gelā*—arrived.

TRANSLATION

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyaḍa-nṛsiṁha.

PURPORT

The Jiyaḍa-nṛsiṁha temple is situated on the top of a hill about five miles away from Visakhapatnam. There is a railway station on the South Indian Railway known as Siṁhācala. The temple known as Siṁhācala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the *Visakhapatnam Gazetteer*. About

the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the *vijaya-mūrti*. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

madhya.8.4

> *nṛsiṁha dekhiyā kaila daṇḍavat-praṇati*
> *premāveśe kaila bahu nṛtya-gīta-stuti*

SYNONYMS

nṛsiṁha dekhiyā—by seeing Lord Nṛsiṁha in the temple; *kaila*—did; *daṇḍavat-praṇati*—offering of obeisances, falling flat before the Deity; *premāveśe*—in ecstatic love; *kaila*—did; *bahu*—all kinds of; *nṛtya*—dancing; *gīta*—chanting; *stuti*—and offering of prayers.

TRANSLATION

After seeing the Deity of Lord Nṛsiṁha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

madhya.8.5

> *"śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha*
> *prahlādeśa jaya padmā-mukha-padma-bhṛṅga"*

SYNONYMS

śrī-nṛsiṁha—Lord Nṛsiṁha with Lakṣmī; *jaya nṛsiṁha*—all glories to Lord Nṛsiṁha; *jaya jaya*—again and again glories; *nṛsiṁha*—to Nṛsiṁhadeva; *prahlāda-īśa*—to the Lord of Prahlāda Mahārāja; *jaya*—all glories; *padmā*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

TRANSLATION

“ 'All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and, like the honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nṛsiṁhadeva. This is mentioned in the commentary on *Śrīmad-Bhāgavatam* in the First and Tenth Cantos by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (10.87.1):

> *vāg-īśā yasya vadane*
> *lakṣmīr yasya ca vakṣasi*
> *yasyāste hṛdaye samvit*
> *taṁ nṛsiṁham ahaṁ bhaje*

"Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva."

Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṁhadeva in this way:

> *prahlāda-hṛdayāhlādaṁ*
> *bhaktāvidyā-vidāraṇam*
> *śarad-indu-ruciṁ vande*
> *pārīndra-vadanaṁ harim*

"Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

madhya.8.6

ugro 'py anugra evāyaṁ
sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānām
anyeṣāṁ ugra-vikramaḥ

SYNONYMS

ugraḥ—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayam*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣām*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

TRANSLATION

“ 'Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.' "

PURPORT

This verse was composed by Śrīdhara Svāmī in his commentary on *Śrīmad-Bhāgavatam* (7.9.1).

madhya.8.7

> *ei-mata nānā śloka paḍi' stuti kaila*
> *nṛsiṁha-sevaka mālā-prasāda āni' dila*

SYNONYMS

ei-mata—in this way; *nānā*—various; *śloka*—verses; *paḍi'*—reciting; *stuti*—prayers; *kaila*—offered; *nṛsiṁha-sevaka*—the priest of Lord Nṛsiṁhadeva in the temple; *mālā*—garlands; *prasāda*—and remnants of the food of Lord Nṛsiṁhadeva; *āni'*—bringing; *dila*—offered.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsiṁhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

madhya.8.8

> *pūrvavat kona vipre kaila nimantraṇa*
> *sei rātri tāhāṅ rahi' karilā gamana*

SYNONYMS

pūrva-vat—as previously; *kona*—some; *vipre—brāhmaṇa*; *kaila*—made; *nimantraṇa*—invitation; *sei rātri*—that night; *tāhāṅ*—there; *rahi'*—staying; *karilā*—did; *gamana*—touring.

TRANSLATION

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

madhya.8.9

> *prabhāte uṭhiyā prabhu calilā premāveśe*
> *dig-vidik nāhi jñāna rātri-divase*

SYNONYMS

prabhāte—in the morning; *uṭhiyā*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went; *prema-āveśe*—in great ecstatic love; *dik-vidik*—the right or wrong direction; *nāhi*—there was not; *jñāna*—knowledge; *rātri-divase*—day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

madhya.8.10

> *pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe*
> *godāvarī-tīre prabhu āilā kata-dine*

SYNONYMS

pūrva-vat—as previously; *vaiṣṇava*—devotees; *kari'*—making; *sarva*—all; *loka-gaṇe*—the people; *godāvarī-tīre*—on the bank of the river Godāvarī; *prabhu*—the Lord; *āilā*—arrived; *kata-dine*—after some days.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the River Godāvarī.

madhya.8.11

> *godāvarī dekhi' ha-ila 'yamunā'-smaraṇa*
> *tīre vana dekhi' smṛti haila vṛndāvana*

SYNONYMS

godāvarī—the River Godāvarī; *dekhi'*—seeing; *ha-ila*—there was; *yamunā smaraṇa*—remembrance of the River Yamunā; *tīre*—on the

banks; *vana*—the forests; *dekhi'*—seeing; *smṛti*—remembrance; *haila*—there was; *vṛndāvana*—Śrī Vṛndāvana.

TRANSLATION

When He saw the River Godāvarī, the Lord remembered the River Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

madhya.8.12

> *sei vane kata-kṣaṇa kari' nṛtya-gāna*
> *godāvarī pāra hañā tāhāṅ kaila snāna*

SYNONYMS

sei vane—in that forest; *kata-kṣaṇa*—for some time; *kari'*—performing; *nṛtya-gāna*—dancing and chanting; *godāvarī*—the river; *pāra hañā*—crossing; *tāhāṅ*—there; *kaila*—took; *snāna*—bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

madhya.8.13

> *ghāṭa chāḍi' kata-dūre jala-sannidhāne*
> *vasi' prabhu kare kṛṣṇa-nāma-saṅkīrtane*

SYNONYMS

ghāṭa chāḍi'—leaving the bathing place; *kata-dūre*—a short distance away; *jala-sannidhāne*—near the water; *vasi'*—sitting; *prabhu*—the Lord; *kare*—does; *kṛṣṇa-nāma-saṅkīrtane*—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

madhya.8.14

> *hena-kāle dolāya caḍi' rāmānanda rāya*
> *snāna karibāre āilā, bājanā bājāya*

SYNONYMS

hena-kāle—at this time; *dolāya caḍi'*—riding on a palanquin; *rāmānanda rāya*—Śrīla Rāmānanda Rāya; *snāna*—bath; *karibāre*—to take; *āilā*—came there; *bājanā bājāya*—accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there on a palanquin to take his bath.

madhya.8.15

> *tāṅra saṅge bahu āilā vaidika brāhmaṇa*
> *vidhi-mate kaila teṅho snānādi-tarpaṇa*

SYNONYMS

tāṅra saṅge—with him; *bahu*—many; *āilā*—came; *vaidika*—following the Vedic principles; *brāhmaṇa—brāhmaṇas*; *vidhi-mate*—according to ritualistic ceremonies; *kaila*—did; *teṅho*—he, Śrīla Rāmānanda Rāya; *snāna-ādi-tarpaṇa*—bathing and offering oblations, etc.

TRANSLATION

Many brāhmaṇas, following the Vedic principles, accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

madhya.8.16

> *prabhu tāṅre dekhi' jānila—ei rāma-rāya*
> *tāṅhāre milite prabhura mana uṭhi' dhāya*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *dekhi'*—seeing; *jānila*—could understand; *ei*—this; *rāma-rāya*—Śrīla Rāmānanda Rāya; *tāṅhāre*—him; *milite*—to meet; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—mind; *uṭhi'*—rising; *dhāya*—runs after.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

madhya.8.17

> *tathāpi dhairya dhari' prabhu rahilā vasiyā*
> *rāmānanda āilā apūrva sannyāsī dekhiyā*

SYNONYMS

tathāpi—still; *dhariya dhari'*—keeping patient; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained; *vasiyā*—sitting;

rāmānanda—Śrīla Rāmānanda Rāya; *āilā*—arrived; *apūrva*—wonderful; *sannyāsī*—renunciant; *dekhiyā*—seeing.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

madhya.8.18

> *sūrya-śata-sama kānti, aruṇa vasana*
> *subalita prakāṇḍa deha, kamala-locana*

SYNONYMS

sūrya-śata—hundreds of suns; *sama*—like; *kānti*—luster; *aruṇa*—saffron; *vasana*—garments; *subalita*—very strongly built; *prakāṇḍa*—big; *deha*—body; *kamala-locana*—eyes like lotus petals.

TRANSLATION

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

madhya.8.19

> *dekhiyā tāṅhāra mane haila camatkāra*
> *āsiyā karila daṇḍavat namaskāra*

SYNONYMS

dekhiyā—seeing; *tāṅhāra*—his; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *āsiyā*—coming there; *karila*—did; *daṇḍa-vat*—like a rod; *namaskāra*—obeisances.

TRANSLATION

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

madhya.8.20

> *uṭhi' prabhu kahe,—ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'*
> *tāre āliṅgite prabhura hṛdaya satṛṣṇa*

SYNONYMS

uṭhi'—rising; *prabhu*—the Lord; *kahe*—said; *uṭha*—get up; *kaha*—chant; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *tāre*—him; *āliṅgite*—to embrace; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *hṛdaya*—the heart; *sa-tṛṣṇa*—very eager.

TRANSLATION

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

madhya.8.21

> *tathāpi puchila,—tumi rāya rāmānanda?*
> *teṅho kahe,—sei haṅa dāsa śūdra manda*

SYNONYMS

tathāpi—still; *puchila*—He inquired; *tumi*—you; *rāya rāmānanda*—Rāmānanda Rāya; *teṅho kahe*—he replied; *sei haṅa*—I am that; *dāsa*—servant; *śūdra*—belonging to the *śūdra* community; *manda*—very low.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, "Yes, I am Your very low servant, and I belong to the śūdra community."

madhya.8.22

> *tabe tāre kaila prabhu dṛḍha āliṅgana*
> *premāveśe prabhu-bhṛtya doṅhe acetana*

SYNONYMS

tabe—thereafter; *tāre*—him; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dṛḍha*—firm; *āliṅgana*—embracing; *prema-āveśe*—in ecstatic love; *prabhu-bhṛtya*—the servant and the master; *doṅhe*—both; *acetana*—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

madhya.8.23

> *svābhāvika prema doṅhāra udaya karilā*
> *duṅhā āliṅgiyā duṅhe bhūmite paḍilā*

SYNONYMS

svābhāvika—natural; *prema*—love; *doṅhāra*—of both of them; *udaya*—awakening; *karilā*—there was; *duṅhā*—both; *āliṅgiyā*—embracing; *duṅhe*—both of them; *bhūmite*—on the ground; *paḍilā*—fell down.

TRANSLATION

Their natural love for one another was awakened in them both, and they embraced and fell down on the ground.

PURPORT

Śrīla Rāmānanda Rāya was an incarnation of the *gopī* Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa. The *gopī* Viśākhā is a principal *gopī* assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced, since their natural love also was awakened.

madhya.8.24

> *stambha, sveda, aśru, kampa, pulaka, vaivarṇya*
> *duṅhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa*

SYNONYMS

stambha—paralysis; *sveda*—perspiration; *aśru*—tears; *kampa*—shivering; *pulaka*—horripilation; *vaivarṇya*—paleness; *duṅhāra*—of both of them; *mukhete*—in the mouth; *śuni'*—hearing; *gadgada*—faltering; *kṛṣṇa varṇa*—Kṛṣṇa's name.

TRANSLATION

When they embraced one another, ecstatic symptoms-paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs-appeared. The word "Kṛṣṇa" came from their mouths falteringly.

madhya.8.25

> *dekhiyā brāhmaṇa-gaṇera haila camatkāra*
> *vaidika brāhmaṇa saba karena vicāra*

SYNONYMS

dekhiyā—seeing this; *brāhmaṇa-gaṇera*—of the ritualistic *brāhmaṇas*; *haila*—there was; *camatkāra*—wonder; *vaidika*—followers of Vedic ritualistic ceremonies; *brāhmaṇa*—the *brāhmaṇas*; *saba*—all; *karena*—did; *vicāra*—consideration.

TRANSLATION

When the stereotyped, ritualistic brāhmaṇas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmaṇas began to reflect as follows.

madhya.8.26

> *ei ta' sannyāsīra teja dekhi brahma-sama*
> *śūdre āliṅgiyā kene karena krandana*

SYNONYMS

ei ta'—this indeed; *sannyāsīra*—of the *sannyāsī,* Śrī Caitanya Mahāprabhu; *teja*—bodily effulgence; *dekhi*—we see; *brahma-sama*—exactly like Brahman; *śūdre*—a *śūdra,* or worker; *āliṅgiyā*—embracing; *kene*—why; *karena*—does; *krandana*—crying.

TRANSLATION

These brāhmaṇas began to think, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a member of the fourth caste in the social order?"

madhya.8.27

> *ei mahārāja—mahā-paṇḍita, gambhīra*
> *sannyāsīra sparśe matta ha-ilā asthira*

SYNONYMS

eimahārāja—this Rāmānanda Rāya, who is the Governor; *mahā-paṇḍita*—a very learned person; *gambhīra*—grave; *sannyāsīra*

sparśe—by touching a *sannyāsī*; *matta*—mad; *ha-ilā*—became; *asthira*—restless.

TRANSLATION

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-paṇḍita, but upon touching this sannyāsī he has become restless like a madman."

madhya.8.28

> *ei-mata vipra-gaṇa bhāve mane mana*
> *vijātīya loka dekhi, prabhu kaila saṁvaraṇa*

SYNONYMS

ei-mata—in this way; *vipra-gaṇa*—all the *brāhmaṇas*; *bhāve*—think; *mane mana*—within their minds; *vijātīya loka*—outside people; *dekhi*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *saṁvaraṇa*—restraining.

TRANSLATION

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

PURPORT

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a *sajātīya,* a person within the intimate circle of the Lord. The *brāhmaṇas,* however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently they are called *vijātīya-loka.* In other words, they were not pure devotees. One may be a highly learned *brāhmaṇa,* but if he is not a pure devotee he is a *vijātīya,* an outcaste, one outside devotional service-in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider *brāhmaṇas.*

madhya.8.29

> *sustha hañā duṅhe sei sthānete vasilā*
> *tabe hāsi' mahāprabhu kahite lāgilā*

SYNONYMS

su-stha hañā—becoming steady; *duṅhe*—both of them; *sei*—that; *sthānete*—in the place; *vasilā*—sat down; *tabe*—then; *hāsi'*—smiling; *mahāprabhu*—Caitanya Mahāprabhu; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu smiled and began to speak as follows.

madhya.8.30

> *'sarvabhauma bhaṭṭācārya kahila tomāra guṇe*
> *tomāre milite more karila yatane*

SYNONYMS

sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; *kahila*—has spoken; *tomāra*—your; *guṇe*—good qualities; *tomāre*—you; *milite*—to meet; *more*—Me; *karila*—made; *yatane*—endeavor.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

madhya.8.31

> *tomā milibāre mora ethā āgamana*
> *bhāla haila, anāyāse pāiluṅ daraśana'*

SYNONYMS

tomā—you; *milibāre*—to meet; *mora*—My; *ethā*—here; *āgamana*—coming; *bhāla haila*—it was very good; *anāyāse*—without difficulty; *pāiluṅ*—I have gotten; *daraśana*—interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

madhya.8.32

> *rāya kahe,—sārvabhauma kare bhṛtya-jñāna*
> *parokṣeha mora hite haya sāvadhāna*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *bhṛtya-jñāna*—thinks of me as his servant; *parokṣeha*—in my absence; *mora*—of me; *hite*—for the benefit; *haya*—is; *sāvadhāna*—always careful.

TRANSLATION

Rāmānanda Rāya replied, "Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

madhya.8.33

> *tāṅra kṛpāya pāinu tomāra daraśana*
> *āji saphala haila mora manuṣya-janama*

SYNONYMS

tāṅra kṛpāya—by his mercy; *pāinu*—I have gotten; *tomāra*—Your; *daraśana*—interview; *āji*—today; *sa-phala*—successful; *haila*—has become; *mora*—my; *manuṣya-janama*—birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

madhya.8.34

> *sārvabhaume tomāra kṛpā,—tāra ei cihna*
> *aspṛśya sparśile hañā tāṅra premādhīna*

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *tomāra*—Your; *kṛpā*—mercy; *tāra*—of such mercy; *ei*—this; *cihna*—the symptom; *aspṛśya*—untouchable; *sparśile*—You have touched; *hañā*—becoming; *tāṅra*—his; *prema-adhīna*—influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

madhya.8.35

> *kāhāṅ tumi—sākṣāt īśvara nārāyaṇa*
> *kāhāṅ muñi—rāja-sevī viṣayī śūdrādhama*

SYNONYMS

kāhāṅ—whereas; *tumi*—You; *sākṣāt*—directly; *īśvara nārāyaṇa*—the Supreme Personality of Godhead; *kāhāṅ*—whereas; *muñi*—I; *rāja-sevī*—government servant; *viṣayī*—materialist; *śūdra-adhama*—worse than a *śūdra,* or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

madhya.8.36

> *mora sparśe nā karile ghṛṇā, veda-bhaya*
> *mora darśana tomā vede niṣedhaya*

SYNONYMS

mora—of me; *sparśe*—by the touch; *nā*—not; *karile*—You did; *ghṛṇā*—hatred; *veda-bhaya*—afraid of the injunctions of the *Vedas*; *mora*—of me; *darśana*—seeing; *tomā*—You; *vede*—the Vedic injunctions; *niṣedhaya*—forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

In the *Bhagavad-gītā* (Bg. 9.32) the Lord says:

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

The word *pāpa-yonayaḥ* means "born of lower-caste women." The *vaiśyas* are merchants, and the *śūdras* or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were calculated by considering a person's Kṛṣṇa consciousness. A *brāhmaṇa* is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the *kṣatriya* caste, also know Brahman, but not as well as the *brāhmaṇas*. The *vaiśyas* and *śūdras* do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (*pāpa-yonayaḥ*). It is clearly stated: *te 'pi yānti parāṁ gatim*.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a *śūdra, vaiśya* or woman, but if one is situated in the service of the Lord in Kṛṣṇa consciousness, one should not be considered *strī, śūdra, vaiśya* or lower than *śūdra*. Though a person may be from a lowborn family, if he is engaged in the Lord's service he should never be considered to belong to a lowborn family. The *Padma Purāṇa* forbids: *vīkṣate jāti-sāmānyāt sa yāti narakaṁ-dhruvam*. A person goes to hell quickly when he considers a

devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a *śūdra* family, he is not to be considered a *śūdra,* for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a *śūdra* (*rāja-sevī viṣayī śūdrādhama*). Even though one may engage in government service or in any other pound-shilling-pence business-in short, in materialistic life-he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a *viṣayī* or a *śūdra*. One who is advanced in spiritual life should not associate with nondevotees-namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered *viṣayī,* materialistic. It is said:

> *niṣkiñcanasya bhagavad-bhajanonmukhasya*
> *pāraṁ paraṁ jigamiṣor bhava-sāgarasya*
> *sandarśanaṁ viṣayiṇāṁ atha yoṣitāṁ ca*
> *hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should

never see a *śūdra,* a *vaiśya* or a woman." (*Śrī Caitanya-candrodaya-nāṭaka* 8.23)

madhya.8.37

> *tomāra kṛpāya tomāya karāya nindya-karma*
> *sākṣāt īśvara tumi, ke jāne tomāra marma*

SYNONYMS

tomāra kṛpāya—Your mercy; *tomāya*—unto You; *karāya*—induces; *nindya-karma*—forbidden actions; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tumi*—You; *ke jāne*—who can know; *tomāra*—Your; *marma*—purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A *sannyāsī* is strictly forbidden to see the *viṣayīs,* the materialistic people. However, Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

madhya.8.38

> *āmā nistārite tomāra ihāṅ āgamana*
> *parama-dayālu tumi patita-pāvana*

SYNONYMS

āmā nistārite—to deliver me; *tomāra*—Your; *ihāṅ*—here; *āgamana*—appearance; *parama-dayālu*—greatly merciful; *tumi*—You; *patita-pāvana*—the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Śrīla Narottama dāsa Ṭhākura sings in his *Prārthanā* (39):

> *śrī-kṛṣṇa-caitanya-prabhu dayā kara more,*
> *tomā vinā ke dayālu jagat-saṁsāre*

> *patita-pāvana-hetu tava avatāra,*
> *mo sama patita prabhu nā pāibe āra*

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen

souls, but I assure You that You will not find a soul more fallen than me."

Śrī Caitanya Mahāprabhu's specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

> *veda-niṣṭha-madhye ardheka veda 'mukhe' māne*
> *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*

So-called followers of Vedic principles simply accept the *Vedas* formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu," "I am Muslim," "I am Christian," "I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. However, the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa *mahā-mantra: harer nāma harer nāma harer nāmaiva kevalam*. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu's special mercy. Consequently He is known as *patita-pāvana,* the deliverer of all fallen souls.

madhya.8.39

> *mahānta-svabhāva ei tārite pāmara*
> *nija kārya nāhi tabu yāna tāra ghara*

SYNONYMS

mahānta-svabhāva—the nature of saintly persons; *ei*—this; *tārite*—to deliver; *pāmara*—fallen souls; *nija*—own; *kārya*—business; *nāhi*—there is not; *tabu*—still; *yāna*—goes; *tāra*—his; *ghara*—house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A *sannyāsī* is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A *sannyāsī* does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message. It is said about them: *tyaktvā tūrṇam*

aśeṣa-maṇḍala-pati-śreṇīṁ sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly *brahmacārīs* and *sannyāsīs* used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some books about Kṛṣṇa consciousness so that people can read them and be benefited. However, if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

madhya.8.40

> *mahad-vicalanaṁ nṛṇāṁ*
> *gṛhiṇāṁ dīna-cetasām*
> *niḥśreyasāya bhagavan*
> *nānyathā kalpate kvacit*

SYNONYMS

mahat-vicalanam—the wandering of saintly persons; *nṛṇām*—of human beings; *gṛhiṇām*—who are householders; *dīna-cetasām*—low-minded; *niḥśreyasāya*—for the ultimate benefit; *bhagavan*—O my Lord; *na anyathā*—not any other purpose; *kalpate*—one imagines; *kvacit*—at any time.

TRANSLATION

“ 'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.4).

madhya.8.41

> *āmāra saṅge brāhmaṇādi sahasreka jana*
> *tomāra darśane sabāra dravī-bhūta mana*

SYNONYMS

āmāra saṅge—with me; *brāhmaṇa-ādi*—*brāhmaṇas* and others; *sahasreka*—more than one thousand; *jana*—persons; *tomāra*—of

You; *darśane*—in seeing; *sabāra*—of all of them; *dravī-bhūta*—became melted; *mana*—the hearts.

TRANSLATION

"Along with me there are about a thousand men-including the brāhmaṇas-and all of them appear to have had their hearts melted simply by seeing You.

madhya.8.42

> *'kṛṣṇa' 'kṛṣṇa' nāma śuni sabāra vadane*
> *sabāra aṅga—pulakita, aśru—nayane*

SYNONYMS

kṛṣṇa kṛṣṇa—"Kṛṣṇa," "Kṛṣṇa"; *nāma*—the holy name; *śuni*—I hear; *sabāra*—of everyone; *vadane*—in the mouths; *sabāra*—of all; *aṅga*—the bodies; *pulakita*—gladdened; *aśru*—tears; *nayane*—in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Kṛṣṇa. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

madhya.8.43

> *ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa*
> *jīve nā sambhave ei aprākṛta guṇa*

SYNONYMS

ākṛtye—in bodily features; *prakṛtye*—in behavior; *tomāra*—of You; *īśvara*—of the Supreme Personality of Godhead; *lakṣaṇa*—the symptoms; *jīve*—in an ordinary living being; *nā*—not; *sambhave*—possible; *ei*—these; *aprākṛta*—transcendental; *guṇa*—qualities.

TRANSLATION

"My dear Sir, according to Your behavior and bodily features You are the Supreme Personality of Godhead. It is impossible for ordinary living beings, to possess such transcendental qualities."

PURPORT

Śrī Caitanya Mahāprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest as well as the measurement of His forearms were the same length. This is called *nyagrodha-parimaṇḍala*. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Kṛṣṇa, "all-attractive." As stated in the *Bhagavad-gītā* (Bg. 14.4), Kṛṣṇa is

kind to everyone. In every species of life (*sarva-yoniṣu*), He is the original father, the seed-giver (*bīja-pradaḥ pitā*). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God's qualification. He also says in the *Bhagavad-gītā* (Bg. 9.29), *samo 'ham sarva-bhūteṣu:* the Lord is equally kind to everyone. And He advises, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

madhya.8.44

> *prabhu kahe,—tumi mahā-bhāgavatottama*
> *tomāra darśane sabāra drava haila mana*

SYNONYMS

prabhu kahe—the Lord replied; *tumi*—you; *mahā-bhāgavata-uttama*—the best of the topmost devotees; *tomāra darśane*—by seeing you; *sabāra*—of everyone; *drava*—melted; *haila*—became; *mana*—the heart.

TRANSLATION

The Lord replied to Rāmānanda Rāya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In *Śrīmad-Bhāgavatam* (11.2.45), the symptoms of a topmost devotee are described as follows:

> *sarva-bhūteṣu yaḥ paśyed*
> *bhagavad-bhāvam ātmanaḥ*
> *bhūtāni bhagavaty ātmany*
> *eṣa bhāgavatottamaḥ*

"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is

possible only for a person who is very advanced in devotional service."

madhya.8.45

> *anyera ki kathā, āmi—'māyāvādī sannyāsī'*
> *āmiha tomāra sparśe kṛṣṇa-preme bhāsi*

SYNONYMS

anyera—of others; *ki kathā*—what to speak; *āmi*—I; *māyāvādī sannyāsī*—a *sannyāsī* of the Māyāvādī sect; *āmiha*—I; *tomāra*—of you; *sparśe*—by the touch; *kṛṣṇa*—of Kṛṣṇa; *preme*—in love; *bhāsi*—float.

TRANSLATION

"Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?

madhya.8.46

> *ei jāni' kaṭhina mora hṛdaya śodhite*
> *sārvabhauma kahilena tomāre milite*

SYNONYMS

ei jāni'—knowing this; *kaṭhina*—very hard; *mora*—My; *hṛdaya*—heart; *śodhite*—to rectify; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—asked; *tomāre*—you; *milite*—to meet.

TRANSLATION

"Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you."

madhya.8.47

> *ei-mata duṅhe stuti kare duṅhāra guṇa*
> *duṅhe duṅhāra daraśane ānandita mana*

SYNONYMS

ei-mata—in this way; *duṅhe*—both of them; *stuti*—praise; *kare*—offer; *duṅhāra*—of both of them; *guṇa*—qualities; *duṅhe*—both of them; *duṅhāra*—of both of them; *daraśane*—by the seeing; *ānandita*—pleased; *mana*—the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

madhya.8.48

> *hena-kāle vaidika eka vaiṣṇava brāhmaṇa*
> *daṇḍavat kari' kaila prabhure nimantraṇa*

SYNONYMS

hena-kāle—at this time; *vaidika*—a follower of the Vedic ritualistic ceremonies; *eka*—one; *vaiṣṇava brāhmaṇa*—a *brāhmaṇa* following Vaiṣṇava principles; *daṇḍavat*—obeisances offered by falling flat; *kari'*—offering; *kaila*—made; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

At this time a brāhmaṇa Vaiṣṇava following the Vedic principles came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

madhya.8.49

> *nimantraṇa mānila tāṅre vaiṣṇava jāniyā*
> *rāmānande kahe prabhu īṣat hāsiyā*

SYNONYMS

nimantraṇa—the invitation; *mānila*—accepted; *tāṅre*—him (the *brāhmaṇa*); *vaiṣṇava*—a devotee; *jāniyā*—understanding;

rāmānande—unto Rāmānanda; *kahe*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—a little; *hāsiyā*—smiling.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa's invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava *brāhmaṇa*. Even though one is a *brāhmaṇa* strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya Mahāprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything-whatever they like-and therefore the members of this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

madhya.8.50

> *tomāra mukhe kṛṣṇa-kathā śunite haya mana*
> *punarapi pāi yena tomāra daraśana*

SYNONYMS

tomāra mukhe—in your mouth; *kṛṣṇa-kathā*—talks on Kṛṣṇa; *śunite*—to hear; *haya*—there is; *mana*—My mind; *punarapi*—again; *pāi*—I may get; *yena*—if possible; *tomāra*—your; *daraśana*—interview.

TRANSLATION

"I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

madhya.8.51-52

> *rāya kahe, āilā yadi pāmara śodhite*
> *darśana-mātre śuddha nahe mora duṣṭa citte*

> *dina pāṅca-sāta rahi' karaha mārjana*
> *tabe śuddha haya mora ei duṣṭa mana*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *āilā*—You have come; *yadi*—although; *pāmara*—a fallen soul; *śodhite*—to rectify; *darśana-mātre*—simply seeing You; *śuddha nahe*—not purified; *mora*—my; *duṣṭa*—polluted; *citte*—consciousness; *dina*—days; *pāṅca-sāta*—five or seven; *rahi'*—staying; *karaha*—kindly do; *mārjana*—cleansing;

tabe—then; *śuddha*—pure; *haya*—it is; *mora*—my; *ei*—this; *duṣṭa*—polluted; *mana*—mind.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

madhya.8.53

> *yadyapi viccheda doṅhāra sahana nā yāya*
> *tathāpi daṇḍavat kari' calilā rāma-rāya*

SYNONYMS

yadyapi—although; *viccheda*—separation; *doṅhāra*—of both of them; *sahana*—toleration; *nā*—not; *yāya*—possible; *tathāpi*—still; *daṇḍavat*—obeisances; *kari'*—offering; *calilā*—departed; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Although neither could tolerate the other's separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

madhya.8.54

prabhu yāi' sei vipra-ghare bhikṣā kaila
dui janāra utkaṇṭhāya āsi' sandhyā haila

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *yāi'*—going; *sei*—that; *vipra-ghare*—to the house of the *brāhmaṇa*; *bhikṣā*—lunch; *kaila*—accepted; *dui*—two; *janāra*—of the persons; *utkaṇṭhāya*—in the impatience; *āsi'*—coming; *sandhyā*—evening; *haila*—appeared.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet one another again.

madhya.8.55

prabhu snāna-kṛtya kari' āchena vasiyā
eka-bhṛtya-saṅge rāya mililā āsiyā

SYNONYMS

prabhu—the Lord; *snāna-kṛtya*—the daily duty of bathing; *kari'*—finishing; *āchena*—was; *vasiyā*—sitting; *eka*—one; *bhṛtya*—servant; *saṅge*—with; *rāya*—Rāya Rāmānanda; *mililā*—met; *āsiyā*—coming.

TRANSLATION

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

PURPORT

A Vaiṣṇava who is supposed to be advanced in spiritual understanding-be he a householder or a *sannyāsī*-must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the *Padma Purāṇa* and take regular baths. He should also, after bathing, decorate his body with the twelve *tilakas*.

madhya.8.56

> *namaskāra kaila rāya, prabhu kaila āliṅgane*
> *dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne*

SYNONYMS

namaskāra—obeisances; *kaila*—offered; *rāya*—Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *āliṅgane*—embracing; *dui*—two; *jane*—the persons; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *kaya*—discussed; *rahaḥ-sthāne*—in a secluded place.

TRANSLATION

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Kṛṣṇa in a secluded place.

PURPORT

The word *rahaḥ-sthāne,* "in a secluded place," is very significant. Talks about Kṛṣṇa and His pastimes-especially His pastimes in Vṛndāvana and His dealings with the *gopīs*-are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Kṛṣṇa's pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the *gopīs* ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Kṛṣṇa and the *gopīs* publicly, devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public. For the general public, *saṅkīrtana* is the most effective method to awaken Kṛṣṇa consciousness. If possible, one should discuss the principles enunciated in the

Bhagavad-gītā. Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of the *Bhagavad-gītā* with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī. However, He taught the principles of the *bhakti* cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the *gopīs*. For the general populace, He performed *saṅkīrtana* very vigorously. We must also follow these principles in preaching Kṛṣṇa consciousness all over the world.

madhya.8.57

> *prabhu kahe,—"paḍa śloka sādhyera nirṇaya"*
> *rāya kahe,—"sva-dharmācaraṇe viṣṇu-bhakti haya"*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *paḍa*—just recite; *śloka*—a verse from the revealed scriptures; *sādhyera*—of the aim of life; *nirṇaya*—an ascertainment; *rāya kahe*—Rāmānanda Rāya replied; *sva-dharma-ācaraṇe*—by executing one's occupational duty; *viṣṇu-bhakti*—devotional service to Lord Viṣṇu; *haya*—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning

the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujācārya stated in the *Vedārtha-saṅgraha* that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called *bhakti-yoga*. By performing *bhakti-yoga,* one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the *varṇāśrama* system. The Supreme Personality of Godhead instituted *varṇāśrama-dharma* to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in the *Bhagavad-gītā* as Puruṣottama—the greatest of all personalities-personally came and declared that the institution of *varṇāśrama-dharma* was founded by Him. As stated in the *Bhagavad-gītā* (Bg. 4.13):

> *cātur-varṇyaṁ mayā sṛṣṭaṁ*
> *guṇa-karma-vibhāgaśaḥ*
> *tasya kartāram api māṁ*
> *viddhy akartāram avyayam*

Elsewhere in the *Bhagavad-gītā* (18.45-46) the Lord says:

> *sve sve karmaṇy abhirataḥ*
> *saṁsiddhiṁ labhate naraḥ*
> *sva-karma-nirataḥ siddhiṁ*
> *yathā vindati tac chṛṇu*

> *yataḥ pravṛttir bhūtānāṁ*
> *yena sarvam idaṁ tatam*
> *sva-karmaṇā tam abhyarcya*
> *siddhiṁ vindati mānavaḥ*

Human society should be divided into four divisions—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*-and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is

confirmed by great personalities like Bodhāyana, Taṅka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by the *Vedānta-sūtra*.

madhya.8.58

varṇāśramācāra-vatā
puruṣena paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

SYNONYMS

varṇa-āśrama-ācāra-vatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—*way*; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya:* "The purport is that one can realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.13):

> *ataḥ pumbhir dvija-śreṣṭhā*
> *varṇāśrama-vibhāgaśaḥ*
> *svanuṣṭhitasya dharmasya*
> *saṁsiddhir hari-toṣaṇam*

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and order of life, is to please Lord Hari."

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the *varṇāśrama* institution. The divisions of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* are natural divisions within society. Indeed, everyone has a prescribed duty according to the *varṇāśrama-dharma*. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*—are called *āśramas*. If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one

neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the *varṇāśrama* divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The *brāhmaṇas* are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called *kṣatriyas*. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called *vaiśyas,* or merchants. Those who are not sufficiently intelligent to be *brāhmaṇas, kṣatriyas* or *vaiśyas* are required to serve a master and are called *śūdras*. Thus everyone can engage in the service of the Lord and thus awaken his natural Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of *varṇāśrama-dharma* should be adopted by society.

madhya.8.59

> *prabhu kahe, "eho bāhya, āge kaha āra"*
> *rāya kahe, "kṛṣṇe karmārpaṇa—sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Śrī Rāmānanda Rāya said; *kṛṣṇe*—unto Kṛṣṇa; *karma-arpaṇa*—offering the results of activities; *sarva-sādhya-sāra*—the essence of all means of perfection.

TRANSLATION

The Lord replied, "This is external. You had better tell Me of some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

madhya.8.60

> *yat karoṣi yad aśnāsi*
> *yaj juhoṣi dadāsi yat*
> *yat tapasyasi kaunteya*
> *tat kuruṣva mad-arpaṇam*

SYNONYMS

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer in sacrifice; *dadāsi*—you give in charity; *yat*—whatever; *yat*—whatever; *tapasyasi*—you perform as austerity; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—just do; *mat*—unto Me; *arpaṇam*—offering.

TRANSLATION

Rāmānanda Rāya continued, " 'My dear son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me.' Kṛṣṇa, the Supreme Personality of Godhead.' "

PURPORT

The Lord has said that the *varṇāśrama-dharma* is not properly executed in this Age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter. Rāmānanda replied with this verse from the *Bhagavad-gītā* (Bg. 9.27), which instructs that while remaining in the system of *varṇāśrama-dharma* one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of *varṇāśrama-dharma* in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the

material world, he must follow the principles of *varṇāśrama-dharma,* but devotional service is transcendental. The system of *varṇāśrama-dharma* refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Śrī Caitanya Mahāprabhu belonged to the spiritual world, and His methods for propagating the *saṅkīrtana* movement were also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya*. This states that the *saṅkīrtana* movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this *saṅkīrtana* movement seriously. Considering the position of devotional service and the *saṅkīrtana* movement, Śrī Caitanya Mahāprabhu deemed the system of *varṇāśrama-dharma* to be material, although it aims at elevation to the spiritual platform. However, the *saṅkīrtana* movement can raise one immediately to the spiritual platform. Consequently it is said that *varṇāśrama-dharma* is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. Impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that *viṣṇu-ārādhana* not be misunderstood,

Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from the *Bhagavad-gītā* stating that the results of one's occupational duty may be offered to Lord Viṣṇu or Kṛṣṇa. In *Śrīmad-Bhāgavatam* (1.2.8) it is also said:

> *dharmaḥ svanuṣṭhitaḥ puṁsāṁ*
> *viṣvaksena-kathāsu yaḥ*
> *notpādayed yadi ratiṁ*
> *śrama eva hi kevalam*

"If one executes the occupational duties of *varṇāśrama-dharma* but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor."

madhya.8.61

> *prabhu kahe,—"eho bāhya, āge kaha āra"*
> *rāya kahe,—"svadharma-tyāga, ei sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord replied; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *sva-dharma-tyāga*—relinquishing one's occupational duties; *ei*—this; *sādhya-sāra*—the essence of all perfection.

TRANSLATION

"This is also external," Śrī Caitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Rāya replied, "To give up one's occupational duties in the varṇāśrama is the essence of perfection."

PURPORT

A *brāhmaṇa* may renounce his family and accept *sannyāsa*. Others also—*kṣatriyas* and *vaiśyas*—may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called *karma-tyāga*. By such renunciation, the Supreme Personality of Godhead is satisfied. However, this renouncing of one's activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore external. To correct this, Rāmānanda Rāya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from *Śrīmad-Bhāgavatam* (11.11.32).

madhya.8.62

> *ājñāyaivaṁ guṇān doṣān*
> *mayādiṣṭān api svakān*

dharmān saṁtyajya yaḥ sarvān
māṁ bhajet sa ca sattamaḥ

SYNONYMS

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *saṁtyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sattamaḥ*—a first-class person.

TRANSLATION

Rāmānanda Rāya continued, " 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.'

madhya.8.63

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don't; *śucaḥ*—worry.

TRANSLATION

"As stated in scripture, [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.' "

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book *Manaḥ-śiksā* (2):

> *na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru*
> *vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu*

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the *Vedas*. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in *Śrīmad-Bhāgavatam* (4.29.46) it is said by Nārada Muni:

> *yadā yasyānugṛhṇāti*
> *bhagavān ātma-bhāvitaḥ*
> *sa jahāti matiṁ Joke vede ca pariniṣṭhitām*

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literature. In this way one is fixed in the service of the Lord."

madhya.8.64

> *prabhu kahe,—"eho bāhya, āge kaha āra"*
> *rāya kahe,—"jñāna-miśrā bhakti—sādhya-sāra"*

SYNONYMS

prabhukahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Rāya replied; *jñāna-miśrā bhakti*—devotional service mixed with empiric knowledge; *sādhya-sāra*—is the essence of perfection.

TRANSLATION

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more." Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his *Anubhāṣya* preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditional life. It is the place beyond this material world in the river Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a manifestation of spiritual energy, known as Vaikuṇṭhaloka, "the place where there is no anxiety." The material world is known as *brahmāṇḍa* is the creation of the external energy. Between the two creations —the material creation and the spiritual creation-is a river known as Virajā as well as a place known as Brahmaloka. Virajā-nadī and Brahmaloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikuṇṭhalokas, or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the Brahmaloka and Virajā-nadī, one cannot conceive of the Vaikuṇṭhalokas. Brahmaloka and Virajā-nadī are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal,

Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the *Bhagavad-gītā* (Bg. 18.54).

madhya.8.65

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

TRANSLATION

Rāmānanda Rāya continued, "According to the *Bhagavad-gītā,* 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me.' "

PURPORT

In the *Bhagavad-gītā* (Bg. 18.54) it is said that a person who accepts the theory of monism-being always engaged in empiric philosophical discussions about spiritual life-becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

madhya.8.66

> *prabhu kahe,—"eho bāhya, āge kaha āra"*
> *rāya kahe,—"jñāna-śūnyā bhakti—sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—further; *rāya kahe*—Rāmānanda Rāya replied; *jñāna-śūnyā bhakti*—devotional service independent of logic and empiric philosophy; *sādhya-sāra*—the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He

again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya* commentary says that this stage-devotional service mixed with speculative knowledge-is also external and not within the jurisdiction of pure devotional service as practiced in Vaikuṇṭhaloka. As soon as there is some conception of materialistic thought-be it positive or negative—the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence-namely *sac-cid-ānanda*-still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone.

Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by *Śrīmad-Bhāgavatam* (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

madhya.8.67

> *jñāne prayāsam udapāsya namanta eva*
> *jīvanti san-mukharitāṁ bhavadīya-vārtām*
> *sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir*
> *ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

SYNONYMS

jñāne—in gaining knowledge; *prayāsam*—unnecessary endeavor; *udapāsya*—setting far aside; *namantaḥ*—completely surrendering; *eva*—certainly; *jīvanti*—live; *sat-mukharitām*—declared by great realized devotees; *bhavadīya-vārtām*—discussions about You, the Supreme Personality of Godhead; *sthāne sthitāḥ*—situated in their own positions; *śruti-gatām*—received aurally; *tanu-vāk-manobhiḥ*—by the body, words and mind; *ye*—those who; *prāyaśaḥ*—almost always; *ajita*—O my unconquerable Lord (beyond perception and unlimitedly independent); *jitaḥ*—conquered; *api*—indeed; *asi*—You are; *taiḥ*—by such pure devotees; *tri-lokyām*—within the three worlds.

TRANSLATION

Rāmānanda Rāya continued, "Lord Brahmā said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.' "

madhya.8.68

> *prabhu kahe,—"eho haya, āge kaha āra"*
> *rāya kahe, "prema-bhakti—sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—speak something more; *rāya kahe*—Rāya replied; *prema-bhakti*—ecstatic love in devotional service to the Lord; *sarva-sādhya-sāra*—the essence of all perfection.

TRANSLATION

At this point, Śrī Caitanya Mahāprabhu replied, "This is all right, but still you can speak more on the subject." Rāmānanda Rāya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, *eho haya, āge kaha āra*. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was beyond. Simply executing the duties of all *varṇas* and *āśramas* is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains *sva-dharma-tyāga,* wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons

prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of *bhakti*. This is verified by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.1.11):

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure or free from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: *prema-bhakti-sarva-sādhya-sāra*. Śrī Caitanya Mahāprabhu actually accepted this verse (*jñāne prayāsam*) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called *sādhana-bhakti,* or devotional service in practice. The result of *sādhana-bhakti* must be ecstatic love, attachment for

the Supreme Personality of Godhead, which is also called *prema-bhakti*. In the neophyte stage, *sādhana-bhakti* includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

madhya.8.69

> *nānopacāra-kṛta-pūjanam ārta-bandhoḥ*
> *premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt*
> *yāvat kṣud asti jaṭhare jaraṭhā pipāsā*
> *tāvat sukhāya bhavato nanu bhakṣya-peye*

SYNONYMS

nānā-upacāra—by varieties of offerings; *kṛta*—performed; *pūjanam*—worshiping; *ārta-bandhoḥ*—of the Supreme Personality of Godhead, who is the friend of all distressed persons; *premṇā*—by ecstatic love; *eva*—indeed; *bhakta-hṛdayam*—the heart of a devotee; *sukha-vidrutam*—melted in transcendental bliss; *syāt*—becomes; *yāvat*—as long as; *kṣut*—appetite; *asti*—there is; *jaṭhare*—in the stomach; *jaraṭhā*—strong; *pipāsā*—thirst; *tāvat*—so long; *sukhāya*—for happiness; *bhavataḥ*—are; *nanu*—indeed; *bhakṣya*—eatables; *peye*—and drinkables.

TRANSLATION

Rāmānanda Rāya continued, " 'As long as there is hunger and thirst, eating and drinking make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

madhya.8.70

> *kṛṣṇa-bhakti-rasa-bhāvitā matiḥ*
> *krīyatāṁ yadi kuto 'pi labhyate*
> *tatra laulyam api mūlyam ekalaṁ*
> *janma-koṭi-sukṛtair na labhyate*

SYNONYMS

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

TRANSLATION

“ 'Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and

thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.' "

PURPORT

The previous two verses are included in the *Padyāvalī* (13, 14), an anthology compiled by Śrīla Rūpa Gosvāmī. Verse 69 refers to devotional service in faith, and verse seventy refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance to the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the *śāstras* are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.

madhya.8.71

> *prabhu kahe, "eho haya, āge kaha āra"*
> *rāya kahe, "dāsya-prema—sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—please speak more; *rāya kahe*—Rāmānanda Rāya replied; *dāsya-prema*—spontaneous love in the humor of servitude; *sarva-sādhya-sāra*—the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Rāmānanda Rāya said, "Spontaneous loving service in servitude-as exchanged by master and servant-is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called *mamatā*. Between the servitor and the served there is a feeling of oneness. This *mamatā* begins with *dāsya-prema,* service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee

feels "The Lord is my master" and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

madhya.8.72

> *yan-nāma-śruti-mātreṇa*
> *pumān bhavati nirmalaḥ*
> *tasya tīrtha-padaḥ kiṁ vā*
> *dāsānām avaśiṣyate*

SYNONYMS

yat—of whom; *nāma*—of the name; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—pure; *tasya*—of Him; *tīrtha-padaḥ*—of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; *kim*—what; *vā*—more; *dāsānām*—of the servants; *avaśiṣyate*—is remaining.

TRANSLATION

“ 'A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste *brāhmaṇa* and great *yogī,* used to hate Mahārāja Ambarīṣa. When he decided to chastise Mahārāja Ambarīṣa through his yogic powers, he was chased by the Sudarśana *cakra* of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

madhya.8.73

> *bhavantam evānucaran nirantaraḥ*
> *praśānta-niḥśeṣa-mano-rathāntaraḥ*
> *kadāham aikāntika-nitya-kiṅkaraḥ*
> *praharṣayiṣyāmi sa-nātha-jīvitam*

SYNONYMS

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

TRANSLATION

“ 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall we engage as Your permanent eternal servant and always feel joyful to have such a perfect master?' "

PURPORT

This is a statement made by the great saintly devotee Yāmunācārya in his *Stotra-ratna* (43).

madhya.8.74

> *prabhu kahe, "eho haya, kichu āge āra"*
> *rāya kahe, "sakhya-prema—sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho haya*—this is also right; *kichu*—something; *āge*—ahead; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *sakhya-prema*—transcendental loving service in fraternity; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, "Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called *viśrambha,* that is, devoid of a respectful attitude. When this attitude is chosen, it becomes *sakhya-prema,* or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

madhya.8.75

> *itthaṁ satāṁ brahma-sukhānubhūtyā*
> *dāsyaṁ gatānāṁ para-daivatena*
> *māyāśritānāṁ nara-dārakeṇa*
> *sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

SYNONYMS

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode

of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable Deity; *māyā-āśritānām*—for ordinary persons under the clutches the of external energy; *nara-dārakeṇa*—with Him, who is like a boy of this material world; *sākam*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

TRANSLATION

“ 'Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of Māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities-after accumulating volumes of pious activities-are now playing with the Lord in friendship as cowherd boys.' "

PURPORT

This is a statement made by Śukadeva Gosvāmī (Bhāg. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

madhya.8.76

> *prabhu kahe,—"eho uttama, āge kaha āra"*
> *rāya kahe, "vātsalya-prema—sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord said; *eho uttama*—it is very good; *āge*—still further; *kaha*—speak; *āra*—more; *rāya kahe*—Rāya replied; *vātsalya-prema*—loving service to the Lord in the stage of paternal love; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

The Lord said, "This statement is very good, but please proceed even further." Rāmānanda Rāya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

PURPORT

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform of parental love. In this connection, the following verse is cited from *Śrīmad-Bhāgavatam* (10.8.46), wherein Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

madhya.8.77

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanaṁ hariḥ

SYNONYMS

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O *brāhmaṇa*; *śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—by the breasts; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Rāmānanda Rāya continued, " 'O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son, and what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

madhya.8.78

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimukti-dāt

SYNONYMS

na—not; *imam*—this (love of Godhead); *viriñcaḥ*—Lord Brahmā; *na*—not; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—even; *aṅga*—on the chest of Viṣṇu; *saṁśrayā*—who is sheltered; *prasādam*—favor; *lebhire*—have obtained; *gopī*—mother Yaśodā; *yat*—which; *tat*—that; *prāpa*—obtained; *vimukti-dāt*—from the person who gives liberation.

TRANSLATION

“ 'The favor mother Yaśodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.' "

PURPORT

This is a statement from *Śrīmad-Bhāgavatam* (10.9.20). Kṛṣṇa agreed to be bound by mother Yaśodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation

made by Śukadeva Gosvāmī in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

madhya.8.79

> *prabhu kahe, "eho uttama, āge kaha āra"*
> *rāya kahe, "kāntā-prema sarva-sādhya-sāra"*

SYNONYMS

prabhu kahe—the Lord replied; *eho uttama*—this is very good; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *kāntā-prema*—loving service between husband and wife; *sarva-sādhya-sāra*—the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Rāmānanda Rāya then replied, "Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal

relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

madhya.8.80

> *nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ*
> *svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ*
> *rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-*
> *labdhāśiṣāṁ ya udagād vraja-sundarīṇām*

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*

—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

“ 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing even imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who may be very, very beautiful according to material estimation?'

PURPORT

This verse (*Bhāg*. 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the *gopīs*. Uddhava remained in Vṛndāvana to observe the movements of the *gopīs* there. When he saw the ecstatic love for Kṛṣṇa in separation manifested by the *gopīs,* he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the *gopīs* could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

madhya.8.81

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—with a face like a lotus flower; *pīta-ambara-dharaḥ*—wearing yellow garments; *sragvī*—garlanded with flowers; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—the bewilderer.

TRANSLATION

“ 'Suddenly, due to the their feelings of separation, Lord Kṛṣṇa appeared among the gopīs dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.32.2). When the *rāsa* dance was going on, Kṛṣṇa suddenly disappeared, and the *gopīs* became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

madhya.8.82

> *kṛṣṇa-prāptira upāya bahu-vidha haya*
> *kṛṣṇa-prāpti-tāratamya bahuta āchaya*

SYNONYMS

kṛṣṇa-prāptira—of achieving the lotus feet of Kṛṣṇa; *upāya*—means; *bahu-vidha*—various; *haya*—there are; *kṛṣṇa-prāpti*—of achieving the favor of Lord Kṛṣṇa; *tāratamya*—comparisons; *bahuta*—various; *āchaya*—there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.

madhya.8.83

> *kintu yāṅra yei rasa, sei sarvottama*
> *taṭa-stha hañā vicārile, āche tara-tama*

SYNONYMS

kintu—nevertheless; *yāṅra*—of some devotees; *yei rasa*—whatever the mellow of exchanges of love; *sei*—that; *sarva-uttama*—the best;

taṭa-stha—neutral; *hañā*—being; *vicārile*—if considering; *āche*—there is; *tara-tama*—lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the *Bhakti-rasāmṛta-sindhu* (1.2.101):

> *śruti-smṛti-purāṇādi-*
> *pañcarātra-vidhiṁ vinā*
> *aikāntikī harer bhaktir*
> *utpātāyaiva kalpate*

He clearly mentions in this verse that one must refer to the Vedic literature and other, supplementary literatures and follow the conclusion of the *Vedas*. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to *Śrīmad-*

Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste *guru* and sell *mantras* for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as *āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi, sakhībhekī, smārta, jāta-gosāñi, ativāḍi, cūḍādhārī* and *gaurāṅga-nāgari.*

Moreover, there are those who take the caste *gosvāmīs'* opinions of such parties as bona fide, comparing these opinions to those of the six Gosvāmīs, headed by Śrī Rūpa and Śrī Sanātana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaiṣṇava. Actually the caste *brāhmaṇas* of the *smārta* community are opposed to the principles of the *Sātvata-pañcarātra.* Furthermore, there are many Māyāvādīs and those overly addicted to material sense

enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness. Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated *vānaprastha* or a *tridaṇḍi-sannyāsī* in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as *śānta, dāsya, sakhya, vātsalya* and *mādhurya*. All these *rasas,* or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is *svarūpa-siddhi,* the perfection of one's eternal relationship with the Supreme Lord. *Svarūpa-siddhi,* the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows. Each and every one of them is as perfect as the others. However, by comparative study an unbiased person can realize that the

mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the parental mellow is better than that of fraternity. Above all these mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point-Kṛṣṇa.

These mellows cannot be compared to the feelings one derives from demigod worship. Kṛṣṇa is one, but the demigods are different. They are material. Love for Kṛṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Kṛṣṇa. Therefore although there is no difference between a devotee in *śānta-rasa* or *dāsya-rasa, vātsalya-rasa* or *mādhurya-rasa,* one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that *dāsya-rasa* is better than *śānta-rasa,* yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal *rasa* is superior to that in the paternal *rasa*.

The analysis of different types of love of Godhead has been made by expert *ācāryas* who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

madhya.8.84

yathottaram asau svāda-
viśeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa*—pleasing; *mayī*—empowered with; *api*—although; *ratiḥ*—love; *vāsanayā*—by desire; *svādvī*—sweet; *bhāsate*—appears; *kā api*—someone; *kasyacit*—one of them.

TRANSLATION

“ 'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste

in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38), and it also appears in the *Ādi-līlā,* Chapter Four, verse 45.

madhya.8.85

> *pūrva-pūrva-rasera guṇa—pare pare haya*
> *dui-tina gaṇane pañca paryanta bāḍaya*

SYNONYMS

pūrva-pūrva—of each previous; *rasera*—of the mellow; *guṇa*—the qualities; *pare pare*—in each subsequent; *haya*—there are; *dui-tina*—two and then three; *gaṇane*—in counting; *pañca*—five; *paryanta*—up to; *bāḍaya*—increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three, and up to the point of five complete qualities.

madhya.8.86

> *guṇādhikye svādādhikya bāḍe prati-rase*
> *śānta-dāsya-sakhya-vātsalyera guṇa madhurete vaise*

SYNONYMS

guṇa-ādhikye—by the increase of transcendental qualities; *svāda-ādhikya*—increase of taste; *bāḍe*—increases; *prati-rase*—in each mellow; *śānta*—of neutrality; *dāsya*—of servitude; *sakhya*—of fraternity; *vātsalyera*—and of paternal affection; *guṇa*—the qualities; *madhurete*—in the conjugal mellow; *vaise*—appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsya-rasa, sakhya-rasa and vātsalya-rasa are all manifest in conjugal love [mādhurya-rasa].

madhya.8.87

> *ākāśādira guṇa yena para-para bhūte*
> *dui-tina krame bāḍe pañca pṛthivīte*

SYNONYMS

ākāśa-ādira—of the sky, air and so on; *guṇa*—the qualities; *yena*—just as; *para-para*—one after another; *bhūte*—in the material

elements; *dui-tina*—two and then three; *krame*—by gradations; *bāḍe*—increase; *pañca*—all five; *pṛthivīte*—in earth.

TRANSLATION

"The qualities in the material elements-sky, air, fire, water and earth-increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

madhya.8.88

> *paripūrṇa-kṛṣṇa-prāpti ei 'premā' haite*
> *ei premāra vaśa kṛṣṇa—kahe bhāgavate*

SYNONYMS

paripūrṇa—completely full; *kṛṣṇa-prāpti*—achievement of the lotus feet of Lord Kṛṣṇa; *ei*—this; *premā*—love of Godhead; *haite*—from; *ei premāra*—of this type of love of Godhead; *vaśa*—under the control; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—it is said; *bhāgavate*—in *Śrīmad-Bhāgavatam*.

TRANSLATION

"Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhurya-rasa, or conjugal love. Lord Kṛṣṇa is indeed

captivated by this standard of love. This is stated in Śrīmad-Bhāgavatam.

PURPORT

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements-sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities-sound, touch and form. In water there are four qualities-sound, touch, form and taste. Finally, in earth there are all five qualities-sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all-namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the *rasa* known as *mādhurya-rasa,* or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternity as well as conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (*mādhurya-rasa*) is also known as *śṛṅgāra-rasa*. It is the conclusion of *Śrīmad-Bhāgavatam* that in the complete combination of loving service to the Lord-namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī's influence.

madhya.8.89

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—unto Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal; *kalpate*—is meant; *diṣṭyā*—fortunately; *yat*—what; *āsīt*—there is; *mat-snehaḥ*—affection for Me; *bhavatīnām*—of all of you; *mat-āpanaḥ*—the means of getting My favor.

TRANSLATION

"Lord Kṛṣṇa told the gopīs, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

PURPORT

The fulfillment of human life is summarized in this verse from *Śrīmad-Bhāgavatam* (10.82.44). There are two important words in this verse: *bhakti* (devotional service) and *amṛtatva* (eternal

life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

madhya.8.90

> *kṛṣṇera pratijñā dṛḍha sarva-kāle āche*
> *ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—the promise; *dṛḍha*—firm; *sarva-kāle*—in all times; *āche*—there is; *ye*—anyone; *yaiche*—just as; *bhaje*—renders service; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *bhaje*—reciprocates with; *taiche*—so for all time.

TRANSLATION

"Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type

of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic *yoga* and austerity. Crude men therefore say that if one adopts any of these methods one achieves the Supreme Personality of Godhead's favor. They claim that it doesn't matter what kind of method one adopts. A general example is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as Goddess Durgā, Goddess Kālī, Lord Śiva, Demigod Gaṇeśa, Lord Rāmacandra, Kṛṣṇa, the impersonal Brahman or whatever, and one can chant the Lord's name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the example that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Kṛṣṇa *mantra*. If one chants the name of Kālī, Durgā, Śiva, Gaṇeśa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the *śāstras*. A bona fide *ācārya* will certainly not accept such a conclusion. As Kṛṣṇa clearly states in the *Bhagavad-gītā* (Bg. 9.25):

> *yānti deva-vratā devān*
> *pitṝn yānti pitṛ-vratāḥ*
> *bhūtāni yānti bhūtejyā*
> *yānti mad-yājino 'pi mām*

"Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me." (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom-not the demigod worshipers, *karmīs, yogīs* or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the *Bhagavad-gītā* (Bg. 7.20) says that demigod worship is meant for men who have lost all their intelligence:

> *kāmais tais tair hṛta-jñānāḥ*
> *prapadyante 'nya-devatāḥ*
> *taṁ taṁ niyamam āsthāya*
> *prakṛtyā niyatāḥ svayā*

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

> *anta-vat tu phalaṁ teṣāṁ*
> *tad bhavaty alpa-medhasām*
> *devān deva-yajo yānti*
> *mad-bhaktā yānti mām api*

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in the *Bhagavad-gītā* (Bg. 18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

> *bhaktyā mām abhijānāti*
> *yāvān yaś cāsmi tattvataḥ*
> *tato māṁ tattvato jñātvā*
> *viśate tad-anantaram*

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full

consciousness of Me by such devotion, he can enter into the kingdom of God."

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of *dharma, artha, kāma* and *mokṣa* cannot be compared to those interested in the unalloyed devotional service of the Lord. *Śrīmad-Bhāgavatam* (1.1.2) therefore says:

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-*
> *trayonmūlanam*
> *śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair*
> *īśvaraḥ*
> *sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-*
> *kṣaṇāt*

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam,* compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon

as one attentively and submissively hears the message of *Bhāgavatam,* he becomes attached to the Supreme Lord."

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but *Śrīmad-Bhāgavatam* considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of *dharma, artha, kāma* and *mokṣa* and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are performed by *Yogamāyā,* the spiritual energy. *Yogamāyā* is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of *Yogamāyā*. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such

people generally become impersonalists. They are interested in worshiping Lord Śiva or Goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the *gopīs,* the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of *Yogamāyā*. The *gopīs* worshiped Kātyāyanī, *Yogamāyā,* to attain Kṛṣṇa as their husband. On the other hand, it is stated in the *Sapta-śatī* scripture that a *kṣatriya* king named Suratha and a rich *vaiśya* named Samādhi worshiped material nature in the form of Goddess Durgā to attain material perfection. If one tries to mingle the worship of *Yogamāyā* with *Mahāmāyā,* considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of *Yogamāyā* and *Mahāmāyā* is the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus-eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has

many holy names like Paramātmā, Brahman and "the creator," but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellow, nor can he understand the conception of Kṛṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the *sac-cid-ānanda* form of the Lord. Similarly, Paramātmā realization-realization of the plenary expansion of the Absolute Truth within everyone's heart-is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features of Kṛṣṇa. Indeed, a devotee of Kṛṣṇa who is attached to the sublime attractive features of the Lord does not consider Nārāyaṇa very important. When the *gopīs* sometimes saw Kṛṣṇa in the form of Nārāyaṇa, they were not very attracted to Him. The *gopīs* never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa's devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name Rukmiṇī-ramaṇa or Nārāyaṇa in place of the name Kṛṣṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually

faulty and is called *rasābhāsa,* an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a *rasābhāsa* situation by using one name for another. Because of the influence of Kali-yuga, there is much *rasābhāsa* in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

madhya.8.91

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

SYNONYMS

ye—they; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā eva*—in the same proportion; *bhajāmi*—bestow My favor; *aham*—I; *mama*—My; *vartma*—way; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—My dear Arjuna; *sarvaśaḥ*—in all respects.

TRANSLATION

"According to Lord Kṛṣṇa in the *Bhagavad-gītā* [4.11],'As all surrender unto Me-l reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

madhya.8.92

> *ei 'preme'ra anurūpa nā pāre bhajite*
> *ataeva 'ṛṇī' haya—kahe bhāgavate*

SYNONYMS

ei—this; *premera*—of love of God; *anurūpa*—exactly to the proportion; *nā*—not; *pāre*—is able; *bhajite*—to reciprocate; *ataeva*—therefore; *ṛṇī*—debtor; *haya*—becomes; *kahe*—is stated; *bhāgavate*—in *Śrīmad-Bhāgavatam*.

TRANSLATION

"In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhurya-rasa; therefore He always remains a debtor to such devotees.

madhya.8.93

> *na pāraye 'haṁ niravadya-saṁyujāṁ*
> *sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ*
> *yā mābhajan durjara-geha-śṛṅkhalāḥ*
> *saṁvṛścya tad vaḥ pratiyātu sādhunā*

SYNONYMS

na—not; *pāraye*—am able; *aham*—I; *niravadya*—without duplicity; *saṁyujām*—meeting; *sva-sādhu-kṛtyam*—your own honest activities; *vibudha-āyuṣā api*—even with a duration of life like that of the demigods; *vaḥ*—you; *yā*—who; *mā*—Me; *abhajan*—have worshiped; *durjara*—difficult to surmount; *geha*—of household life; *śṛṅkhalāḥ*—the chains; *saṁvṛścya*—cutting off; *tat*—that; *vaḥ*—your; *pratiyātu*—let there be a return; *sādhunā*—by pious activities.

TRANSLATION

"When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, 'My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

madhya.8.94

> *yadyapi kṛṣṇa-saundarya—mādhuryera dhurya*
> *vraja-devīra saṅge tāṅra bāḍaye mādhurya*

SYNONYMS

yadyapi—although; *kṛṣṇa-saundarya*—the beauty of Lord Kṛṣṇa; *mādhuryera*—of sweetness; *dhurya*—the supermost; *vraja-devīra*—the *gopīs*; *saṅge*—in company with; *tāṅra*—His; *bāḍaye*—increases; *mādhurya*—the sweetness.

TRANSLATION

"Although Kṛṣṇa's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Kṛṣṇa's exchange of love with the gopīs is the topmost perfection of love of Godhead.

PURPORT

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from *Śrīmad-Bhāgavatam* (10.33.6) will illustrate this verse.

madhya.8.95

> *tatrātiśuśubhe tābhir*
> *bhagavān devakī-sutaḥ*
> *madhye maṇīnāṁ haimānāṁ*
> *mahā-marakato yathā*

SYNONYMS

tatra—there; *ati-śuśubhe*—was very beautiful; *tābhiḥ*—by them; *bhagavān*—the Supreme Personality of Godhead; *devakī-sutaḥ*—son of Devakī; *madhye*—in the midst; *maṇīnām*—of valuable jewels; *haimānām*—lined with gold; *mahā-marakataḥ*—the jewel of the name *marakata*; *yathā*—as.

TRANSLATION

“ 'Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

madhya.8.96

> *prabhu kahe,—ei 'sādhyāvadhi' suniścaya*
> *kṛpā kari' kaha, yadi āge kichu haya*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu replied; *ei*—this; *sādhya-avadhi*—the highest limit of perfection; *su-niścaya*—certainly; *kṛpā kari'*—being merciful to Me; *kaha*—please speak; *yadi*—if; *āge*—further; *kichu haya*—there is something.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

madhya.8.97

> *rāya kahe,—īhāra āge puche hena jane*
> *eta-dina nāhi jāni, āchaye bhuvane*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *ihāra āge*—beyond this point; *puche*—inquires; *hena*—such; *jane*—a person; *eta-dina*—until this day; *nāhi jāni*—I did not know; *āchaye*—there is; *bhuvane*—within this material world.

TRANSLATION

Rāya Rāmānanda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

madhya.8.98

> *iṅhāra madhye rādhāra prema—'sādhya-śiromaṇi'*
> *yāṅhāra mahimā sarva-śāstrete vākhāni*

SYNONYMS

iṅhāra madhye—among the loving affairs of the *gopīs*; *rādhāra prema*—the love of Godhead of Śrīmatī Rādhārāṇī; *sādhya-śiromaṇi*—the topmost perfection; *yāṅhāra*—of which; *mahimā*—the glorification; *sarva-śāstrete*—in every scripture; *vākhāni*—description.

TRANSLATION

"Among the loving affairs of the gopīs," Rāmānanda Rāya continued, " the love for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāṇī are highly esteemed in all revealed scriptures.

madhya.8.99

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—very dear.

TRANSLATION

“ 'Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa.'

PURPORT

This verse is from the *Padma Purāṇa* and is included in the *Laghu-bhāgavatāmṛta* (2.1.45), by Śrīla Rūpa Gosvāmī. It also appears in *Ādi-līlā,* Chapter Four, verse 215, and again in *Madhya-līlā,* Chapter Eighteen, verse 8.

madhya.8.100

anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā—by Her; *ārādhitaḥ*—worshiped; *nūnam*—indeed; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Kṛṣṇa; *īśvaraḥ*—the Lord; *yat*—from which; *naḥ*—us; *vihāya*—rejecting; *govindaḥ*—Lord Śrī Kṛṣṇa; *prītaḥ*—satisfied; *yām*—whom; *anayat*—brought; *rahaḥ*—a secluded place.

TRANSLATION

"When the gopīs began to talk among themselves, they said, 'Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.' "

PURPORT

The name Rādhā is derived from this verse (*Bhāg*. 10.30.28), from the words *anayārādhitaḥ,* meaning "by Her the Lord is worshiped." Sometimes the critics of *Śrīmad-Bhāgavatam* find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word *ārādhitaḥ,* from which the name *Rādhā* has come. Of course, the name of Rādhārāṇī is directly mentioned in other *Purāṇas*. This *gopī's* worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.

madhya.8.101

> *prabhu kahe—āge kaha, śunite pāi sukhe*
> *apūrvāmṛta-nadī vahe tomāra mukhe*

SYNONYMS

prabhu kahe—the Lord said; *āge*—ahead; *kaha*—please speak; *śunite*—to hear; *pāi*—I get; *sukhe*—happiness; *apūrva-amṛta*—of

unprecedented nectar; *nadī*—a river; *vahe*—flows; *tomāra mukhe*—from your mouth.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

madhya.8.102

> *curi kari' rādhāke nila gopī-gaṇera ḍare*
> *anyāpekṣā haile premera gāḍhatā nā sphure*

SYNONYMS

curi kari'—stealing; *rādhāke*—Śrīmatī Rādhārāṇī; *nila*—took away; *gopī-gaṇera*—of the *gopīs*; *ḍare*—out of fear; *anya-apekṣā*—dependence on others; *haile*—if there is; *premera*—of love; *gāḍhatā*—the intensity; *nā*—not; *sphure*—manifests.

TRANSLATION

"During the rāsa dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmatī Rādhārāṇī due to the presence of the other gopīs. Because of the dependence of the others, the intensity of love between Rādhā and Kṛṣṇa was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other *gopīs,* Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse *kaṁsārir api* (the following verse 1 06) will be quoted from the *Gīta-govinda* of Jayadeva Gosvāmī.

madhya.8.103

> *rādhā lāgi' gopīre yadi sākṣāt kare tyāga*
> *tabe jāni,—rādhāya kṛṣṇera gāḍha-anurāga*

SYNONYMS

rādhā lāgi'—for the sake of Śrīmatī Rādhārāṇī; *gopīre*—the *gopīs*; *yadi*—if; *sākṣāt*—directly; *kare*—does; *tyāga*—rejection; *tabe*—then; *jāni*—we can understand; *rādhāya*—in Śrīmatī Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *gāḍha*—intense; *anurāga*—affection.

TRANSLATION

"If Lord Kṛṣṇa rejected the company of the other gopīs for Śrīmatī Rādhārāṇī, we can understand that Lord Śrī Kṛṣṇa has intense affection for Her."

madhya.8.104

> *rāya kahe,—tabe śuna premera mahimā*
> *tri-jagate rādhā-premera nāhika upamā*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *tabe*—then; *śuna*—please hear; *premera*—of that love; *mahimā*—the glories; *tri-jagate*—within the three worlds; *rādhā-premera*—of the loving affairs of Śrīmatī Rādhārāṇī; *nāhika*—there is not; *upamā*—comparison.

TRANSLATION

Rāmānanda Rāya continued, "Please therefore hear from me about the glories of Śrīmatī Rādhārāṇī's loving affairs. They are beyond compare within these three worlds.

madhya.8.105

> *gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā*
> *rādhā cāhi' vane phire vilāpa kariyā*

SYNONYMS

gopī-gaṇera—of the *gopīs*; *rāsa-nṛtya*—of *rāsa* dancing; *maṇḍalī*—the circle; *chāḍiyā*—rejecting; *rādhā*—Śrīmatī Rādhārāṇī; *cāhi'*—desiring; *vane*—in the forest; *phire*—wanders; *vilāpa*—lamentation; *kariyā*—doing.

TRANSLATION

"Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārāṇī displayed Her tricky behavior

and left the circle of the rāsa dance. Missing Śrīmatī Rādhārāṇī's presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

madhya.8.106

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-āriḥ—the enemy of Kaṁsa; *api*—moreover; *saṁsāra-vāsanā*—desirous of the essence of enjoyment (*rāsa-līlā*); *baddha-śṛṅkhalām*—being perfectly attracted to such activities; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—within the heart; *tatyāja*—left aside; *vraja-sundarīḥ*—the other beautiful *gopīs*.

TRANSLATION

“ 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja.'

madhya.8.107

itas tatas tām anusṛtya rādhikām
anaṅga-bāṇa-vraṇa-khinna-mānasaḥ
kṛtānutāpaḥ sa kalinda-nandinī
taṭānta-kuñje viṣasāda mādhavaḥ

SYNONYMS

itaḥ tataḥ—hither and thither; *tām*—Her; *anusṛtya*—searching out; *rādhikām*—Śrīmatī Rādhārāṇī; *anaṅga*—of Cupid; *bāṇa-vraṇa*—by a wound from the arrow; *khinna-mānasaḥ*—whose heart is injured; *kṛta-anutāpaḥ*—repentant for misbehavior; *saḥ*—He (Lord Kṛṣṇa); *kalinda-nandinī*—of the river Yamunā; *taṭa-anta*—on the edge of the bank; *kuñje*—in the bushes; *viṣasāda*—lamented; *mādhavaḥ*—Lord Kṛṣṇa.

TRANSLATION

“ 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.'

PURPORT

These two verses are from the *Gīta-govinda* (3.1, 2), written by Jayadeva Gosvāmī.

madhya.8.108

> *ei dui-ślokera artha vicārile jāni*
> *vicārite uṭhe yena amṛtera khani*

SYNONYMS

ei—these; *dui*—two; *ślokera*—of the verses; *artha*—the meanings; *vicārile*—if considering; *jāni*—I can understand; *vicārite*—while considering; *uṭhe*—arises; *yena*—like; *amṛtera*—of nectar; *khani*—a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

madhya.8.109

> *śata-koṭi gopī-saṅge rāsa-vilāsa*
> *tāra madhye eka-mūrtye rahe rādhā-pāśa*

SYNONYMS

śata-koṭi—hundreds of thousands; *gopī-saṅge*—with the *gopīs*; *rāsa-vilāsa*—dancing in the *rāsa* dance; *tāra madhye*—among them; *eka-mūrtye*—by one of His transcendental forms; *rahe*—remains; *rādhā-pāśa*—by the side of Śrīmatī Rādhārāṇī.

TRANSLATION

"Although Kṛṣṇa was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāṇī.

madhya.8.110

> *sādhāraṇa-preme dekhi sarvatra 'samatā'*
> *rādhāra kuṭila-preme ha-ila 'vāmatā'*

SYNONYMS

sādhāraṇa-preme—in general love of Godhead; *dekhi*—we see; *sarvatra*—everywhere; *samatā*—equality; *rādhāra*—of Śrīmatī Rādhārāṇī; *kuṭila-preme*—in the crooked love of Godhead; *ha-ila*—there was; *vāmatā*—opposition.

TRANSLATION

"Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

madhya.8.111

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheḥ—of the snake; *iva*—like; *gatiḥ*—the movement; *premṇaḥ*—of the loving affairs; *svabhāva*—by nature; *kuṭilā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

TRANSLATION

“ 'The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl-anger with cause and anger without cause.'

PURPORT

During the *rāsa* dance, one form of Kṛṣṇa was between every two *gopīs*. However, by the side of Śrīmatī Rādhārāṇī there was only one Kṛṣṇa. Although this was the case, Śrīmatī Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the *Ujjvala-nīlamaṇi* (*Śṛṅgāra-bheda-kathana* 102), written by Śrīla Rūpa Gosvāmī.

madhya.8.112

> *krodha kari' rāsa chāḍi' gelā māna kari'*
> *tāṅre nā dekhiyā vyākula haila śrī-hari*

SYNONYMS

krodha kari'—becoming angry; *rāsa chāḍi'*—leaving the *rāsa* dance; *gelā*—went; *māna kari'*—being resentful; *tāṅre*—Śrīmatī Rādhārāṇī; *nā dekhiyā*—not seeing; *vyākula*—very anxious; *haila*—became; *śrī-hari*—Lord Kṛṣṇa.

TRANSLATION

"When Rādhārāṇī left the rāsa dance out of anger and resentment, Lord Śrī Kṛṣṇa became very anxious because He could not see Her.

madhya.8.113

> *samyak-sāra vāsanā kṛṣṇera rāsa-līlā*
> *rāsa-līlā-vāsanāte rādhikā śṛṅkhalā*

SYNONYMS

samyak-sāra—the complete and essential; *vāsanā*—desire; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-līlā*—the dancing in the *rāsa-līlā*; *rāsa-līlā-vāsanāte*—in the desire to dance the *rāsa* dance; *rādhikā*—Śrīmatī Rādhārāṇī; *śṛṅkhalā*—the medium of bondage.

TRANSLATION

"Lord Kṛṣṇa's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

madhya.8.114

> *tāṅhā vinu rāsa-līlā nāhi bhāya citte*
> *maṇḍalī chāḍiyā gelā rādhā anveṣite*

SYNONYMS

tāṅhā vinu—without Her; *rāsa-līlā*—the *rāsa* dance; *nāhi*—not; *bhāya*—illuminates; *citte*—within the heart; *maṇḍalī chāḍiyā*—leaving the circle of the *rāsa* dance; *gelā*—went; *rādhā*—Śrīmatī Rādhārāṇī; *anveṣite*—to search for.

TRANSLATION

"The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

madhya.8.115

> *itas-tataḥ bhrami' kāhāṅ rādhā nā pāñā*
> *viṣāda karena kāma-bāṇe khinna hañā*

SYNONYMS

itaḥ-tataḥ—here and there; *bhrami'*—wandering; *kāhāṅ*—anywhere; *rādhā*—Śrīmatī Rādhārāṇī; *nā*—not; *pāñā*—finding; *viṣāda*—lamentation; *karena*—does; *kāma-bāṇe*—by the arrow of Cupid; *khinna*—hurt; *hañā*—becoming.

TRANSLATION

"When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there . However, not finding Her, He became afflicted by the arrow of Cupid and began to lament.

madhya.8.116

> *śata-koṭi-gopīte nahe kāma-nirvāpaṇa*
> *tāhātei anumāni śrī-rādhikāra guṇa*

SYNONYMS

śata-koṭi—hundreds and thousands; *gopīte*—in the midst of *gopīs*; *nahe*—there is not; *kāma-nirvāpaṇa*—satisfaction of lust; *tāhātei*—by that way; *anumāni*—we can imagine; *śrī-rādhikāra guṇa*—the transcendental quality of Śrīmatī Rādhārāṇī.

TRANSLATION

"Since Kṛṣṇa's lusty desires were not satisfied even in the midst of hundreds of thousands of gopīs and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendentally qualified She is."

madhya.8.117

> *prabhu kahe—ye lāgi' āilāma tomā-sthāne*
> *sei saba tattva-vastu haila mora jñāne*

SYNONYMS

prabhu kahe—the Lord said; *ye lāgi'*—for the matter of which; *āilāma*—I have come; *tomā-sthāne*—to your place; *sei saba*—all

those; *tattva-vastu*—objects of truth; *haila*—were; *mora*—My; *jñāne*—in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, "That for which I have come to your residence has now become an object of truth in My knowledge.

madhya.8.118

> *ebe se jāniluṅ sādhya-sādhana-nirṇaya*
> *āge āra āche kichu, śunite mana haya*

SYNONYMS

ebe—now; *se*—that; *jāniluṅ*—I have understood; *sādhya*—of the ultimate goal; *sādhana*—and of the process; *nirṇaya*—the ascertainment; *āge*—ahead; *āra*—more; *āche*—there is; *kichu*—something; *śunite*—to hear; *mana*—the mind; *haya*—it is.

TRANSLATION

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

madhya.8.119

> *'kṛṣṇera svarūpa' kaha 'rādhāra svarūpa'*
> *'rasa' kon tattva, 'prema'—kon tattva-rūpa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa*—the transcendental features; *kaha*—speak; *rādhāra*—of Śrīmatī Rādhārāṇī; *svarūpa*—the transcendental features; *rasa*—mellows; *kon*—what; *tattva*—that truth; *prema*—love of Godhead; *kon*—what; *tattva-rūpa*—actual form.

TRANSLATION

"Kindly explain the transcendental features of Kṛṣṇa and Śrīmatī Rādhārāṇī. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

madhya.8.120

> *kṛpā kari' ei tattva kaha ta' āmāre*
> *tomā-vinā keha ihā nirūpite nāre*

SYNONYMS

kṛpā kari'—showing your mercy; *ei tattva*—all these truths; *kaha*—explain; *ta'*—certainly; *āmāre*—unto Me; *tomā-vinā*—except for

you; *keha*—someone; *ihā*—this; *nirūpite*—to explain; *nāre*—not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can do so."

madhya.8.121

> *rāya kahe,—ihā āmi kichui nā jāni*
> *tumi yei kahāo, sei kahi āmi vāṇī*

SYNONYMS

rāya kahe—Rāmānanda Rāya said; *ihā*—this; *āmi*—I; *kichui*—something; *nā*—not; *jāni*—know; *tumi*—You; *yei*—whatever; *kahāo*—make me say; *sei*—those; *kahi*—speak; *āmi*—I; *vāṇī*—words.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

madhya.8.122

> *tomāra śikṣāya paḍi yena śuka-pāṭha*
> *sākṣāt īśvara tumi, ke bujhe tomāra nāṭa*

SYNONYMS

tomāra śikṣāya—by Your instruction; *paḍi*—I recite; *yena*—like; *śuka-pāṭha*—the reciting of a parrot; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *ke*—who; *bujhe*—can understand; *tomāra*—Your; *nāṭa*—dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

madhya.8.123

> *hṛdaye preraṇa kara, jihvāya kahāo vāṇī*
> *ki kahiye bhāla-manda, kichui nā jāni*

SYNONYMS

hṛdaye—within the heart; *preraṇa*—direction; *kara*—You give; *jihvāya*—on the tongue; *kahāo*—You make me speak; *vāṇī*—words; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui*—something; *nā*—not; *jāni*—I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

madhya.8.124

> *prabhu kahe,—māyāvādī āmi ta' sannyāsī*
> *bhakti-tattva nāhi jāni, māyāvāde bhāsi*

SYNONYMS

prabhu kahe—the Lord said; *māyāvādī*—a follower of the Māyāvāda philosophy; *āmi*—I; *ta'*—certainly; *sannyāsī*—one in the renounced order of life; *bhakti-tattva*—the truths of transcendental loving service; *nāhi*—not; *jāni*—I know; *māyāvāde*—in the philosophy of impersonalism; *bhāsi*—I float.

TRANSLATION

Lord Caitanya Mahāprabhu said, "I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

madhya.8.125

> *sārvabhauma-saṅge mora mana nirmala ha-ila*
> *'kṛṣṇa-bhakti-tattva kaha,' tāṅhāre puchila*

SYNONYMS

sārvabhauma-saṅge—in the company of Sārvabhauma Bhaṭṭācārya; *mora*—My; *mana*—mind; *nirmala*—clarified; *ha-ila*—became; *kṛṣṇa-bhakti-tattva*—the truths of transcendental loving service to Kṛṣṇa; *kaha*—please explain; *tāṅhāre*—to him; *puchila*—I inquired.

TRANSLATION

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind has been enlightened. Therefore I have asked Sārvabhauma Bhaṭṭācārya about the truths of transcendental loving service to Kṛṣṇa.

madhya.8.126

> *teṅho kahe—āmi nāhi jāni kṛṣṇa-kathā*
> *sabe rāmānanda jāne, teṅho nāhi ethā*

SYNONYMS

teṅho kahe—he replied; *āmi*—I; *nāhi*—not; *jāni*—know; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *sabe*—all; *rāmānanda*—Rāmānanda Rāya; *jāne*—knows; *teṅho*—he; *nāhi*—not; *ethā*—here.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya told me, 'I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.' "

madhya.8.127

> *tomāra ṭhāñi āilāṅa tomāra mahimā śuniyā*
> *tumi more stuti kara 'sannyāsī' jāniyā*

SYNONYMS

tomāra ṭhāñi—to your presence; *āilāṅa*—I have come; *tomāra*—your; *mahimā*—glories; *śuniyā*—hearing; *tumi*—you; *more*—Me; *stuti*—praising; *kara*—do; *sannyāsī*—a person in the renounced order of life; *jāniyā*—knowing as.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu continued, "After hearing about your glories, I have come to your place. However, you are offering Me words of praise out of

respect for a sannyāsī, one in the renounced order of life.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of his material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-*brāhmaṇa* or *śūdra*. Such a puffed-up person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the *ācārya* of the world, the supreme spiritual master and teacher.

madhya.8.128

> *kibā vipra, kibā nyāsī, śūdra kene naya*
> *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

SYNONYMS

kibā—whether; *vipra*—a *brāhmaṇa*; *kibā*—whether; *nyāsī*—a *sannyāsī*; *śūdra*—a *śūdra*; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of the science of Kṛṣṇa; *sei*—that person; *guru*—the spiritual master; *haya*—is.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a *brāhmaṇa* and was situated in the topmost spiritual order as a *sannyāsī,* it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the *śūdra* caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system

of *varṇāśrama-dharma* there are various duties for the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*. Actually the *brāhmaṇa* is supposed to be the spiritual master of all other *varṇas,* or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a *brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gṛhastha* or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the *Hari-bhakti-vilāsa* that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a *brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gṛhastha* or *sannyāsī,* if he is conversant in the science of Kṛṣṇa he can become a spiritual master as *vartma-pradarśaka-guru, dīkṣā-guru* or *śikṣā-guru*. The spiritual master who first gives information about spiritual life is called the *vartma-pradarśaka-*

guru, the spiritual master who initiates according to the regulations of the *śāstras* is called the *dīkṣā-guru,* and the spiritual master who gives instructions for elevation is called the *śikṣā-guru.* Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a *brāhmaṇa, kṣatriya, sannyāsī* or *śūdra.* This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the *śāstras.* In the *Padma Purāṇa* it is said:

> *na śūdrāḥ bhagavad-bhaktās*
> *te 'pi bhāgavatottamāḥ*
> *sarva-varṇeṣu te śūdrā*
> *ye na bhaktā janārdane*

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a *śūdra,* even though he may have been born in a *śūdra* family. However, even if a *vipra,* or *brāhmaṇa,* is very expert in the six brahminical activities (*paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha*) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of *caṇḍālas* yet is well versed in Kṛṣṇa consciousness, he can become a *guru.* These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a *gṛhastha* named Śrī Viśvambhara, was initiated by a *sannyāsī-guru* named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a *sannyāsī.* According to others, however, He

was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a *gṛhastha,* was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a *brāhmaṇa* family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste *brāhmaṇa* family. There are many instances in which a born *brāhmaṇa* took initiation from a person who was not born in a *brāhmaṇa* family. The brahminical symptoms are explained in *Śrīmad-Bhāgavatam* (7.11.35), wherein it is stated:

> *yasya yal-lakṣaṇaṁ proktaṁ*
> *puṁso varṇābhivyañjakam*
> *yad anyatrāpi dṛśyeta*
> *tat tenaiva vinirdiśet*

If a person is born in a *śūdra* family but has all the qualities of a spiritual master, he should be accepted not only as a *brāhmaṇa* but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a *bhajanānandī* does not take the *sāvitra-saṁskāra* (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas—*bhajanānandī* and *goṣṭhy-ānandī. A bhajanānandī* is not interested in preaching work, but a *goṣṭhy-ānandī* is interested in spreading Kṛṣṇa consciousness

to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a *brāhmaṇa*. As a preacher, he should be recognized as a *brāhmaṇa;* otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava *brāhmaṇa* is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a *brāhmaṇa* and a Vaiṣṇava. They are under the impression that unless one is a *brāhmaṇa* he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

> *kibā vipra, kibā nyāsī, śūdra kene naya*
> *yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

If one becomes a *guru,* he is automatically a *brāhmaṇa*. Sometimes a caste *guru* says that *ye kṛṣṇa-tattva-vettā, sei guru haya* means that one who is not a *brāhmaṇa* may become a *śikṣā-guru* or a *vartma-pradarśaka-guru* but not an initiator *guru*. According to such caste *gurus,* birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word *guru* is equally applicable to the *vartma-pradarśaka-guru, śikṣā-guru* and *dīkṣā-guru*. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions: *pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma*. Śrī Caitanya Mahāprabhu's cult must

be preached all over the world. This does not mean that people should take to His teachings and remain *śūdras* or *caṇḍālas*. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide *brāhmaṇa*. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse.

madhya.8.129

> *'sannyāsī' baliyā more nā kariha vañcana*
> *kṛṣṇa-rādhā-tattva kahi' pūrṇa kara mana*

SYNONYMS

sannyāsī—a person in the renounced order of life; *baliyā*—taking as; *more*—Me; *nā kariha*—do not do; *vañcana*—cheating; *kṛṣṇa-rādhā-tattva*—the truth about Rādhā-Kṛṣṇa; *kahi'*—describing; *pūrṇa*—complete; *kara*—make; *mana*—my mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyāsī. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa."

madhya.8.130-131

> *yadyapi rāya—premī, mahā-bhāgavate*
> *tāṅra mana kṛṣṇa-māyā nāre ācchādite*

> *tathāpi prabhura icchā—parama prabala*
> *jānileha rāyera mana haila ṭalamala*

SYNONYMS

yadyapi—although; *rāya*—Rāmānanda Rāya; *premī*—a great lover of Kṛṣṇa; *mahā-bhāgavate*—a topmost devotee; *tāṅra*—his; *mana*—mind; *kṛṣṇa-māyā*—the illusory energy of Kṛṣṇa; *nāre*—not able; *ācchādite*—to cover; *tathāpi*—still; *prabhura icchā*—the Lord's desire; *parama prabala*—very intense; *jānileha*—even though it was known; *rāyera mana*—the mind of Rāmānanda Rāya; *haila*—there was; *ṭalamala*—agitation.

TRANSLATION

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. However, a materialistic man is carried away by the waves of the material energy. Śrīla Bhaktivinoda Ṭhākura has said, *māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi*. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of *māyā*. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

madhya.8.132

> *rāya kahe,—"āmi—naṭa, tumi—sūtra-dhāra*
> *yei mata nācāo, taiche cāhi nācibāra*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *āmi*—I; *naṭa*—dancer; *tumi*—You; *sūtra-dhāra*—the puller of the strings; *yei*—whatever; *mata*—way; *nācāo*—You make me dance; *taiche*—in that way; *cāhi*—I want; *nācibāra*—to dance.

TRANSLATION

Śrī Rāmānanda Rāya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

madhya.8.133

> *mora jihvā—vīṇā-yantra, tumi—vīṇā-dhārī*
> *tomāra mane yei uṭhe, tāhāi uccāri*

SYNONYMS

mora jihvā—my tongue; *vīṇā-yantra*—a stringed instrument; *tumi*—You; *vīnā-ḍhārī*—the player of the stringed instrument; *tomāra mane*—in Your mind; *yei uṭhe*—whatever arises; *tāhāi*—that; *uccāri*—I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

madhya.8.134

> *parama īśvara kṛṣṇa—svayaṁ bhagavān*
> *sarva-avatārī, sarva-kāraṇa-pradhāna*

SYNONYMS

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *sarva-avatārī*—the source of all incarnations; *sarva-kāraṇa-pradhāna*—the supreme cause of all causes.

TRANSLATION

Rāmānanda Rāya then began to speak on kṛṣṇa-tattva. "Kṛṣṇa is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

madhya.8.135

> *ananta vaikuṇṭha, āra ananta avatāra*
> *ananta brahmāṇḍa ihāṅ,—sabāra ādhāra*

SYNONYMS

ananta vaikuṇṭha—innumerable Vaikuṇṭha planets; *āra*—and; *ananta avatāra*—innumerable incarnations; *ananta brahmāṇḍa*—innumerable universes; *ihāṅ*—in this material world; *sabāra*—of all of them; *ādhāra*—the resting place.

TRANSLATION

"There are innumerable Vaikuṇṭha planets as well as innumerable incarnations. In the material world also

there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

madhya.8.136

> *sac-cid-ānanda-tanu, vrajendra-nandana*
> *sarvaiśvarya-sarvaśakti-sarvarasa-pūrṇa*

SYNONYMS

sat-cit-ānanda-tanu—Kṛṣṇa's body is transcendental, full of knowledge, bliss and eternity; *vrajendra-nandana*—the son of Mahārāja Nanda; *sarva-aiśvarya*—all opulences; *sarva-śakti*—all potencies; *sarva-rasa-pūrṇa*—the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

madhya.8.137

> *īśvaraḥ paramaḥ kṛṣṇaḥ*
> *sac-cid-ānanda-vigrahaḥ*

anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin of everything; *govindaḥ*—a name of Lord Kṛṣṇa; *sarva*—all; *kāraṇa*—of causes; *kāraṇam*—He is the original cause.

TRANSLATION

“ 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This verse is from the *Brahma-saṁhitā* (5.1).

madhya.8.138

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana

SYNONYMS

vṛndāvane—in Vṛndāvana; *aprākṛta*—spiritual; *navīna*—new; *madana*—Cupid; *kāma-gāyatrī*—hymns of desire; *kāma-bīje*—by the spiritual seed of desire called *klīm*; *yāṅra*—of whom; *upāsana*—the worship.

TRANSLATION

"In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī mantra with the spiritual seed klīm.

PURPORT

This Vṛndāvana is described in the *Brahma-saṁhitā* (5.56) in this way:

> *śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo*
> *drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam*
> *kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī*
> *cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca*

> *sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān*
> *nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ*
> *bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ*
> *vidantas te santaḥ kṣiti-virala-cārāḥ katipaye*

The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the *gopīs* are always present there. They are Kṛṣṇa's beloveds, and all of them are as spiritual as Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the *gopīs* and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there-in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, "Let me worship that spiritual land where Kṛṣṇa is present." This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by Śrīla Narottama dāsa Ṭhākura (*Prārthanā* 1):

> *āra kabe nitāi-cāṅdera karuṇā haibe*
> *saṁsāra-vāsanā mora kabe tuccha habe*

"When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?"

> *viṣaya chāḍiyā kabe śuddha habe mana*
> *kabe hāma heraba śrī-vṛndāvana*

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?"

> *rūpa-raghunātha-pade haibe ākuti*
> *kabe hāma bujhaba se yugala-pirīti*

"When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words *aprākṛta navīna madana, aprākṛta* refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyments is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be

there, but it never vanishes. It is continually enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gāyantaṁ trāyate yasmād gāyatrī tvaṁ tataḥ smṛtā: One who chants the Gāyatrī *mantra* is gradually delivered from the material clutches. In other words, That which delivers one from material entanglement is called Gāyatrī. An explanation of the Gāyatrī *mantra* can be found in *Madhya-līlā,* Chapter Twenty-one, text 125:

> *kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,*
> *sārdha-cabbiśa akṣara tāra haya*
> *se akṣara 'candra' haya, kṛṣṇe kari' udaya,*
> *tri̇jagat kailā kāmamaya*

This *mantra* is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kāma-gāyatrī and Kṛṣṇa. Both are composed of twenty-four and a half transcendental syllables (see Cc. *Madhya* 21.125-29) The *mantra* depicted in letters is also Kṛṣṇa, and the *mantra* rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of

living entities. In the *mantra klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt,* Kṛṣṇa is called Kāma-deva, Puṣpa-bāṇa and Anaṅga. Kāma-deva is Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa. Puṣpa-bāṇa ("He who carries an arrow made of flowers") is Govinda, the Personality of Godhead who accepts our devotional service. And Anaṅga is Gopījana-vallabha, who satisfies all the *gopīs* and is the ultimate goal of life. This Kāma-gāyatrī (*klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

> *man-manā bhava mad-bhakto*
> *mad-yājī māṁ namaskuru*
> *mām evaiṣyasi satyaṁ te*
> *pratijāne priyo 'si me*

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

In the *Brahma-saṁhitā* it is stated (5.27-29):

> *atha veṇu-ninādasya*
> *trayī-mūrti-mayī gatiḥ*

> *sphurantī praviveśāśu*
> *mukhābjāni svayaṁbhuvaḥ*

> *gāyatrīṁ gāyatas tasmād*
> *adhigatya saroja-jaḥ*
> *saṁskṛtaś cādi-guruṇā*
> *dvijatām agamat tataḥ*

> *trayyā prabuddho 'tha vidhir*
> *vijñāta-tattva-sāgaraḥ*
> *tuṣṭāva veda-sāreṇa*
> *stotreṇānena keśavam*

"Then Gāyatrī, mother of the *Vedas,* having been manifested by the divine sound of Śrī Kṛṣṇa's flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. Thus the lotus-born Brahmā received the Gāyatrī *mantra,* which had sprung from the song of Śrī Kṛṣṇa's flute. In this way he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that Gāyatrī, which embodies the three *Vedas,* Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the *Vedas,* with a hymn."

The vibration of Kṛṣṇa's flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa's flute and was thereby initiated by the Gāyatrī *mantra*.

madhya.8.139

> *puruṣa, yoṣit, kibā sthāvara-jaṅgama*
> *sarva-cittākarṣaka, sākṣāt manmatha-madana*

SYNONYMS

puruṣa—a male; *yoṣit*—a female; *kibā*—all; *sthāvara-jaṅgama*—living entities who cannot move and living entities who can move; *sarva*—of everyone; *citta-ākarṣaka*—the attractor of the minds; *sākṣāt*—directly; *manmatha-madana*—captivator of Cupid himself.

TRANSLATION

"The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone-male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikuṇṭhalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the *Bhagavad-gītā* (Bg. 8.20), there is also a spiritual world:

> *paras tasmāt tu bhāvo 'nyo*
> *'vyakto 'vyaktāt sanātanaḥ*
> *yaḥ sa sarveṣu bhūtesu*
> *naśyatsu na vinaśyati*

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word *bhāva* or *svabhāva* refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called *aprākṛta,* or the antimaterial world. In this transcendental spiritual world or universe, the highest planetary system is known as Goloka Vṛndāvana. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as Aprākṛta-madana. The name Madana refers to Cupid, but Kṛṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Kṛṣṇa's body is all-spiritual—*sac-cid-ānanda-vigraha*. Therefore He is called Aprākṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the

gopīs, but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is *sac-cid-ānanda-vigraha,* completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Māyāvādī philosophers conceive of Kṛṣṇa's body as material, and this is an abominable, gross, materialistic conception. just as Kṛṣṇa is completely spiritual, the *gopīs* are also spiritual, and this is confirmed in the *Brahma-saṁhitā* (5.37):

> *ānanda-cin-maya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (*hlādinī*). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*."

The *gopīs* are also of the same spiritual quality (*nija-rūpatayā*) because they are expansions of Kṛṣṇa's pleasure potency. Neither Kṛṣṇa nor the *gopīs* have anything to do with lumps of matter or the material conception. In the material world the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. . Therefore here the

enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the *gopīs*. In the *Caitanya-caritāmṛta* the lusty desire of the *gopīs* is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living entities-moving and nonmoving-are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in the *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

When one can understand the body of Kṛṣṇa as well as the Lord's lusty desires, one is immediately liberated. A conditioned

soul encaged within the material body cannot understand Kṛṣṇa. As stated in the *Bhagavad-gītā* (Bg. 7.3):

> *manuṣyāṇāṁ sahasreṣu*
> *kaścid yatati siddhaye*
> *yatatām api siddhānāṁ*
> *kaścin māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

The word *siddhaye* indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (*tattvataḥ*), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his *Bhakti-rasāmṛta-sindhu* (1.2.187), Śrīla Rūpa Gosvāmī says:

> *īhā yasya harer dāsye karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As the *Bhagavad-gītā* (Bg. 14.26) confirms:

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the *Bhagavad-gītā* (Bg. 18.54): *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. A person who is highly advanced in spiritual knowledge and who has attained the *brahma-bhūta* stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered the *brahma-bhūta* stage in two divisions—*svarūpa-gata* and *vastu-gata*. one who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his*svarupa,* his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called *vastu-gata*.

One should execute his spiritual activities in the *svarūpa-gata* stage of consciousness. He should also chant the *cin-mayī* Gāyatrī, the spiritual *mantras: oṁ namo bhagavate vāsudevāya, klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā,* and *klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*. These are the Kāma-gāyatrī or *kāma-bīja mantras*. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental *mantras,* known as Kāma-gāyatrī or *kāma-bīja*.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī in the previous verse and the current verse:

> *vṛndāvane 'aprākṛta navīna madana'*
> *kāma-gāyatrī kāma-bīje yāṅra upāsana*

> *puruṣa, yoṣit, kibā sthāvara-jaṅgama*
> *sarva-cittākarṣaka, sākṣāt manmatha-madana*

(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this *mantra,* the Kāma-gāyatrī with the *kāma-bīja*. As the *Bhagavad-gītā* (Bg. 18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive.

> *man-manā bhava mad-bhakto*
> *mad-yājī māṁ namaskuru*
> *mām evaiṣyasi satyaṁ te*
> *pratijāne priyo 'si me*

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, *sarva-cittākarṣaka:* "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifest (*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam*).

madhya.8.140

> *tāsām āvirabhūc chauriḥ*
> *smayamāna-mukhāmbujaḥ*
> *pītāmbara-dharaḥ sragvī*
> *sākṣān manmatha-manmathaḥ*

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

TRANSLATION

“ 'When Kṛṣṇa left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopīs.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.32.2).

madhya.8.141

> *nānā-bhaktera rasāmṛta nānā-vidha haya*
> *sei saba rasāmṛtera 'viṣaya' 'āśraya'*

SYNONYMS

nānā-bhaktera—of various types of devotees; *rasa-amṛta*—the nectar of devotion or transcendental mellows; *nānā-vidha*—different varieties; *haya*—there are; *sei saba*—all these; *rasa-*

amṛtera—of the nectar of devotion; *viṣaya*—subject; *āśraya*—object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Kṛṣṇa. But in all transcendental relationships the devotee is the worshiper [āśraya], and Kṛṣṇa is the object of worship [viṣaya].

madhya.8.142

> *akhila-rasāmṛta-mūrtiḥ*
> *prasṛmara-ruci-ruddha-tārakā-pāliḥ*
> *kalita-śyāmā-lalito*
> *rādhā-preyān vidhur jayati*

SYNONYMS

akhila-rasa-amṛta-mūrtiḥ—the reservoir of all pleasure, in which exist all the mellows of devotional service, namely *śānta, dāsya, sakhya, vātsalya* and *mādhurya*; *prasṛmara*—spreading forth; *ruci*—by His bodily luster; *ruddha*—who has subjugated; *tārakā*—the *gopī* named Tārakā; *pāliḥ*—the *gopī* named Pāli; *kalita*—who has absorbed the minds of; *śyāmā*—the *gopī* named Syāmā; *lalitaḥ*—and the *gopī* named Lalitā; *rādhā-preyān*—dearmost to Śrīmatī Rādhārāṇī; *vidhuḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *jayati*—all glories to.

TRANSLATION

“ 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all devotional mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called *akhila-rasāmṛta-mūrti,* the transcendental form of attraction for all kinds of devotees, whether the devotee be in the *śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa* or *mādhurya-rasa*.

This is the opening verse of the *Bhakti-rasāmṛta-sindhu,* by Śrīla Rūpa Gosvāmī.

madhya.8.143

> *śṛṅgāra-rasarāja-maya-mūrti-dhara*
> *ataeva ātma-paryanta-sarva-citta-hara*

SYNONYMS

śṛṅgāra-rasa-rāja-maya—consisting of the mellow of conjugal love, which is the king of mellows; *mūrti-dhara*—Kṛṣṇa, the personified reservoir of all pleasure; *ataeva*—therefore; *ātma-paryanta*—even up to His own self; *sarva*—all; *citta*—of hearts; *hara*—the attractor.

TRANSLATION

"Kṛṣṇa is all-attractive for devotees in all devotional mellows because He is the personification of the conjugal mellow. Kṛṣṇa is attractive not only to all the devotees, but to Himself as well.

madhya.8.144

> *viśveṣām anurañjanena janayann ānandam indīvara-śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam*
> *svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ*
> *śṛṅgāraḥ sakhī mūrtimān iva madhau mugdho hariḥ krīḍati*

SYNONYMS

viśveṣām—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a

row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-aṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhī*—O friend; *mūrti-mān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

TRANSLATION

“ 'My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

PURPORT

This is a verse from the *Gīta-govinda* (1.11). See also *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Four, text 224.

madhya.8.145

> *lakṣmī-kāntādi avatārera hare mana*
> *lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa*

SYNONYMS

lakṣmī-kānta-ādi—goddess of fortune's husband (Nārāyaṇa); *avatārera*—of the incarnation; *hare*—He enchants; *mana*—the mind; *lakṣmī*—the goddess of fortune; *ādi*—headed by; *nārī-gaṇera*—of all women; *kare*—does; *ākarṣaṇa*—attraction.

TRANSLATION

"He also attracts Nārāyaṇa, who is the incarnation of Saṅkarṣaṇa and the husband of the goddess of fortune. He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

madhya.8.146

> *dvijātmajā me yuvayor didṛkṣuṇā*
> *mayopanītā bhuvi dharma-guptaye*
> *kalāvatīrṇāv avaner bharāsurān*
> *hatveha bhūyas tvarayetam anti me*

SYNONYMS

dvija-ātma-jāḥ—the sons of the *brāhmaṇa*; *me*—by Me; *yuvayoḥ*—of both of you; *didṛkṣuṇā*—desiring the sight; *mayā*—by Me; *upanītāḥ*—brought; *bhuvi*—in the world; *dharma-guptaye*—for the protection of religious principles; *kalā*—with all potencies; *avatīrṇau*—who descended; *avaneḥ*—of the world; *bharā-asurān*—

the heavy load of demons; *hatvā*—having killed; *iha*—here in the spiritual world; *bhūyaḥ*—again; *tvarayā*—very soon; *itam*—please come back; *anti*—near; *me*—Me.

TRANSLATION

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a *brāhmaṇa*.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the *brāhmaṇa* in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.

madhya.8.147

> *kasyānubhāvo 'sya na deva vidmahe*
> *tavāṅghri-reṇu-sparaśādhikāraḥ*
> *yad-vāñchayā śrīr lalanācarat tapo*
> *vihāya kāmān su-ciraṁ dhṛta-vratā*

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow

TRANSLATION

“ 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya demon.

madhya.8.148

> *āpana-mādhurye hare āpanāra mana*
> *āpanā āpani cāhe karite āliṅgana*

SYNONYMS

āpana—own; *mādhurye*—by sweetness; *hare*—steals; *āpanāra*—His own; *mana*—mind; *āpanā*—Himself; *āpani*—He; *cāhe*—wants; *karite*—to do; *āliṅgana*—embracing.

TRANSLATION

"Lord Kṛṣṇa's sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

madhya.8.149

> *aparikalita-pūrvaḥ kaś camatkāra-kārī*
> *sphurati mama garīyān eṣa mādhurya-pūraḥ*
> *ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ*
> *sa-rabhasam upabhoktuṁ kāmaye rādhikeva*

SYNONYMS

aparikalita-pūrvaḥ—not previously experienced; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

“ 'Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, "Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī." ' "

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's *Lalita-mādhava* (8.34).

madhya.8.150

> *ei ta' saṅkṣepe kahila kṛṣṇera svarūpa*
> *ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa*

SYNONYMS

ei ta'—thus; *saṅkṣepe*—in brief; *kahila*—I have said; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the original form; *ebe*—now; *saṅkṣepe*—in summary; *kahi*—I shall speak; *śuna*—please hear; *rādhā*—of Śrīmatī Rādhārāṇī; *tattva-rūpa*—the actual position.

TRANSLATION

Śrī Rāmānanda Rāya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

madhya.8.151

> *kṛṣṇera ananta-śakti, tāte tina—pradhāna*
> *'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ananta-śakti*—unlimited potencies; *tāte*—in that; *tina*—three; *pradhāna*—chief; *cit-śakti*—spiritual potency; *māyā-śakti*—material potency; *jīva-śakti*—marginal potency, or living entities; *nāma*—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency,

the material potency and the marginal potency, which is known as the living entities.

madhya.8.152

> *'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre*
> *antaraṅgā 'svarūpa-śakti'—sabāra upare*

SYNONYMS

antaraṅgā—internal; *bahiraṅgā*—external; *taṭa-sthā*—marginal; *kahi*—we say; *yāre*—to whom; *antaraṅgā*—the internal potency; *svarūpa-śakti*—the personal energy; *sabāra upare*—above all.

TRANSLATION

"In other words, these are all potencies of God-internal, external and marginal. However, the internal potency is the Lord's personal energy and stands over the other two.

madhya.8.153

> *viṣṇu-śaktiḥ parā proktā*
> *kṣetrajñākhyā tathā parā*
> *avidyā-karma-saṁjñānyā*
> *tṛtīyā śaktir iṣyate*

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajña-ākhyā*—the potency known as *kṣetra-jña*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

“ 'The original potency of Lord Viṣṇu is superior, or spiritual. The living entity actually belongs to that superior energy, but there is another energy, called the material energy, and this third energy is full of ignorance.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61).

madhya.8.154

> *sac-cid-ānanda-maya kṛṣṇera svarūpa*
> *ataeva svarūpa-śakti haya tina rūpa*

SYNONYMS

sat-cit-ānanda-maya—eternal bliss and knowledge; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real transcendental form; *ataeva*—

therefore; *svarūpa-śakti*—His spiritual personal potency; *haya*—is; *tina rūpa*—three forms.

TRANSLATION

"Originally Lord Kṛṣṇa is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

madhya.8.155

> *ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'*
> *cid-aṁśe 'samvit', yāre jñāna kari' māni*

SYNONYMS

ānanda-aṁśe—in bliss; *hlādinī*—the pleasure-giving potency; *sat-aṁśe*—in eternity; *sandhinī*—the creative potency; *cit-aṁśe*—in knowledge; *samvit*—the knowledge potency; *yāre*—which; *jñāna*—knowledge; *kari'*—taking as; *māni*—I accept.

TRANSLATION

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

madhya.8.156

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī—that which generates pleasure; *sandhinī*—the potency of existence; *samvit*—the potency of knowledge; *tvayi*—unto You; *ekā*—principal internal potency; *sarva-saṁśraye*—You are the reservoir of all potencies; *hlāda*—pleasure; *tāpa-karī*—generator of pains; *miśrā*—mixed; *tvayi*—unto You; *na u*—never; *guṇa-varjite*—You, the transcendence, the Supreme Personality of Godhead.

TRANSLATION

“ 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. However, because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for

You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.69).

madhya.8.157

> *kṛṣṇake āhlāde, tā'te nāma—'hlādinī'*
> *sei śakti-dvāre sukha āsvāde āpani*

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; *āhlāde*—gives pleasure; *tā'te*—therefore; *nāma*—the name; *hlādinī*—pleasure-giving potency; *sei śakti*—that potency; *dvāre*—by means of; *sukha*—happiness; *āsvāde*—tastes; *āpani*—Lord Kṛṣṇa personally.

TRANSLATION

"The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

madhya.8.158

> *sukha-rūpa kṛṣṇa kare sukha āsvādana*
> *bhakta-gaṇe sukha dite 'hlādinī'—kāraṇa*

SYNONYMS

sukha-rūpa—embodiment of pleasure; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *sukha*—happiness; *āsvādana*—tasting; *bhakta-gaṇe*—unto the devotees; *sukha*—happiness; *dite*—to give; *hlādinī*—the pleasure potency; *kāraṇa*—the cause.

TRANSLATION

"Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifest by His pleasure potency.

madhya.8.159

> *hlādinīra sāra aṁśa, tāra 'prema' nāma*
> *ānanda-cinmaya-rasa premera ākhyāna*

SYNONYMS

hlādinīra—of this pleasure potency; *sāra*—the essential; *aṁśa*—part; *tāra*—its; *prema*—love of God; *nāma*—name; *ānanda*—full of pleasure; *cit-maya-rasa*—the platform of spiritual mellows; *premera*—of love of Godhead; *ākhyāna*—the explanation.

TRANSLATION

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of

love of Godhead is also a transcendental mellow full of pleasure.

madhya.8.160

> *premera parama-sāra 'mahābhāva' jāni*
> *sei mahābhāva-rūpā rādhā-ṭhākurāṇī*

SYNONYMS

premera—of love of Godhead; *parama-sāra*—the essential part; *mahā-bhāva*—the transcendental ecstasy of the name *mahābhāva*; *jāni*—we know; *sei*—that; *mahā-bhāva-rūpā*—the personification of the *mahābhāva* transcendental ecstasy; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī.

TRANSLATION

"The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

madhya.8.161

> *tayor apy ubhayor madhye*
> *rādhikā sarvathādhikā*
> *mahābhāva-svarūpeyaṁ*
> *guṇair ativarīyasī*

SYNONYMS

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

TRANSLATION

“ 'Among the gopīs of Vṛndāvana, Śrīmatī Rādhārāṇī and another gopī are considered chief. However, when we compare the gopīs, it appears that Śrīmatī Rādhārāṇī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārāṇī.'

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (4.3).

madhya.8.162

> *premera 'svarūpa-deha'—prema-vibhāvita*
> *kṛṣṇera preyasī-śreṣṭhā jagate vidita*

SYNONYMS

premera—love of Godhead; *svarūpa-deha*—actual body; *prema*—by love of Godhead; *vibhāvita*—influence; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—of the dear friends; *śreṣṭhā*—topmost; *jagate*—throughout the whole world; *vidita*—known.

TRANSLATION

"The body of Śrīmatī Rādhārāṇī is a veritable transformation of love of Godhead; She is the dearmost friend of Kṛṣṇa, and this is known throughout the world.

madhya.8.163

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; *cit*—knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasti*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who

exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“ 'I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.37).

madhya.8.164

> *sei mahābhāva haya 'cintāmaṇi-sāra'*
> *kṛṣṇa-vāñchā pūrṇa kare ei kārya tāṅra*

SYNONYMS

sei—that; *mahā-bhāva*—supreme ecstasy; *haya*—is; *cintāmaṇi-sāra*—the essence of spiritual life; *kṛṣṇa-vāñchā*—all the desires of Lord Kṛṣṇa; *pūrṇa kare*—fulfills; *ei*—this; *kārya*—business; *tāṅra*—Her.

TRANSLATION

"That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

madhya.8.165

> *'mahābhāva-cintāmaṇi' rādhāra svarūpa*
> *lalitādi sakhī—tāṅra kāya-vyūha-rūpa*

SYNONYMS

mahā-bhāva—of the topmost spiritual ecstasy; *cintā-maṇi*—the touchstone; *rādhāra svarūpa*—the transcendental form of Śrīmatī Rādhārāṇī; *lalitā-ādi sakhī*—the *gopī* associates of Śrīmatī Rādhārāṇī; *tāṅra kāya-vyūha-rūpa*—expansions of Her spiritual body.

TRANSLATION

"Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other gopīs-Lalitā, Viśākhā and so on-are expansions of Her spiritual body.

madhya.8.166

> *rādhā-prati kṛṣṇa-sneha—sugandhi udvartana*
> *tā'te ati sugandhi deha—ujjvala-varaṇa*

SYNONYMS

rādhā-prati—toward Śrīmatī Rādhārāṇī; *kṛṣṇa-sneha*—the affection of Lord Kṛṣṇa; *su-gandhi udvartana*—perfumed massage; *tā'te*—in that; *ati*—very; *su-gandhi*—perfumed; *deha*—the body; *ujjvala*—brilliant; *varaṇa*—luster.

TRANSLATION

"Śrīmatī Rādhārāṇī's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Kṛṣṇa's affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and flavored oils. This paste is massaged all over the body, and in this way the body's dirt and perspiration are removed. Śrīmatī Rādhārāṇī's body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa's affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kavirāja Gosvāmī's description of Śrīmatī Rādhārāṇī's transcendental body. This description is based on the book known as *Premāmbhoja-maranda* compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kavirāja Gosvāmī's descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura reads as follows:

"The love of the *gopīs* for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī's body is further perfumed and decorated with *kuṅkuma*. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the *cintāmaṇi* jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

"Her beauty is more and more enhanced, being decorated with *kuṅkuma,* which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The *kuṅkuma* is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy-trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīra* and *adhīra,* sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy names of Kṛṣṇa, as well as the hearing of

His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a *kacchapī-vīṇā,* which is the fame and fortune that actually dries up the faces and breasts of the other *gopīs*. She always keeps Her hands on the shoulder of Her *gopī* friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, 'O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me.' " This is a summary translation of the *Premāmbhoja-maranda,* which Kavirāja Gosvāmī quotes.

madhya.8.167

> *kāruṇyāmṛta-dhārāya snāna prathama*
> *tāruṇyāmṛta-dhārāya snāna madhyama*

SYNONYMS

kāruṇya-amṛta—of the nectar of mercy; *dhārāya*—in the shower; *snāna*—bath; *prathama*—first; *tāruṇya-amṛta*—of the nectar of youth; *dhārāya*—in the shower; *snāna*—bath; *madhyama*—in the middle.

TRANSLATION

"Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the *paugaṇḍa* age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of *tāruṇyāmṛta,* or the nectar of youth. This is the actual expression of Her new youthfulness.

madhya.8.168

> *lāvaṇyāmṛta-dhārāya tad-upari snāna*
> *nija-lajjā-śyāma-paṭṭasāṭi-paridhāna*

SYNONYMS

lāvaṇya-amṛta-dhārāya—in the shower of the nectar of bodily luster; *tat-upari*—over and above that; *snāna*—the bath; *nija*—own; *lajjā*—shyness; *śyāma*—blackish; *paṭṭa*—silk; *sāṭi*—garments; *paridhāna*—wearing.

TRANSLATION

"After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two garments-a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Kṛṣṇa, and the lower garment, a blackish silk sari, is Her shyness.

madhya.8.169

> *kṛṣṇa-anurāga dvitīya aruṇa-vasana*
> *praṇaya-māna-kañculikāya vakṣa ācchādana*

SYNONYMS

kṛṣṇa-anurāga—attraction for Kṛṣṇa; *dvitīya*—second; *aruṇa-vasana*—pinkish garment; *praṇaya*—of love; *māna*—and anger; *kañculikāya*—by a short blouse; *vakṣa*—breasts; *ācchādana*—covering.

TRANSLATION

"Śrīmatī Rādhārāṇī's affection for Kṛṣṇa is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Kṛṣṇa.

madhya.8.170

> *saundarya—kuṅkuma, sakhī-praṇaya—candana*
> *smita-kānti—karpūra, tine—aṅge vilepana*

SYNONYMS

saundarya—Her personal beauty; *kuṅkuma*—a red powder known as *kuṅkuma*; *sakhī-praṇaya*—Her love for Her associates; *candana*—the sandalwood pulp; *smita-kānti*—the sweetness of Her smile; *karpūra*—camphor; *tine*—by these three things; *aṅge*—on the body; *vilepana*—smearing.

TRANSLATION

"Śrīmatī Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

madhya.8.171

> *kṛṣṇera ujjvala-rasa—mṛgamada-bhara*
> *sei mṛgamade vicitrita kalevara*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ujjvala-rasa*—the conjugal mellow; *mṛga-mada*—of musk; *bhara*—an abundance; *sei*—that; *mṛga-made*—made by the aroma of the musk; *vicitrita*—decorated; *kalevara*—Her whole body.

TRANSLATION

"Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

madhya.8.172

> *pracchanna-māna vāmya—dhammilla-vinyāsa*
> *'dhīrādhīrātmaka' guṇa—aṅge paṭa-vāsa*

SYNONYMS

pracchanna—covered; *māna*—anger; *vāmya*—craftiness; *dhammilla*—of the bunches of hair; *vinyāsa*—arrangement; *dhīra-adhīra-ātmaka*—consisting of anger due to jealousy, which anger is sometimes expressed and sometimes suppressed; *guṇa*—the quality; *aṅge*—on the body; *paṭa-vāsa*—silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk garment covering Her body.

madhya.8.173

> *rāga-tāmbūla-rāge adhara ujjvala*
> *prema-kauṭilya—netra-yugale kajjala*

SYNONYMS

rāga—of love; *tāmbūla*—of the betel nut; *rāge*—by the reddish color; *adhara*—lips; *ujjvala*—brilliant; *prema-kauṭilya*—the double dealings in loving affairs; *netra-yugale*—on the two eyes; *kajjala*—the ointment.

TRANSLATION

"Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

madhya.8.174

> *'sūddīpta-sāttvika' bhāva, harṣādi 'sañcārī'*
> *ei saba bhāva-bhūṣaṇa saba-aṅge bhari'*

SYNONYMS

su-uddīpta-sāttvika bhāva—blazing ecstasies of goodness; *harṣa-ādi*—like jubilation; *sañcārī*—the continuously existing ecstasies; *ei saba*—all these; *bhāva*—ecstasies; *bhūṣaṇa*—ornaments; *saba*—all; *aṅge*—body; *bhari'*—filling.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

madhya.8.175

> *'kila-kiñcitādi'-bhāva-viṁśati-bhūṣita*
> *guṇa-śreṇī-puṣpamālā sarvāṅge pūrita*

SYNONYMS

kila-kiñcita-ādi—headed by *kila-kiñcita*; *bhāva*—with the ecstasies; *viṁśati*—twenty; *bhūṣita*—decorated; *guṇa-śreṇī*—of Her attractive qualities; *puṣpa-mālā*—as a garland of flowers; *sarva-aṅge*—all over the body; *pūrita*—filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kiñcita. Her transcendental qualities are the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by *kila-kiñcita* are described as follows. First, in connection with the body, there are *bhāva* (ecstasy), *hāva* (gestures) and *helā* (negligence); in relation to the self there are *śobhā* (beauty), *kānti* (luster), *dīpti* (brilliance), *mādhurya* (sweetness), *pragalbhatā* (impudence), *audārya* (magnanimity) and *dhairya* (patience); and in relation to nature, there are *līlā* (pastimes), *vilāsa* (enjoyment), *vicchitti* (breaking off) and *vibhrama* (puzzlement). There are no English equivalents for the words *kila-kiñcita, moṭṭāyita* and *kuṭṭamita*.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks,

which are very pleasing to the ear, are verbal. The physical qualities-age, beauty, luster and grace-are bodily qualities.

madhya.8.176

> *saubhāgya-tilaka cāru-lalāṭe ujjvala*
> *prema-vaicittya—ratna, hṛdaya—tarala*

SYNONYMS

saubhāgya-tilaka—the *tilaka* of good fortune; *cāru*—beautiful; *lalāṭe*—on the forehead; *ujjvala*—brilliant; *prema*—of love of Godhead; *vaicittya*—diversity; *ratna*—the jewel; *hṛdaya*—the heart; *tarala*—the locket.

TRANSLATION

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

madhya.8.177

> *madhya-vayasa, sakhī-skandhe kara-nyāsa*
> *kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa*

SYNONYMS

madhya-vayasa—adolescence; *sakhī*—of a friend; *skandhe*—on the shoulder; *kara*—hand; *nyāsa*—keeping; *kṛṣṇa*—of Lord Kṛṣṇa; *līlā*—the pastimes; *manaḥ*—of the mind; *vṛtti*—activities; *sakhī—gopīs*; *āśa-pāśa*—here and there.

TRANSLATION

"Śrīmatī Rādhārāṇī's gopī friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Rādhārāṇī's eight companions (*aṣṭa-sakhī*) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the *gopīs*.

madhya.8.178

> *nijāṅga-saurabhālaye garva-paryaṅka*
> *tā'te vasi' āche, sadā cinte kṛṣṇa-saṅga*

SYNONYMS

nija-aṅga—Her personal body; *saurabha-ālaye*—in the abode of aroma; *garva*—pride; *paryaṅka*—bedstead; *tā'te*—on that; *vasi'*—

lying; *āche*—there is; *sadā*—always; *cinte*—thinks; *kṛṣṇa-saṅga*—the association of Kṛṣṇa.

TRANSLATION

"Śrīmatī Rādhārāṇī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa's association.

madhya.8.179

> *kṛṣṇa-nāma-guṇa-yaśa—avataṁsa kāṇe*
> *kṛṣṇa-nāma-guṇa-yaśa-pravāha-vacane*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *nāma*—the holy name; *guṇa*—the qualities; *yaśa*—the fame; *avataṁsa*—ornaments; *kāṇe*—on the ear; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—of the holy name; *guṇa*—of the qualities; *yaśa*—of the fame; *pravāha*—waves; *vacane*—in Her talking.

TRANSLATION

"Śrīmatī Rādhārāṇī's earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa's name, fame and qualities are always inundating Her speech.

madhya.8.180

> *kṛṣṇake karāya śyāma-rasa-madhu pāna*
> *nirantara pūrṇa kare kṛṣṇera sarva-kāma*

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; *karāya*—She induces; *śyāma-rasa*—of the mellow of conjugal love; *madhu*—the honey; *pāna*—drinking; *nirantara*—constantly; *pūrṇa*—complete; *kare*—makes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-kāma*—all kinds of lusty desires.

TRANSLATION

"Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

madhya.8.181

> *kṛṣṇera viśuddha-prema-ratnera ākara*
> *anupama-guṇagaṇa-pūrṇa kalevara*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viśuddha-prema*—of pure transcendental love; *ratnera*—of the valuable jewel; *ākara*—a mine; *anupama*—unparalleled; *guṇa-gaṇa*—of groups of qualities; *pūrṇa*—full; *kalevara*—transcendental body.

TRANSLATION

"Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

madhya.8.182

> *kā kṛṣṇasya praṇaya-jani-bhūḥ śrīmatī rādhikaikā*
> *kāsya preyasy anupama-guṇā rādhikaikā na cānyā*
> *jaihmyaṁ keśe dṛśi taralatā niṣṭhuratvaṁ kuce 'syā*
> *vāñchā-pūrtyai prabhavati hare rādhikaikā na cānyā*

SYNONYMS

kā—who; *kṛṣṇasya*—of Lord Kṛṣṇa; *praṇaya-jani-bhūḥ*—the birthplace of love of Kṛṣṇa; *śrīmatī*—all-beautiful; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *kā*—who; *asya*—His; *preyasī*—most dear friend; *anupama-guṇā*—having unparalleled qualities; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca*—also; *anyā*—anyone else; *jaihmyam*—crookedness; *keśe*—in the hair; *dṛśi*—in the eyes; *taralatā*—unsteadiness; *niṣṭhuratvam*—firmness; *kuce*—in the breasts; *asyāḥ*—Her; *vāñchā*—of the desires; *pūrtyai*—to fulfill; *prabhavati*—manifests; *hareḥ*—of Lord Kṛṣṇa; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca anyā*—anyone else.

TRANSLATION

“ 'If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.'

PURPORT

This is a quotation from *Śrī Govinda-līlāmṛta* (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmatī Rādhārāṇī.

madhya.8.183-184

> *yāṅra saubhāgya-guṇa vāñche satyabhāmā*
> *yāṅra ṭhāñi kalā-vilāsa śikhe vraja-rāmā*

> *yāṅra saundaryādi-guṇa vāñche lakṣmī-pārvatī*
> *yāṅra pativratā-dharma vāñche arundhatī*

SYNONYMS

yāṅra—whose; *saubhāgya*—of good fortune; *guṇa*—quality; *vāñche*—desires; *satyabhāmā*—Satyabhāmā, one of the queens of Kṛṣṇa; *yāṅra ṭhāñi*—from whom; *kalā-vilāsa*—the sixty-four arts; *śikhe*—learn; *vraja-rāmā*—all the gopīs in Vṛndāvana; *yāṅra*—whose; *saundarya-ādi*—such as beauty; *guṇa*—qualities; *vāñche*—desires; *lakṣmī*—the goddess of fortune; *pārvatī*—the wife of Lord Śiva; *yāṅra*—whose; *pati-vratā*—of chastity; *dharma*—principle; *vāñche*—desires; *arundhatī*—the wife of Vasiṣṭha Muni.

TRANSLATION

"Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the gopīs learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

madhya.8.185

> *yāṅra sadguṇa-gaṇane kṛṣṇa nā pāya pāra*
> *tāṅra guṇa gaṇibe kemane jīva chāra*

SYNONYMS

yāṅra—whose; *sat-guṇa*—good qualities; *gaṇane*—in counting; *kṛṣṇa*—Lord Kṛṣṇa; *nā—not*; *pāya*—obtains; *pāra*—the limit; *tāṅra—Her*; *guṇa*—qualities; *gaṇibe*—can count; *kemane—how*; *jīva*—a living entity; *chāra*—most insignificant.

TRANSLATION

"Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?"

madhya.8.186

> *prabhu kahe,—jāniluṅ kṛṣṇa-rādhā-prema-tattva*
> *śunite cāhiye duṅhāra vilāsa-mahattva*

SYNONYMS

prabhukahe—Lord Śrī Caitanya replied; *jāniluṅ*—now I have understood; *kṛṣṇa*—of Lord Kṛṣṇa; *rādhā*—of Śrīmatī Rādhārāṇī; *prema*—of the loving affairs; *tattva*—the truth; *śunite*—to hear; *cāhiye*—I desire; *duṅhāra*—of both of Them; *vilāsa-mahattva*—the greatness of the enjoyment.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Now I have come to understand the truth of the loving affairs

between Rādhā and Kṛṣṇa. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

madhya.8.187

> *rāya kahe,—kṛṣṇa haya 'dhīra-lalita'*
> *nirantara kāma-krīḍā—yāṅhāra carita*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *dhīra-lalita*—a person who can keep his girlfriend always in subjugation by different qualities; *nirantara*—constantly; *kāma-krīḍā*—pastimes of sexual enjoyment; *yāṅhāra*—of whom; *carita*—the character.

TRANSLATION

Rāya Rāmānanda replied, "Lord Kṛṣṇa is dhīra-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

PURPORT

We should always remember that Kṛṣṇa's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The

purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different-one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

madhya.8.188

vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyasī-vaśaḥ

SYNONYMS

vidagdhaḥ—clever; *nava-tāruṇyaḥ*—always freshly youthful; *parihāsa*—in joking; *viśāradaḥ*—expert; *niścintaḥ*—without anxiety; *dhīra-lalitaḥ*—a hero in loving affairs; *syāt*—is; *prāyaḥ*—almost always; *preyasī-vaśaḥ*—one who keeps His girlfriends subjugated.

TRANSLATION

“ 'A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhīra-lalita.'

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (2.1.230).

madhya.8.189

> *rātri-dina kuñje krīḍā kare rādhā-saṅge*
> *kaiśora vayasa saphala kaila krīḍā-raṅge*

SYNONYMS

rātri-dina—day and night; *kuñje*—in the gardens or bushes of Vṛndāvana; *krīḍā*—pastimes; *kare*—performs; *rādhā-saṅge*—with Rādhārāṇī; *kaiśora*—the pre-youthful; *vayasa*—age; *sa-phala*—fruitful; *kaila*—made; *krīḍā-raṅge*—taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī in the bushes of Vṛndāvana. Thus His pre-youthful age was fulfilled through His affairs with Śrīmatī Rādhārāṇī.

madhya.8.190

> *vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ*
> *vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām*
> *asau*

tad-vakṣoruha-citra-keli-makarī-pāṇḍitya-pāraṁ
gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā—by speech; *sūcita*—revealing; *śarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the importance; *rādhikām*—Śrīmatī Rādhārāṇī; *vrīḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhīnām*—Her friends; *asau*—that one; *tat*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins; *pāṇḍitya*—of cleverness; *pāram*—the limit; *gataḥ*—who reached; *kaiśoram*—adolescence; *sa-phalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāram*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārāṇī close Her eyes out of shyness. Taking this opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth.' "

PURPORT

This quotation is also found in the *Bhakti-rasāmṛta-sindhu* (2.1.231).

madhya.8.191

> *prabhu kahe,—"eho haya, āge kaha āra"*
> *rāya kahe,—"īhā va-i buddhi-gati nāhi āra"*

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu said; *eho haya*—this is all right; *āge kaha āra*—please go forward and say more; *rāya kahe*—Rāmānanda Rāya replied; *ihā va-i*—except this; *buddhi-gati*—movement of my intelligence; *nāhi*—there is not; *āra*—any more.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

madhya.8.192

> *yebā 'prema-vilāsa-vivarta' eka haya*
> *tāhā śuni' tomāra sukha haya, ki nā haya*

SYNONYMS

yebā—whatever; *prema-vilāsa-vivarta*—the resultant bewilderment or revolution in the ecstasy of loving affairs; *eka haya*—there is one topic; *tāhā*—that; *śuni'*—hearing; *tomāra*—Your; *sukha*—happiness; *haya*—is; *ki*—or; *nā*—not; *haya*—is.

TRANSLATION

Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from me," Rāmānanda Rāya said. "but I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Rāmānanda Rāya said, "I do not think I have anything to say beyond this, but there is a topic known as *prema-vilāsa-vivarta,* which I may explain to You. I do not know whether it will bring You happiness or not."

madhya.8.193

> *eta bali' āpana-kṛta gīta eka gāhila*
> *preme prabhu sva-haste tāṅra mukha ācchādila*

SYNONYMS

eta bali'—saying this; *āpana-kṛta*—composed by himself; *gīta*—song; *eka*—one; *gāhila*—sang; *preme*—in love of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *sva-haste*—by His own hand; *tāṅra*—his (Rāmānanda Rāya's); *mukha*—mouth; *ācchādila*—covered.

TRANSLATION

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of the ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called *viśuddha-sattva* (*sattvaṁ viśuddhaṁ vasudeva-śabditam*). Realization of the

viśuddha-sattva is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. S*arvopādhi-vinirmuktaṁ tat-paratvena nirmalam:* when we are free from all material designations and our senses are completely purified by the *bhakti* process, we can understand the sense activities of the Absolute Truth (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as *pūrṇa, śuddha, nitya-mukta*—that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as *vivarta*. But in spiritual life there is no sorrow, inebriety or imperfection. Śrīla Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmatī Rādhārāṇī and Kṛṣṇa, and Rāmānanda's spiritual experience was

placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called *Vivarta-vilāsa*. Another was compiled by Jagadānanda Paṇḍita and is called *Prema-vivarta*. Śrī Rāmānanda Rāya's book is called *Prema-vilāsa-vivarta*. The *Vivarta-vilāsa* by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literary works and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph.D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*). A person who identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual *prema-vilāsa-vivarta*. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to

measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and *sahajiyās* cannot understand the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the *prākṛta-sahajiyās* is to face the platform of impersonalism. They cannot understand spiritual. variegatedness. Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

madhya.8.194

> *pahilehi rāga nayana-bhaṅge bhela*
> *anudina bāḍhala, avadhi nā gela*
>
> *nā so ramaṇa, nā hāma ramaṇī*
> *duṅhu-mana manobhava peṣala jāni'*
>
> *e sakhī, se-saba prema-kāhinī*
> *kānu-ṭhāme kahabi vichurala jāni'*
>
> *nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān*
> *duṅhukeri milane madhya ta pāṅca-bāṇa*
>
> *ab sohi virāga, tuṅhu bheli dūtī*
> *su-purukha-premaki aichana rīti*

SYNONYMS

pahilehi—in the beginning; *rāga*—attraction; *nayana-bhaṅge*—by activities of the eyes; *bhela*—there was; *anu-dina*—gradually, day after day; *bāḍhala*—increased; *avadhi*—limit; *nā*—not; *gela*—reached; *nā*—not; *so*—He; *ramaṇa*—the enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the enjoyed; *duṅhu-mana*—both the minds; *manaḥ-bhava*—the mental situation; *peṣala*—pressed together; *jāni'*—knowing; *e*—this; *sakhī*—My dear friend; *se-saba*—all those; *prema-kāhinī*—affairs of love; *kānu-ṭhāme*—before Kṛṣṇa; *kahabi*—you will say; *vichurala*—He has forgotten; *jāni'*—knowing; *nā*—not; *khoṅjaluṅ*—searched out; *dūtī*—a messenger; *nā*—not; *khoṅjaluṅ*—searched out; *ān*—anyone else; *duṅhukeri*—of both of Us; *milane*—by the meeting; *madhya*—in the middle; *ta*—indeed; *pāṅca-bāṇa*—five arrows of Cupid; *ab*—now; *sohi*—that; *virāga*—separation; *tuṅhu*—you; *bheli*—became; *dūtī*—the messenger; *su-purukha*—of a beautiful person; *premaki*—of loving affairs; *aichana*—such; *rīti*—the consequence.

TRANSLATION

“ 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual

meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called *prema-vilāsa-vivarta*. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Śrīmatī Rādhārāṇī was fully absorbed in love of Kṛṣṇa, She mistook a black *tamāla* tree for Kṛṣṇa and embraced it. Such a mistake is called *prema-vilāsa-vivarta*.

madhya.8.195

> *rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād*
> *yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam*
> *citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare*
> *bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī*

SYNONYMS

rādhāyāḥ—of Śrīmatī Rādhārāṇī; *bhavataḥ ca*—and of You; *citta-jatunī*—the two minds like shellac; *svedaiḥ*—by perspiration; *vilāpya*—melting; *kramāt*—gradually; *yuñjan*—making; *adri*—of Govardhana Hill; *nikuñja*—in a solitary place for enjoyment; *kuñjara-pate*—O king of the elephants; *nirdhūta*—completely taken away; *bheda-bhramam*—the misunderstanding of differentiation; *citrāya*—for increasing the wonder; *svayam*—personally; *anvarañjayat*—colored; *iha*—in this world; *brahmāṇḍa*—of the universe; *harmya-udare*—within the palace; *bhūyobhiḥ*—by varieties of means; *nava-rāga*—of new attraction; *hiṅgula-bharaiḥ*—by the vermilion; *śṛṅgāra*—of loving affairs; *kāruḥ*—the craftsman; *kṛtī*—very expert.

TRANSLATION

“ 'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārāṇī's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.' "

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (14.155).

madhya.8.196

> *prabhu kahe,—'sādhya-vastura avadhi' ei haya*
> *tomāra prasāde ihā jāniluṅ niścaya*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu confirmed; *sādhya-vastura*—of the object of life; *avadhi'*—the limit; *ei*—this; *haya*—is; *tomāra*

—of you; *prasāde*—by the mercy; *ihā*—this; *jāniluṅ*—I have understood; *niścaya*—conclusively.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

madhya.8.197

> *'sādhya-vastu' 'sādhana' vinu keha nāhi pāya*
> *kṛpā kari' kaha, rāya, pābāra upāya*

SYNONYMS

sādhya-vastu—the goal of life; *sādhana vinu*—without practicing the process; *keha nāhi pāya*—no one achieves; *kṛpā kari'*—very mercifully; *kaha*—please explain; *rāya*—My dear Rāmānanda Rāya; *pābāra upāya*—the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

madhya.8.198

> *rāya kahe,—yei kahāo, sei kahi vāṇī*
> *ki kahiye bhāla-manda, kichui nā jāni*

SYNONYMS

rāyakahe—Rāmānanda Rāya replied; *yei*—whatever; *kahāo*—You make me speak; *sei*—that; *kahi*—I speak; *vāṇī*—message; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui nā jāni*—I do not know anything.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

madhya.8.199

> *tribhuvana-madhye aiche haya kon dhīra*
> *ye tomāra māyā-nāṭe ha-ibeka sthira*

SYNONYMS

tri-bhuvana-madhye—within the three worlds; *aiche*—so much; *haya*—there is; *kon*—who; *dhīra*—patient; *ye*—who; *tomāra*—Your;

māyā-nāṭe—in the manipulation of different energies; *ha-ibeka*—will be; *sthira*—steady.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

madhya.8.200

> *mora mukhe vaktā tumi, tumi hao śrotā*
> *atyanta rahasya, śuna, sādhanera kathā*

SYNONYMS

mora mukhe—in my mouth; *vaktā*—speaker; *tumi*—You are; *tumi*—You; *hao*—are; *śrotā*—the hearer; *atyanta rahasya*—extremely mysterious; *śuna*—now please hear; *sādhanera kathā*—the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an *avaiṣṇava*.

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

Thus quoting from *Padma Purāṇa,* Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an *avaiṣṇava,* however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an *avaiṣṇava* are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the *Bhagavad-gītā* (Bg. 10.10) the Supreme Lord says,

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ*
> *taṁ yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart.

Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to the *Bhagavad-gītā* (Bg. 15.15):

> *sarvasya cāhaṁ hṛdi sanniviṣṭo*
> *mattaḥ smṛtir jñānam apohanaṁ ca*
> *vedaiś ca sarvair aham eva vedyo*
> *vedānta-kṛd veda-vid eva cāham*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known. Indeed I am the compiler of *Vedānta,* and I am the knower of the *Vedas*."

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of *māyā,* the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of *yogamāyā*. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

madhya.8.201

> *rādhā-kṛṣṇera līlā ei ati gūḍhatara*
> *dāsya-vātsalyādi-bhāve nā haya gocara*

SYNONYMS

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; *ei*—this is; *ati*—very much; *gūḍhatara*—more confidential; *dāsya*—of servitude; *vātsalya-ādi*—and of paternal love, etc.; *bhāve*—in the moods; *nā haya*—is not; *gocara*—appreciated.

TRANSLATION

"The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

madhya.8.202

> *sabe eka sakhī-gaṇera ihāṅ adhikāra*
> *sakhī haite haya ei līlāra vistāra*

SYNONYMS

sabe—only; *eka*—one; *sakhī-gaṇera*—of the *gopīs*; *ihāṅ*—in this; *adhikāra*—qualification; *sakhī*—the *gopīs*; *haite*—from; *haya*—is; *ei līlāra*—of these pastimes; *vistāra*—the expansion.

TRANSLATION

"Actually, only the gopīs have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

madhya.8.203

> *sakhī vinā ei līlā puṣṭa nāhi haya*
> *sakhī līlā vistāriyā, sakhī āsvādaya*

SYNONYMS

sakhī vinā—without the *gopīs*; *ei līlā*—these pastimes; *puṣṭa*—nourished; *nāhi haya*—are never; *sakhī*—the *gopīs*; *līlā*—the pastimes; *vistāriyā*—expanding; *sakhī*—the *gopīs*; *āsvādaya*—taste this mellow.

TRANSLATION

"Without the gopīs, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

madhya.8.204-205

> *sakhī vinā ei līlāya anyera nāhi gati*
> *sakhī-bhāve ye tāṅre kare anugati*

rādhā-kṛṣṇa-kuñjasevā-sādhya sei pāya
sei sādhya pāite āra nāhika upāya

SYNONYMS

sakhī vinā—without the *gopīs*; *ei līlāya*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tāṅre*—Lord Kṛṣṇa; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the *kuñjas,* or gardens, of Vṛndāvana; *sādhya*—the goal; *sei pāya*—he gets; *sei*—*that*; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

TRANSLATION

"Without the help of the gopīs, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord's service. One may be inclined to serve the Lord in servitude

(*dāsya-rasa*), fraternity (*sakhya-rasa*), or paternal love (*vātsalya-rasa*), but all these cannot enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the *gopīs* in the ecstasy of *sakhī-bhāva*. Then only can one understand the transcendental mellow of conjugal love.

In the *Ujjvala-nīlamaṇi,* Śrīla Rūpa Gosvāmī advises:

> *prema-līlā-vihārāṇāṁ*
> *samyag vistārikā sakhī*
> *viśrambha-ratna-peṭī ca*

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs* is called a *sakhī*. Such a person is a confidential *gopī* in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidantes. The actual business of the *sakhīs* is described thus in *Ujjvala-nīlamaṇi:*

> *mithaḥ prema-gunotkīrtis*
> *tayor āsakti-kāritā*
> *abhisāro dvayor eva*
> *sakhyāḥ kṛṣṇe samarpaṇam*

> *narmāśvāsana-nepathyaṁ*
> *hṛdayodghāṭa-pāṭavam*
> *chidra-saṁvṛtir etasyāḥ*
> *paty-ādeḥ parivañcanā*

> *śikṣā saṅgamanaṁ kāle*
> *sevanaṁ vyajanādibhiḥ*
> *tayor dvayor upālambhaḥ*
> *sandeśa-preṣaṇaṁ tathā*

> *nāyikā-prāṇa-saṁrakṣā*
> *prayatnādyāḥ sakhī-kriyāḥ*

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (*nāyaka*), and Rādhikā is the heroine (*nāyikā*). The first business of the *gopīs* is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach one another. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some material *sahajiyās* who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles

without referring to authority. Such *sahajiyās* are called *sakhī-bhekī,* and sometimes they are called *gaura-nāgarī*. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves *sakhīs*. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her *gopīs* are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the *gopīs* and Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a *sakhī*. This is something like *ahaṅgrahopāsanā,* that is, a Māyāvādī's worship of his own body as the Supreme. Śrīla Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the *gopīs* is as offensive as thinking oneself the Supreme. Such thinking is an *aparādha*. One has to practice living in Vṛndāvana by hearing about the talks of the *gopīs* with Kṛṣṇa. However, one should not consider himself a *gopī,* for this is offensive.

madhya.8.206

> *vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvaḥ*
> *kṣaṇam api na hi rādhā-kṛṣṇayor yā ṛte svāḥ*
> *pravahati rasa-puṣṭiṁ cid-vibhūtīr iveśaḥ*
> *śrayati na padam āsāṁ kaḥ sakhīnāṁ rasa-jñaḥ*

SYNONYMS

vibhuḥ—all-powerful; *api*—although; *sukha-rūpaḥ*—happiness personified; *sva-prakāśaḥ*—self-effulgent; *api*—although; *bhāvaḥ*—the completely spiritual activities; *kṣaṇam api*—even for a moment; *na*—*never*; *hi*—certainly; *rādhā-kṛṣṇayoḥ*—of Śrī Rādhā and Kṛṣṇa; *yāḥ*—whom; *ṛte*—without; *svāḥ*—His own entourage (the *gopīs*); *pravahati*—leads to; *rasa-puṣṭim*—completion of the highest humor; *cit-vibhūtīḥ*—spiritual potencies; *iva*—like; *īśaḥ*—the Supreme Personality of Godhead; *śrayati*—takes shelter of; *na*—not; *padam*—the position; *āsām*—of them; *kaḥ*—who; *sakhīnām*—of the personal associates; *rasa-jñaḥ*—one who is conversant with the science of mellows.

TRANSLATION

“ 'The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of

Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?'

PURPORT

This is a quotation from the *Govinda-līlāmṛta* (10.17).

madhya.8.207

> *sakhīra svabhāva eka akathya-kathana*
> *kṛṣṇa-saha nija-līlāya nāhi sakhīra mana*

SYNONYMS

sakhīra—of the *gopīs*; *svabhāva*—natural inclination; *eka*—one; *akathya*—inexplicable; *kathana*—narration; *kṛṣṇa-saha*—with Kṛṣṇa; *nija-līlāya*—in His personal pastimes; *nāhi*—not; *sakhīra*—of the *gopīs*; *mana*—the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally.

madhya.8.208

> *kṛṣṇa saha rādhikāra līlā ye karāya*
> *nija-sukha haite tāte koṭi sukha pāya*

SYNONYMS

kṛṣṇa saha—with Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *līlā*—the pastimes; *ye*—which; *karāya*—they bring about; *nija-sukha*—personal happiness; *haite*—than; *tāte*—in that; *koṭi*—ten million times; *sukha*—the happiness; *pāya*—they derive.

TRANSLATION

"The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

madhya.8.209

> *rādhāra svarūpa—kṛṣṇa-prema-kalpalatā*
> *sakhī-gaṇa haya tāra pallava-puṣpa-pātā*

SYNONYMS

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; *kṛṣṇa-prema*—of love of Kṛṣṇa; *kalpa-latā*—a creeper; *sakhī-gaṇa*—the *gopīs*; *haya—are*; *tāra*—of that creeper; *pallava*—the twigs; *puṣpa*—flowers; *pātā*—and leaves.

TRANSLATION

"By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.

madhya.8.210

> *kṛṣṇa-līlāmṛta yadi latāke siñcaya*
> *nija-sukha haite pallavādyera koṭi-sukha haya*

SYNONYMS

kṛṣṇa-līlāmṛta—the nectar of Kṛṣṇa's pastimes; *yadi*—if; *latāke*—the creeper; *siñcaya*—sprinkles; *nija-sukha haite*—than personal happiness; *pallava-ādyera*—of the twigs, flowers and leaves; *koṭi*—ten million times; *sukha*—the happiness; *haya*—there is.

TRANSLATION

"When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura states, "Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the *gopīs* are exactly like twigs, flowers and leaves. When water

is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. However, water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The *gopīs* are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them."

madhya.8.211

> *sakhyaḥ śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-*
> *nāma-śakteḥ*
> *sārāṁśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ*
> *sva-tulyāḥ*
> *siktāyāṁ kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām*
> *amuṣyāṁ*
> *jātollāsāḥ sva-sekāc chata-guṇam adhikaṁ santi yat*
> *tan na citram*

SYNONYMS

sakhyaḥ—friends like Lalitā and Viśākhā; *śrī-rādhikāyāḥ*—of Śrīmatī Rādhārāṇī; *vraja-kumuda*—of the lotuslike inhabitants of Vrajabhūmi; *vidhoḥ*—of the moon (Kṛṣṇa); *hlādinī*—pleasure-giving; *nāma*—of the name; *śakteḥ*—of the potency; *sāra-aṁśa*—the active principle; *prema-vallyāḥ*—of the creeper of love of Godhead; *kisalaya*—newly grown; *dala*—leaves; *puṣpa*—flowers; *ādi*—and so on; *tulyāḥ*—equal to; *sva-tulyāḥ*—equal to Herself;

siktāyām—when sprinkled; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *amṛta*—of the nectar; *rasa-nicayaiḥ*—by drops of the juice; *ullasantyām*—shining; *amuṣyām*—of Her, Śrīmatī Rādhārāṇī; *jāta-ullāsāḥ*—having awakened pleasure; *sva-sekāt*—than her own sprinkling; *śata-guṇam*—a hundred times; *adhikam*—more; *santi*—are; *yat*—which; *tat*—that; *na*—not; *citram*—wonderful.

TRANSLATION

“ 'All the gopīs, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa's pastimes is sprinkled on Śrīmatī Rādhārāṇī, all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from the *Govinda-līlāmṛta* (10.16).

madhya.8.212

> *yadyapi sakhīra kṛṣṇa-saṅgame nāhi mana*
> *tathāpi rādhikā yatne karāna saṅgama*

SYNONYMS

yadyapi—although; *sakhīra*—of the gopīs; *kṛṣṇa-saṅgame*—directly enjoying with Kṛṣṇa; *nāhi*—not; *mana*—the mind; *tathāpi*—still; *rādhikā*—Śrīmatī Rādhārāṇī; *yatne*—with great endeavor; *karāna*—causes; *saṅgama*—association with Kṛṣṇa.

TRANSLATION

"Although the gopīs, Śrīmatī Rādhārāṇī's friends, do not desire to enjoy themselves directly with Kṛṣṇa, Śrīmatī Rādhārāṇī makes a great endeavor to induce Kṛṣṇa to enjoy Himself with the gopīs.

madhya.8.213

> *nānā-cchale kṛṣṇe preri' saṅgama karāya*
> *ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya*

SYNONYMS

nānā-chale—under different pleas; *kṛṣṇe*—unto Kṛṣṇa; *preri'*—sending; *saṅgama*—direct association; *karāya*—induces; *ātma-*

kṛṣṇa-saṅga—personal association with Kṛṣṇa; *haite*—than; *koṭi-sukha*—ten million times more happiness; *pāya*—She gets.

TRANSLATION

"Presenting various pleas for the gopīs, Śrīmatī Rādhārāṇī sometimes sends the gopīs to Kṛṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed by direct association.

madhya.8.214

> *anyonye viśuddha preme kare rasa puṣṭa*
> *tāṅ-sabāra prema dekhi' kṛṣṇa haya tuṣṭa*

SYNONYMS

anyonye—by one another; *viśuddha*—transcendental; *preme*—in love of Godhead; *kare*—makes; *rasa*—the mellow; *puṣṭa*—nourished; *tāṅ-sabāra*—of all of them; *prema*—the love of Godhead; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *tuṣṭa*—satisfied.

TRANSLATION

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Kṛṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.

PURPORT

Śrīmatī Rādhārāṇī and the *gopīs* are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

madhya.8.215

> *sahaja gopīra prema,—nahe prākṛta kāma*
> *kāma-krīḍā-sāmye tāra kahi 'kāma'-nāma*

SYNONYMS

sahaja—natural; *gopīra*—of the *gopīs*; *prema*—love of Godhead; *nahe*—is not; *prākṛta*—material; *kāma*—lust; *kāma-krīḍā*—lusty affairs; *sāmye*—in appearing equal to; *tāra*—of such activities; *kahi*—I speak; *kāma-nāma*—the name "lust."

TRANSLATION

"It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

PURPORT

Bhaktisiddhānta Sarasvatī Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only *prema,* or love of Godhead, is applicable for the satisfaction of Kṛṣṇa. *Prema* is full service rendered unto the Lord. The lusty affairs of the *gopīs* actually constitute the topmost love of Godhead because the *gopīs* never act for their own personal satisfaction. They are simply pleased by engaging other *gopīs* in the service of the Lord. The *gopīs* derive more transcendental pleasure from indirectly engaging other *gopīs* in the service of Kṛṣṇa than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

madhya.8.216

premaiva gopa-rāmāṇāṁ
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

premā—love of Godhead; *eva*—certainly; *gopa-rāmāṇām*—of all the *gopīs*; *kāmaḥ*—*lust*; *iti*—*thus*; *agamat*—became current; *prathām*—the process; *iti*—thus; *uddhava-ādayaḥ*—all devotees, headed by Uddhava; *api*—certainly; *etam*—this type of behavior; *vāñchanti*—desire; *bhagavat-priyāḥ*—those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

“ 'The dealings of the gopīs with Kṛṣṇa are on the platform of pure love of Godhead. However, they are sometimes considered to be lusty. But because such dealings are completely spiritual, Uddhava and all the other dearmost devotees of the Lord desire to participate in them.'

PURPORT

This is a quotation from the *Bhakti-rasāmṛta-sindhu* (1.2.285).

madhya.8.217

> *nijendriya-sukha-hetu kāmera tātparya*
> *kṛṣṇa-sukha-tātparya gopī-bhāva-varya*

SYNONYMS

nija-indriya—of one's own senses; *sukha*—of the happiness; *hetu*—for the reason; *kāmera*—of lusty desire; *tātparya*—intention; *kṛṣṇa*—of Kṛṣṇa; *sukha*—the happiness; *tātparya*—intention; *gopī-bhāva-varya*—the foremost mood of the *gopīs*.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

madhya.8.218

> *nijendriya-sukha-vāñchā nāhi gopikāra*
> *kṛṣṇe sukha dite kare saṅgama-vihāra*

SYNONYMS

nija-indriya-sukha—for personal sense gratification; *vāñchā*—the desire; *nāhi*—there is not; *gopikāra*—of the *gopīs*; *kṛṣṇe*—unto Kṛṣṇa; *sukha*—happiness; *dite*—to give; *kare*—do; *saṅgama-vihāra*—mingling and enjoying with Kṛṣṇa.

TRANSLATION

"Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure

to Kṛṣṇa, and this way they mingle with Him and enjoy with Him.

madhya.8.219

> *yat te sujāta-caraṇāmburuhaṁ staneṣu*
> *bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu*
> *tenāṭavīm aṭasi tad vyathate na kiṁ svit*
> *kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ*

SYNONYMS

yat—because; *te*—Your; *sujāta*—delicate; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid of; *śanaiḥ*—very carefully; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—very rough and hard; *tena*—by such lotus feet; *aṭavīm*—the forest; *aṭasi*—You wander; *tat vyathate*—that are pained; *na*—not; *kim svit*—whether; *kūrpa-ādibhiḥ*—by the small particles of stone; *bhramati*—bewilders; *dhīḥ*—intelligence; *bhavat-āyuṣām*—of persons who consider You as the duration of life; *naḥ*—of us.

TRANSLATION

"All the gopīs said, 'Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.19).

madhya.8.220

> *sei gopī-bhāvāmṛte yāṅra lobha haya*
> *veda-dharma-loka tyaji' se kṛṣṇe bhajaya*

SYNONYMS

sei—that; *gopī*—of the *gopīs*; *bhāva-amṛte*—in the nectar of the ecstasy; *yāṅra*—whose; *lobha*—attachment; *haya*—is; *veda-dharma*—religious principles of the Vedas; *loka*—popular opinion; *tyaji'*—giving up; *se*—he; *kṛṣṇe*—unto Kṛṣṇa; *bhajaya*—renders loving service.

TRANSLATION

"One who is attracted by that ecstatic love of the gopīs does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

madhya.8.221

> *rāgānuga-mārge tāṅre bhaje yei jana*
> *sei-jana pāya vraje vrajendra-nandana*

SYNONYMS

rāga-anuga—of spontaneous attachment; *mārge*—on the path; *tāṅre*—Kṛṣṇa; *bhaje*—worships; *yei*—who; *jana*—a person; *sei-jana*—that person; *pāya*—gets; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the *śāstras* and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of *rāgānuga-bhakti*. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa's service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that

the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called *guṇātīta,* or *nirguṇa,* for it is not contaminated by the three modes of material nature.

madhya.8.222

> *vraja-lokera kona bhāva lañā yei bhaje*
> *bhāva-yogya deha pāñā kṛṣṇa pāya vraje*

SYNONYMS

vraja-lokera—of the planet known as Goloka Vṛndāvana; *kona*—some; *bhāva*—mood; *lañā*—accepting; *yei*—anyone who; *bhaje*—executes devotional service; *bhāva-yogya*—suitable for that spiritual attraction; *deha*—a body; *pāñā*—getting; *kṛṣṇa*—Lord Kṛṣṇa; *pāya*—gets; *vraje*—in Vṛndāvana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.

madhya.8.223

> *tāhāte dṛṣṭānta—upaniṣad śruti-gaṇa*
> *rāga-mārge bhaji' pāila vrajendra-nandana*

SYNONYMS

tāhāte—in this matter; *dṛṣṭānta*—the example; *upaniṣad śruti-gaṇa*—the great sages known as the personified *Upaniṣads* or *śrutis*; *rāga-mārge*—on the path of spontaneous love; *bhaji'*—worshiping; *pāila*—obtained; *vrajendra-nandana*—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Those saintly persons who presented the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In the Goloka Vṛndāvana planet, Kṛṣṇa's servants are headed by Raktaka and Patraka. Kṛṣṇa's friends are headed by Śrīdāmā, Subala and others. There are also elderly *gopīs* and the cowherd men, headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly

may be attracted to Kṛṣṇa as a servant, friend, father or mother. If a person continuously serves Kṛṣṇa during this life in a particular ecstasy, upon giving the material body he attains a suitable spiritual body to serve Kṛṣṇa in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Kṛṣṇa in conjugal love can also attain a body under the guidance of the *gopīs*. The most vivid example in this connection is those saintly personalities known as *śrutis,* who represent the *Upaniṣads*. These *śrutis* understand that without serving Kṛṣṇa and following in the footsteps of the *gopīs* there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the *gopīs*.

madhya.8.224

> *nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan*
> *munaya upāsate tad arayo 'pi yayuḥ smaraṇāt*
> *striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo*
> *vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ*

SYNONYMS

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—senses; *dṛḍha*—strong; *yoga*—in the mystic yoga process; *yujaḥ*—who are engaged; *hṛdi*—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuḥ*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the

gopīs; *uraga-indra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viṣakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—Your; *samāḥ*—equal to them; *sama-dṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

TRANSLATION

“ 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling their breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman, But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.23) spoken by the *śrutis,* the personified *Vedas*.

madhya.8.225

> *'sama-dṛśaḥ'-śabde kahe 'sei bhāve anugati'*
> *'samāḥ'-śabde kahe śrutira gopī-deha-prāpti*

SYNONYMS

sama-dṛśaḥ śabde—by the word *sama-dṛśaḥ*; *kahe*—it says; *sei*—that; *bhāve*—in the emotion; *anugati*—following; *samāḥ śabde*—by this word *samāḥ*; *kahe*—it says; *śrutira*—of the persons known as the *śrutis*; *gopī-deha*—the bodies of *gopīs*; *prāpti*—attainment.

TRANSLATION

"The word 'sama-dṛśaḥ,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopīs.' The word 'samāḥ' means 'the śrutis' attaining a body like those of the gopīs.'

madhya.8.226

> *'aṅghri-padma-sudhā'ya kahe 'kṛṣṇa-saṅgānanda'*
> *vidhi-mārge nā pāiye vraje kṛṣṇa-candra*

SYNONYMS

aṅghri-padma-sudhāya—by the nectar derived from the lotus feet of Kṛṣṇa; *kahe*—it says; *kṛṣṇa-saṅga-ānanda*—transcendental bliss by the association of Kṛṣṇa; *vidhi-mārge*—on the path of regulative

principles; *nā pāiye*—one does not get; *vraje*—in Goloka Vṛndāvana; *kṛṣṇa-candra*—Lord Kṛṣṇa.

TRANSLATION

"The word 'aṅghri-padma-sudhā' means 'associating intimately with Kṛṣṇa.' One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

madhya.8.227

> *nāyaṁ sukhāpo bhagavān*
> *dehināṁ gopikā-sutaḥ*
> *jñāninām̐ cātma-bhūtānāṁ*
> *yathā bhakti-matām iha*

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

“ 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It appears within a passage in which he glorifies mother Yaśodā and other devotees of Kṛṣṇa by describing how they can subjugate Him with their love.

madhya.8.228

> *ataeva gopī-bhāva kari aṅgīkāra*
> *rātri-dina cinte rādhā-kṛṣṇera vihāra*

SYNONYMS

ataeva—therefore; *gopī-bhāva*—the loving mood of the *gopīs*; *kari*—making; *aṅgīkāra*—acceptance; *rātri-dina*—day and night; *cinte*—one thinks; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *vihāra*—the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

madhya.8.229

> *siddha-dehe cinti' kare tāhāṅñi sevana*
> *sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa*

SYNONYMS

siddha-dehe—in the perfected stage; *cinti'*—by remembering; *kare*—does; *tāhāṅñi*—in the spiritual world; *sevana*—service; *sakhī-bhāve*—in mood of the *gopīs*; *pāya*—gets; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *caraṇa*—the lotus feet.

TRANSLATION

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the word *siddha-deha,* "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*.

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called *siddha-deha*. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the *Bhagavad-gītā* (Bg. 4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vṛndāvana or in another Vaikuṇṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of *bhakti* (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṇṭha the consort is Lakṣmī, and in Goloka Vṛndāvana the consort if Śrīmatī Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lakṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called *siddha-deha,* the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, *sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa:* only transcendentally elevated persons in the mood of the *gopīs* can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

madhya.8.230

> *gopī-ānugatya vinā aiśvarya-jñāne*
> *bhajileha nāhi pāya vrajendra-nandane*

SYNONYMS

gopī-ānugatya—subservience to the *gopīs*; *vinā*—without; *aiśvarya-jñāne*—in the knowledge of opulence; *bhajileha*—if serving the Supreme Lord; *nāhi*—not; *pāya*—gets; *vrajendra-nandane*—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Lakṣmī-Nārāyaṇa by the process of *vidhi-mārga,* worshiping the Lord with regulative principles according to the instructions of the *śāstra* and the spiritual master. However, the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the *gopīs* are devoid of the opulences of Lakṣmī-Nārāyaṇa. The process of *vidhi-mārga,* following the regulative principles, is utilized in the worship of Lakṣmī-Nārāyaṇa, whereas the process of spontaneous service-following in the footsteps of the *gopīs,* who are the denizens of Vṛndāvana-is transcendentally more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this

elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the footsteps of the *gopīs*. Only then is it possible to enter into the Lord's service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

madhya.8.231

> *tāhāte dṛṣṭānta—lakṣmī karila bhajana*
> *tathāpi nā pāila vraje vrajendra-nandana*

SYNONYMS

tāhāte—in that; *dṛṣṭānta*—the evidence; *lakṣmī*—the goddess of fortune; *karila*—did; *bhajana*—worship; *tathāpi*—still; *nā*—not; *pāila*—got; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. However, due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

madhya.8.232

> *nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ*
> *svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ*
> *rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-*
> *labdhāśiṣāṁ ya udagād vraja-sundarīṇām*

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

“ 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets,

whose bodily luster and flavor exactly resemble a lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.47.60).

madhya.8.233

> *eta śuni' prabhu tāṅre kaila āliṅgana*
> *dui jane galāgali karena krandana*

SYNONYMS

eta śuni'—hearing so much; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rāmānanda Rāya; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *galāgali*—embracing shoulder to shoulder; *karena*—did; *krandana*—crying.

TRANSLATION

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

madhya.8.234

> *ei-mata premāveśe rātri goṅāilā*
> *prātaḥ-kāle nija-nija-kārye duṅhe gelā*

SYNONYMS

ei-mata—in this way; *prema-āveśe*—in ecstatic love of Godhead; *rātri*—the night; *goṅāilā*—passed; *prātaḥ-kāle*—in the morning; *nija-nija-kārye*—to their own respective duties; *duṅhe*—both of them; *gelā*—departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

madhya.8.235

> *vidāya-samaye prabhura caraṇe dhariyā*
> *rāmānanda rāya kahe vinati kariyā*

SYNONYMS

vidāya-samaye—at the point of departure; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhariyā*—capturing; *rāmānanda rāya*—Rāmānanda Rāya; *kahe*—says; *vinati kariyā*—with great humility.

TRANSLATION

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

madhya.8.236

> *'more kṛpā karite tomāra ihāṅ āgamana*
> *dina daśa rahi' śodha mora duṣṭa mana*

SYNONYMS

more—unto me; *kṛpā*—mercy; *karite*—to do; *tomāra*—Your; *ihāṅ*—here; *āgamana*—coming; *dina daśa rahi'*—remaining at least ten days; *śodha*—purify; *mora*—my; *duṣṭa mana*—polluted mind.

TRANSLATION

Śrī Rāmānanda Rāya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

madhya.8.237

> *tomā vinā anya nāhi jīva uddhārite*
> *tomā vinā anya nāhi kṛṣṇa-prema dite'*

SYNONYMS

tomā vinā—without You; *anya*—anyone else; *nāhi*—there is not; *jīva*—the living entity; *uddhārite*—to liberate; *tomā vinā*—without You; *anya*—anyone else; *nāhi*—there is not; *kṛṣṇa-prema dite*—to bestow love of Kṛṣṇa.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa."

madhya.8.238

> *prabhu kahe,—āilāṅa śuni' tomāra guṇa*
> *kṛṣṇa-kathā śuni, śuddha karāite mana*

SYNONYMS

prabhukahe—the Lord said; *āilāṅa*—I have come; *śuni'*—hearing; *tomāra*—your; *guṇa*—qualities; *kṛṣṇa-kathā*—these topics about Kṛṣṇa; *śuni*—I hear; *śuddha karāite*—just to make pure; *mana*—the mind.

TRANSLATION

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Kṛṣṇa from you and thus purify My mind.

madhya.8.239

> *yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā*
> *rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā*

SYNONYMS

yaiche—as much; *śuniluṅ*—as I have heard; *taiche*—that much; *dekhiluṅ*—I have seen; *tomāra mahimā*—your glories; *rādhā-kṛṣṇa-prema-rasa-jñānera*—of transcendental knowledge about the loving affairs of Rādhā and Kṛṣṇa; *tumi*—you; *sīmā*—the ultimate goal.

TRANSLATION

"Now that I have actually seen your glories. what I heard about you is confirmed. As far as the pastimes of Rādhā and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge."

PURPORT

Śrī Caitanya Mahāprabhu found Rāmānanda Rāya to be the best authority in transcendental knowledge of the loving affairs between Rādhā and Kṛṣṇa. In this verse the Lord actually states that Rāmānanda Rāya was the limit of this knowledge.

madhya.8.240

> *daśa dinera kā-kathā yāvat āmi jība'*
> *tāvat tomāra saṅga chāḍite nāriba*

SYNONYMS

daśa dinera—of ten days; *kā-kathā*—what to speak; *yāvat*—as long as; *āmi*—I; *jība'*—shall live; *tāvat*—that long; *tomāra*—of you; *saṅga*—the association; *chāḍite*—to give up; *nāriba*—I shall not be able.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

madhya.8.241

> *nīlācale tumi-āmi thākiba eka-saṅge*
> *sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge*

SYNONYMS

nīlācale—in Jagannātha Purī; *tumi*—you; *āmi*—I; *thākiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṅāiba*—will pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the joy of talking about Kṛṣṇa.

TRANSLATION

"You and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Kṛṣṇa and His pastimes."

madhya.8.242

> *eta bali' duṅhe nija-nija kārye gelā*
> *sandhyā-kāle rāya punaḥ āsiyā mililā*

SYNONYMS

eta bali'—saying this; *duṅhe*—both of them; *nija-nija*—their own respective; *kārye*—in the duties; *gelā*—departed; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *āsiyā*—coming there; *mililā*—met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

madhya.8.243

> *anyonye mili' duṅhe nibhṛte vasiyā*
> *praśnottara-goṣṭhī kahe ānandita haṅā*

SYNONYMS

anyonye—each another; *mili'*—meeting; *duṅhe*—both of them; *nibhṛte*—in a secluded place; *vasiyā*—sitting; *praśna-uttara*—of questions and answers; *goṣṭhī*—a discussion; *kahe*—spoke; *ānandita*—jubilant; *haññā*—becoming.

TRANSLATION

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question and answer process.

madhya.8.244

> *prabhu puche, rāmānanda karena uttara*
> *ei mata sei rātre kathā paraspara*

SYNONYMS

prabhupuche—the Lord inquires; *rāmānanda*—Rāya Rāmānanda; *karena*—gives; *uttara*—answers; *ei mata*—in this way; *sei rātre*—on that night; *kathā*—discussion; *paraspara*—mutual.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

madhya.8.245

> *prabhu kahe,—"kon vidyā vidyā-madhye sāra?"*
> *rāya kahe,—"kṛṣṇa-bhakti vinā vidyā nāhi āra"*

SYNONYMS

prabhukahe—the Lord inquired; *kon*—*what*; *vidyā*—knowledge; *vidyā-madhye*—in the midst of knowledge; *sāra*—the most important; *rāya kahe*—Rāmānanda Rāya answered; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinā*—except; *vidyā*—education; *nāhi*—there is not; *āra*—any other.

TRANSLATION

On one occasion the Lord inquired, "Of all types of education, which is the most important?" Rāmānanda Rāya replied, "There is no education is important other than the transcendental devotional service of Kṛṣṇa."

PURPORT

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another

negative form of knowledge called *brahma-vidyā,* or transcendental knowledge. However, beyond that *brahma-vidyā,* or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to *Śrīmad-Bhāgavatam* (4.29.49): *tat karma hari-toṣaṁ yat sā vidyā tan-matir yayā:* "Work meant for pleasing the Supreme Lord is the best, and education that enhances one's Kṛṣṇa consciousness is the best."

Also, according to *Śrīmad-Bhāgavatam* (7.5.23-24):

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyam*
> *sakhyam ātma-nivedanam*

> *iti puṁsārpitā viṣṇau*
> *bhaktiś cen nava-lakṣaṇā*
> *kriyeta bhagavaty addhā*
> *tan manye 'dhītam uttamam*

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, "To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service-all these are varieties of devotional service. One who is engaged in

such activities is understood to be educated to the topmost perfection."

madhya.8.246

> *'kīrti-gaṇa-madhye jīvera kon baḍa kīrti?'*
> *'kṛṣṇa-bhakta baliyā yāṅhāra haya khyāti'*

SYNONYMS

kīrti-gaṇa-madhye—among glorious activities; *jīvera*—of the living entity; *kon*—which; *baḍa*—greatest; *kīrti*—glory; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *baliyā*—as; *yāṅhāra*—of whom; *haya*—there is; *khyāti*—the reputation.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, "Out of all glorious activities, which is the most glorious?" Rāmānanda Rāya replied, "That person who is reputed to be a devotee of Lord Kṛṣṇa enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among *karmīs* attempting to advance in a wealthy society. The

whole world is turning in accordance with that competitive mood. However, this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a *brahma-jñānī,* an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa's devotee. In the *Garuḍa Purāṇa* it is said:

> *kalau bhāgavataṁ nāma*
> *durlabhaṁ naiva labhyate*
> *brahma-rudra-padotkṛṣṭaṁ*
> *guruṇā kathitaṁ mama*

"In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters."

In the *Itihāsa-samuccaya,* Nārada tells Puṇḍarīka:

> *janmāntara-sahasreṣu*
> *yasya syād buddhir īdṛśī*
> *dāso 'haṁ vāsudevasya*
> *sarvāḽ lokān samuddharet*

"After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds."

In the *Ādi Purāṇa,* in a conversation between Kṛṣṇa and Arjuna, it is said, *bhaktānām anugacchanti muktayaḥ śrutibhiḥ saha:* "The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee."

Similarly, in the *Bṛhan-nāradīya Purāṇa,* it is further stated, *adyāpi ca muni-śreṣṭhā brahmādyā api devatāḥ:* "Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee."

The *Garuḍa Purāṇa* similarly states:

> *brāhmaṇānāṁ sahasrebhyaḥ*
> *satra-yājī viśiṣyate*
> *satra-yāji-sahasrebhyaḥ*
> *sarva-vedānta-pāragaḥ*

> *sarva-vedānta-vit-koṭyā*
> *viṣṇu-bhakto viśiṣyate*
> *vaiṣṇavānāṁ sahasrebhya*
> *ekānty eko viśiṣyate*

"It is said that out of thousands of *brāhmaṇas,* one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta,* and he is most

famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also the following statement in *Śrīmad-Bhāgavatam* (3.13.4):

> *śrutasya puṁsāṁ sucira-śramasya*
> *nanv añjasā sūribhir īḍito 'rthaḥ*
> *tat-tad-guṇānuśravaṇaṁ mukunda-*
> *pādāravindaṁ hṛdayeṣu yeṣām*

"After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior."

In the *Nārāyaṇa-vyūha-stava* it is said:

> *nāhaṁ brahmāpi bhūyāsaṁ*
> *tvad-bhakti-rahito hare*
> *tvayi bhaktas tu kīṭo 'pi*
> *bhūyāsaṁ janma-janmasu*

"I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee,"

There are many similar verses in *Śrīmad-Bhāgavatam,* especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said: "I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest."

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the *gopīs* themselves.

In the *Bṛhad-vāmana Purāṇa,* Lord Brahmā tells Bhṛgu:

> *ṣaṣṭi-varṣa-sahasrāṇi*
> *mayā taptaṁ tapaḥ purā*
> *nanda-gopa-vraja-strīṇāṁ*
> *pāda-reṇūpalabdhaye*

"I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the *gopīs*. Still, I could not understand them. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune Lakṣmī could not understand it."

In the *Ādi Purāṇa* the Supreme Personality of Godhead Himself says:

> *na tathā me priyatamo*
> *brahmā rudraś ca pārthiva*
> *na ca lakṣmīr na cātmā ca*
> *yathā gopī-jano mama*

"Lord Brahmā, Lord Śiva, the goddess of fortune and even My own self are not as dear to Me as the *gopīs*." Of all the *gopīs,* Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees. *Caitanya-candrāmṛta* (26) gives the following statement about Śrīla Rūpa Gosvāmī:

> *āstāṁ vairāgya-koṭir bhavatu śama-dama-kṣānti-*
> *maitry-ādi-koṭis*
> *tattvānudhyāna-koṭir bhavatu bhavatu vā vaiṣṇavī*
> *bhakti-koṭiḥ*
> *koṭy-aṁśo 'py asya na syāt tad api guṇa-gaṇo yaḥ*
> *svataḥ-siddha āste*
> *śrīmac-caitanyacandra-priya-caraṇa-nakha-jyotir*
> *āmoda-bhājām*

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu-such as reputation, austerities, penances and knowledge-are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

madhya.8.247

> *'sampattira madhye jīvera kon sampatti gaṇi?'*
> *'rādhā-kṛṣṇe prema yāṅra, sei baḍa dhanī'*

SYNONYMS

sampattira—riches; *madhye*—among; *jīvera*—of the living entities; *kon*—what; *sampatti*—the wealth; *gaṇi*—we accept; *rādhā-kṛṣṇe*—to Śrīmatī Rādhārāṇī and Kṛṣṇa; *prema*—loving service; *yāṅra*—whose; *sei*—he; *baḍa*—very great; *dhanī*—capitalist.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Rāmānanda Rāya replied, "He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist."

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to *Śrīmad-Bhāgavatam* (10.39.2):

> *kim alabhyaṁ bhagavati*
> *prasanne śrī-niketane*
> *tathāpi tat-parā rājan*
> *na hi vāñchanti kiñcana*

"What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

madhya.8.248

> *'duḥkha-madhye kona duḥkha haya gurutara?'*
> *'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*

SYNONYMS

duḥkha-madhye—among the miserable conditions of life; *kona*—what; *duḥkha*—misery; *haya*—is; *gurutara*—more painful; *kṛṣṇa-bhakta-viraha*—separation from the devotee of Lord Kṛṣṇa; *vinā*—besides; *duḥkha*—unhappiness; *nāhi*—there is not; *dekhi*—I see; *para*—other.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."

PURPORT

Concerning this, the Lord states:

in the Vedic literature:

> *mām anārādhya duḥkhārtaḥ*
> *kuṭumbāsakta-mānasaḥ*
> *sat-saṅga-rahito martyo*
> *vṛddha-sevā-paricyutaḥ*

"A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person."

There is also a statement given in the *Bṛhad-bhāgavatāmṛta* (1.5.51):

> *sva-jīvanādhikaṁ prārthyaṁ*
> *śrī-viṣṇu-jana-saṅgataḥ*
> *vicchedena kṣaṇaṁ cātra*
> *na sukhāmśaṁ labhāmahe*

"[King Yudhiṣṭhira said:] 'Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.' "

madhya.8.249

> *'mukta-madhye kon jīva mukta kari' māni?'*
> *'kṛṣṇa-prema yāṅra, sei mukta-śiromaṇi'*

SYNONYMS

mukta-madhye—among the liberated; *kon*—what; *jīva*—living entity; *mukta*—liberated; *kari'*—considering as; *māni*—We accept; *kṛṣṇa-prema*—one who loves Kṛṣṇa; *yāṅra*—of whom; *sei*—such a person; *mukta-śiromaṇi*—the topmost of all liberated souls.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?" Rāmānanda Rāya replied, "He who has love for Kṛṣṇa has attained the topmost liberation."

PURPORT

In *Śrīmad-Bhāgavatam* (6.14.5), it is said:

> *muktānām api siddhānāṁ*
> *nārāyaṇa-parāyaṇaḥ*
> *su-durlabhaḥ praśāntātmā*
> *kotiṣv api mahā-mune*

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of

Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person."

madhya.8.250

> *'gāna-madhye kona gāna—jīvera nija dharma?'*
> *'rādhā-kṛṣṇera prema-keli'—yei gītera marma'*

SYNONYMS

gāna-madhye—among songs; *kona gāna*—which song; *jīvera*—of the living entity; *nija*—his own; *dharma*—religion; *rādhā-kṛṣṇera prema-keli*—the loving affairs of Rādhā and Kṛṣṇa; *yei*—which; *gītera*—of the song; *marma*—purport.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Among many songs, which song is to be considered the actual religion of the living entity?" Rāmānanda Rāya replied, "That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs."

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.33.36):

> *anugrahāya bhakūtānāṁ*
> *mānuṣaṁ deham āsthitaḥ*

> *bhajate tādṛśīḥ krīḍā*
> *yāḥ śrutvā tat-paro bhavet*

"Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

madhya.8.251

> *'śreyo-madhye kona śreyaḥ jīvera haya sāra?'*
> *'kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra'*

SYNONYMS

śreyaḥ-madhye—among beneficial activities; *kona*—which; *śreyaḥ*—beneficial function; *jīvera*—of the living entity; *haya*—is; *sāra*—the essence; *kṛṣṇa-bhakta-saṅga*—for associating with the devotees of Lord Kṛṣṇa; *vinā*—except; *śreyaḥ*—beneficial activity; *nāhi*—there is not; *āra*—another.

TRANSLATION

"Out of all auspicious and beneficial activities, which is best for the living entity?" Rāmānanda Rāya replied, "The only auspicious activity is association with the devotees of Kṛṣṇa."

PURPORT

According to *Śrīmad-Bhāgavatam* (11.2.30):

> *ata ātyantikaṁ kṣemaṁ*
> *pṛcchāmo bhavato 'naghāḥ*
> *saṁsāre 'smin kṣaṇārdho 'pi*
> *sat-saṅgaḥ śevadhir nṛṇām*

"We are asking you to tell us what is the most perfect welfare activity from you. I think that in this material world, association with devotees-even if it be for a moment-is the greatest treasure house for mankind."

madhya.8.252

> *'kāṅhāra smaraṇa jīva karibe anukṣaṇa?'*
> *'kṛṣṇa-nāma-guṇa-līlā—pradhāna smaraṇa'*

SYNONYMS

kāṅhāra—of whom; *smaraṇa*—remembering; *jīva*—the living entity; *karibe*—should do; *anukṣaṇa*—constantly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *guṇa-līlā*—His qualities and pastimes; *pradhāna smaraṇa*—most important remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "What should all living entities constantly remember?" Rāmānanda Rāya replied, "The chief objects of remembrance is always the Lord's holy name of the Lord, His qualities and pastimes."

PURPORT

Śrīmad-Bhāgavatam (2.2.36) states:

> *tasmāt sarvātmanā rājan*
> *hariḥ sarvatra sarvadā*
> *śrotavyaḥ kīrtitavyaś ca*
> *smartavyo bhagavān nṛṇām*

"[Śukadeva Gosvāmī concludes:] 'The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.' "

madhya.8.253

> *'dhyeya-madhye jīvera kartavya kon dhyāna?'*
> *'rādhā-kṛṣṇa-padāmbuja-dhyāna—pradhāna'*

SYNONYMS

dhyeya-madhye—out of all types of meditation; *jīvera*—of the living entity; *kartavya*—the duty; *kon*—what; *dhyāna*—meditation; *rādhā-kṛṣṇa-pada-ambuja*—on the lotus feet of Rādhā and Kṛṣṇa; *dhyāna*—meditation; *pradhāna*—is the chief.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired, "Out of many types of meditation, which is required for all living entities?" Śrīla Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa."

PURPORT

Śrīmad-Bhāgavatam (1.2.14) states:

> *tasmād ekena manasā*
> *bhagavān sātvatāṁ patiḥ*
> *śrotavyaḥ kīrtitavyaś ca*
> *dhyeyaḥ pūjyaś ca nityadā*

"[Sūta Gosvāmī replied to the sages headed by Śaunaka:] 'Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.' "

madhya.8.254

> *'sarva tyaji' jīvera kartavya kāhāṅ vāsa?'*
> *'vraja-bhūmi vṛndāvana yāhāṅ līlā-rāsa'*

SYNONYMS

sarva—everything; *tyaji'*—giving up; *jīvera*—of the living entity; *kartavya*—to be done; *kāhāṅ*—where; *vāsa*—residence; *vraja-bhūmi*—the land known as Vrajabhūmi; *vṛndāvana*—the holy place named Vṛndāvana; *yāhāṅ*—where; *līlā-rāsa*—Lord Kṛṣṇa performed His *rāsa* dance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?" Rāmānanda Rāya replied, "The holy place known as

Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

PURPORT

According to *Śrīmad-Bhāgavatam* (10.47.61):

> *āsām aho caraṇa-reṇu-juṣām ahaṁ syām*
> *vṛndāvane kim api gulma-latauṣadhīnām*
> *yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā*
> *bhejur mukunda-padavīṁ śrutibhir vimṛgyām*

"Let me become one of the herbs and plants that are trampled by the gopīs, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.' "

madhya.8.255

> *'śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?'*
> *'rādhā-kṛṣṇa-prema-keli karṇa-rasāyana'*

SYNONYMS

śravaṇa-madhye—out of all topics for hearing; *jīvera*—of the living entity; *kon*—what; *śreṣṭha*—most important; *śravaṇa*—topic of hearing; *rādhā-kṛṣṇa-prema-keli*—the loving affairs between Rādhā and Kṛṣṇa; *karṇa-rasa-ayana*—most pleasing to the ear.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Out of all topics people listen to, which is best for all living entities?" Rāmānanda Rāya replied, "Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear."

PURPORT

According to *Śrīmad-Bhāgavatam* (10.33.39):

> *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ*
> *śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*
> *bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ*
> *hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

"He who faithfully hears about the dealings between Lord Kṛṣṇa and the *gopīs* in the *rāsa* dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

A liberated person who hears about the loving affairs, of Rādhā and Kṛṣṇa is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name "Rādhā, Rādhā," he simply remembers a barber's wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the *rāsa* dance, he may remember his mundane

activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about *rādhā-kṛṣṇa-līlā*. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

madhya.8.256

> *'upāsyera madhye kon upāsya pradhāna?'*
> *'śreṣṭha upāsya—yugala 'rādhā-kṛṣṇa' nāma'*

SYNONYMS

upāsyera—objects of worship; *madhye*—among; *kon*—which; *upāsya*—worshipable object; *pradhāna*—the chief; *śreṣṭha*—the chief; *upāsya*—worshipable object; *yugala*—the couple; *rādhā-kṛṣṇa nāma*—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which is the chief?" Rāmānanda Rāya replied, "The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra."

PURPORT

According to *Śrīmad-Bhāgavatam* (6.3.22):

> *etāvān eva loke 'smin*
> *puṁsāṁ dharmaḥ paraḥ smṛtaḥ*
> *bhakti-yogo bhagavati*
> *tan-nāma-grahaṇādibhiḥ*

"In this material world the living entity's only business is to accept the path of *bhakti-yoga* and chant the holy name of the Lord."

madhya.8.257

> *'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'*
> *'sthāvara-deha, deva-deha yaiche avasthiti'*

SYNONYMS

mukti—liberation; *bhukti*—sense enjoyment; *vāñche*—desires; *yei*—one who; *kāhāṅ*—where; *duṅhāra*—of both of them; *gati*—the destination; *sthāvara-deha*—the body of a tree; *deva-deha*—the body of a demigod; *yaiche*—just as; *avasthiti*—situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya

replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working *karmīs* are concerned, *Śrīmad-Bhāgavatam* states (11.10.23):

> *iṣṭveha devatā yajñaiḥ*
> *svar-lokaṁ yāti yājñikaḥ*
> *bhuñjīta deva-vat tatra*
> *bhogān divyān nijārjitān*

"After performing various sacrificial rituals for elevation to the heavenly planets, the *karmīs* go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

in the *Bhagavad-gītā* (9.20-21) Lord Kṛṣṇa states:

> *trai-vidyā māṁ soma-pāḥ pūta-pāpā*
> *yajñair iṣṭvā svar-gatiṁ prārthayante*
> *te puṇyam āsādya surendra-lokam*
> *aśnanti divyān divi deva-bhogān*

> *te taṁ bhuktvā svarga-lokaṁ viśālaṁ*
> *kṣīṇe puṇye martya-lokaṁ viśanti*
> *evaṁ trayī-dharmam anuprapannā*
> *gatāgataṁ kāma-kāmā labhante*

"Those who study the *Vedas* and drink *soma* juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, They take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the

principles of the three Vedas achieve only repeated birth and death."

Therefore after finishing the results of pious activities, the *karmīs* again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

madhya.8.258

> *arasa-jña kāka cūṣe jñāna-nimba-phale*
> *rasa-jña kokila khāya premāmra-mukule*

SYNONYMS

arasa-jña—those who are without mellows; *kāka*—the crows; *cūṣe*—suck; *jñāna*—of knowledge; *nimba-phale*—on the bitter *nimba* fruit; *rasa-jña*—those who enjoy transcendental mellows; *kokila*—the cuckoos; *khāya*—eat; *prema-āmra-mukule*—the buds of the mango of love of Godhead.

TRANSLATION

Rāmānanda Rāya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the *nimba* tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But The cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree. of love of Godhead. Such devotees relish sweet mellows with the Lord.

madhya.8.259

> *abhāgiyā jñānī āsvādaye śuṣka jñāna*
> *kṛṣṇa-premāmṛta pāna kare bhāgyavān*

SYNONYMS

abhāgiyā—unfortunate; *jñānī*—the philosophical speculators; *āsvādaye*—taste; *śuṣka*—dry; *jñāna*—empiric knowledge; *kṛṣṇa-prema-amṛta*—the nectar of love of Kṛṣṇa; *pāna*—drinking; *kare*—do; *bhāgyavān*—the fortunate.

TRANSLATION

Rāmānanda Rāya concluded, "The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the

nectar of love of Kṛṣṇa. Therefore they are most fortunate of all."

madhya.8.260

> *ei-mata dui jana kṛṣṇa-kathā-rase*
> *nṛtya-gīta-rodane haila rātri-śeṣe*

SYNONYMS

ei-mata—in this way; *dui jana*—both of them (Lord Caitanya and Rāmānanda Rāya); *kṛṣṇa-kathā-rase*—in the mellows of discussing topics about Kṛṣṇa; *nṛtya-gīta*—in dancing and chanting; *rodane*—in crying; *haila*—there was; *rātri-śeṣe*—the end of the night.

TRANSLATION

In this way Caitanya Mahāprabhu and Rāmānanda Rāya passed the full night relishing the mellow of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

madhya.8.261

> *doṅhe nija-nija-kārye calilā vihāne*
> *sandhyā-kāle rāya āsi' mililā āra dine*

SYNONYMS

doṅhe—both of them; *nija-nija-kārye*—in their respective duties; *calilā*—departed; *vihāne*—in the morning; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *āsi'*—coming again; *mililā*—met; *āra*—next; *dine*—on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

madhya.8.262

> *iṣṭa-goṣṭhī kṛṣṇa-kathā kahi' kata-kṣaṇa*
> *prabhu-pada dhari' rāya kare nivedana*

SYNONYMS

iṣṭa-goṣṭhī—spiritual discussion; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahi'*—talking; *kata-kṣaṇa*—for some time; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching; *rāya*—Rāmānanda Rāya; *kare*—makes; *nivedana*—submission.

TRANSLATION

That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

madhya.8.263

> *'kṛṣṇa-tattva', 'rādhā-tattva', 'prema-tattva-sāra'*
> *'rasa-tattva' 'līlā-tattva' vividha prakāra*

SYNONYMS

kṛṣṇa-tattva—the truth about Kṛṣṇa; *rādhā-tattva*—the truth about Rādha; *prema-tattva-sāra*—the essence of Their loving affairs; *rasa-tattva*—the truth about transcendental mellows; *līlā-tattva*—the truth about the pastimes of the Lord; *vividha prakāra*—of different varieties.

TRANSLATION

"There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes."

madhya.8.264

> *eta tattva mora citte kaile prakāśana*
> *brahmāke veda yena paḍāila nārāyaṇa*

SYNONYMS

etatattva—all these varieties of truth; *mora citte*—in my heart; *kaile*—you did; *prakāśana*—manifesting; *brahmāke*—unto Lord

Brahmā; *veda*—the Vedic knowledge; *yena*—as; *paḍāila*—taught; *nārāyaṇa*—the Supreme Lord.

TRANSLATION

Rāmānanda Rāya then admitted, "You have manifested many transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā."

PURPORT

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the *Śvetāśvatara Upaniṣad* (6.18):

> *yo brahmāṇaṁ vidadhāti pūrvaṁ*
> *yo vai vedāṁś ca prahiṇoti tasmai*
> *taṁ ha devam ātma-buddhi-prakāśaṁ*
> *mumukṣur vai śaraṇam ahaṁ prapadye*

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection one may also refer to *Śrīmad-Bhāgavatam* 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

madhya.8.265

> *antaryāmī īśvarera ei rīti haye*
> *bāhire nā kahe, vastu prakāśe hṛdaye*

SYNONYMS

antaryāmī—the Supersoul; *īśvarera*—of the Personality of Godhead; *ei*—this; *rīti*—the system; *haye*—is; *bāhire*—externally; *nā kahe*—does not speak; *vastu*—the facts; *prakāśe*—manifests; *hṛdaye*—within the heart.

TRANSLATION

Rāmānanda Rāya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

PURPORT

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the Gāyatrī *mantra* which states, *oṁ bhūr bhuvaḥ svaḥ tat savitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt. Savitāṛ* is the original source of all intelligence. That *savitāṛ* is Lord Caitanya Mahāprabhu. This is confirmed in *Śrīmad-Bhāgavatam* (2.4.22):

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me." This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

madhya.8.266

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material

contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *teja̍ḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

" 'O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes, of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material

universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.' "

PURPORT

This is the opening verse of *Śrīmad-Bhāgavatam* (1.1.1).

madhya.8.267

> *eka saṁśaya mora āchaye hṛdaye*
> *kṛpā kari' kaha more tāhāra niścaye*

SYNONYMS

eka saṁśaya—one doubt; *mora*—my; *āchaye*—there is; *hṛdaye*—in the heart; *kṛpā kari'*—being merciful; *kaha*—please say; *more*—unto me; *tāhāra*—of that; *niścaye*—the ascertainment.

TRANSLATION

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

madhya.8.268

> *pahile dekhiluṅ tomāra sannyāsi-svarūpa*
> *ebe tomā dekhi muñi śyāma-gopa-rūpa*

SYNONYMS

pahile—in the beginning; *dekhiluṅ*—I saw; *tomāra*—Your; *sannyāsi-svarūpa*—form as a person in the renounced order; *ebe*—now; *tomā*—You; *dekhi*—see; *muñi*—I; *śyāma-gopa-rūpa*—form as Śyāmasundara, the cowherd boy.

TRANSLATION

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.

madhya.8.269

> *tomāra sammukhe dekhi kāñcana-pañcālikā*
> *tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā*

SYNONYMS

tomāra—of You; *sammukhe*—in front; *dekhi*—I see; *kāñcana-pañcālikā*—a doll made of gold; *tāṅra*—of it; *gaura-kāntye*—by a

golden complexion; *tomāra*—Your; *sarva*—all; *aṅga*—body; *ḍhākā*—covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrīmatī Rādhārāṇī.

madhya.8.270

> *tāhāte prakaṭa dekhoṅ sa-vaṁśī vadana*
> *nānā bhāve cañcala tāhe kamala-nayana*

SYNONYMS

tāhāte—in that; *prakaṭa*—manifested; *dekhoṅ*—I see; *sa-vaṁśī*—with the flute; *vadana*—the face; *nānā bhāve*—in various modes; *cañcala*—restless; *tāhe*—in that; *kamala-nayana*—the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

madhya.8.271

> *ei-mata tomā dekhi' haya camatkāra*
> *akapaṭe kaha, prabhu, kāraṇa ihāra*

SYNONYMS

ei-mata—in this way; *tomā*—You; *dekhi'*—seeing; *haya*—there is; *camatkāra*—wonder; *akapaṭe*—without duplicity; *kaha*—please tell; *prabhu*—my Lord; *kāraṇa*—the cause; *ihāra*—of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

madhya.8.272

> *prabhu kahe,—kṛṣṇe tomāra gāḍha-prema haya*
> *premāra svabhāva ei jāniha niścaya*

SYNONYMS

prabhu kahe—the Lord replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha-prema*—deep love; *haya*—there is; *premāra*—of such transcendental love; *svabhāva*—the nature; *ei*—this; *jāniha*—please know; *niścaya*—certainly.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

madhya.8.273

> *mahā-bhāgavata dekhe sthāvara-jaṅgama*
> *tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa*

SYNONYMS

mahā-bhāgavata—a first-class advanced devotee; *dekhe*—sees; *sthāvara-jaṅgama*—the movable and inert; *tāhāṅ tāhāṅ*—here and there; *haya*—is; *tāṅra*—his; *śrī-kṛṣṇa-sphuraṇa*—manifestation of Lord Kṛṣṇa.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa.

madhya.8.274

> *sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti*
> *sarvatra haya nija iṣṭa-deva-sphūrti*

SYNONYMS

sthāvara-jaṅgama—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrti*—manifestation.

TRANSLATION

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Kṛṣṇa, the *mahā-bhāgavata* sees Kṛṣṇa everywhere and nothing else. This is confirmed in the *Brahma-saṁhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.*

As soon as a devotee sees something-be it movable or inert-he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This knowledge is very natural to a

devotee, for he has already read in the *Bhagavad-gītā* how to awaken Kṛṣṇa consciousness. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 7.8):

> *raso 'ham apsu kaunteya*
> *prabhāsmi śaśi-sūryayoḥ*
> *praṇavaḥ sarva-vedeṣu*
> *śabdaḥ khe pauruṣaṁ nṛṣu*

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable oṁ in the Vedic *mantras;* I am the sound in ether and ability in man."

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. Caitanya Mahāprabhu therefore says here:

> *sthāvara jaṅgama dekhe nā dekhe tāra mūrti*
> *sarvatra haya nija iṣṭa-deva-sphūrti*

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa's energy. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (Bg. 7.4):

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*

> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies."

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies-material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse: *sarvatra haya nija iṣṭa-deva-sphūrti*

A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

madhya.8.275

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the Transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'

madhya.8.276

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyañjayantyaḥ*—manifesting; *iva*—like; *puṣpa-phala-āḍhyāḥ*—filled with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers of honey; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

TRANSLATION

“ 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.' "

PURPORT

This verse (*Bhāg*. 10.35.9) is one of the songs the *gopīs* sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the *gopīs* were always absorbed in thought of Him. Similarly, the *mahā-bhāgavata,* the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī states:

> *prāpañcikatayā buddhyā*
> *hari-sambandhi-vastunaḥ*
> *mumukṣubhiḥ parityāgo*
> *vairāgyaṁ phalgu kathyate*

(*Bhakti-rasāmṛta-sindhu* 1.2.126)

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the *mahā-bhāgavata*. The *gopīs* saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

madhya.8.277

> *rādhā-kṛṣṇe tomāra mahā-prema haya*
> *yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya*

SYNONYMS

rādhā-kṛṣṇe—unto Rādhā and Kṛṣṇa; *tomāra*—your; *mahā-prema*—great love; *haya*—there is; *yāhāṅ tāhāṅ*—anywhere and everywhere; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; *tomāre*—unto you; *sphuraya*—appear.

TRANSLATION

Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see-anywhere and everywhere-simply awakens your Kṛṣṇa consciousness."

madhya.8.278

> *rāya kahe,—prabhu tumi chāḍa bhāri-bhūri*
> *mora āge nija-rūpa nā kariha curi*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *prabhu*—my Lord; *tumi*—You; *chāḍa*—give up; *bhāri-bhūri*—these grave talks; *mora*—of me;

āge—in front; *nija-rūpa*—Your real form; *nā*—not; *kariha*—do; *curi*—stealing.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

madhya.8.279

> *rādhikāra bhāva-kānti kari' aṅgīkāra*
> *nija-rasa āsvādite kariyācha avatāra*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—ecstatic love and luster; *kari'*—making; *aṅgīkāra*—acceptance; *nija-rasa*—Your own transcendental mellow; *āsvādite*—to taste; *kariyācha*—You have made; *avatāra*—incarnation.

TRANSLATION

Rāmānanda Rāya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

madhya.8.280

> *nija-gūḍha-kārya tomāra—prema āsvādana*
> *ānuṣaṅge prema-maya kaile tribhuvana*

SYNONYMS

nija-gūḍha-kārya—own confidential business; *tomāra*—Your; *prema*—transcendental love; *āsvādana*—tasting; *ānuṣaṅge*—simultaneously; *prema-maya*—transformed into love of God; *kaile*—You have made; *tri-bhuvana*—all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

madhya.8.281

> *āpane āile more karite uddhāra*
> *ebe kapaṭa kara,—tomāra kona vyavahāra*

SYNONYMS

āpane—personally; *āile*—You have come; *more*—unto me; *karite*—to make; *uddhāra*—deliverance; *ebe*—*now*; *kapaṭa*—duplicity; *kara*—You do; *tomāra*—Your; *kona*—what; *vyavahāra*—behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

madhya.8.282

> *tabe hāsi' tāṅre prabhu dekhāila svarūpa*
> *'rasa-rāja' 'mahābhāva'—dui eka rūpa*

SYNONYMS

tabe—therefore; *hāsi'*—smiling; *tāṅre*—unto him (Rāmānanda Rāya); *prabhu*—the Lord; *dekhāila*—showed; *svarūpa*—His personal form; *rasa-rāja*—the king of all transcendental humors; *mahā-bhāva*—the condition of ecstatic love; *dui*—two; *eka*—one; *rūpa*—form.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love

of Godhead. These two forms has combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

This is described as *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam*. Lord Śrī Kṛṣṇa was absorbed in the features of Śrīmatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmī:

> *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād*
> *ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*
> *caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ*
> *caikyam āptaṁ*
> *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam*

(Cc. Ādi 1.5)

Rādhā-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa's pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two-Rādhā and Kṛṣṇa. Otherwise, Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya

Mahāprabhu. This was the case with Rāmānanda Raya, and such realization is possible for the advanced devotee. One may aspire to attain such a position, but one should not try to imitate the *mahā-bhāgavata*.

madhya.8.283

> *dekhi' rāmānanda hailā ānande mūrcchite*
> *dharite nā pāre deha, paḍilā bhūmite*

SYNONYMS

dekhi'—seeing this form; *rāmānanda*—Rāmānanda Rāya; *hailā*—there was; *ānande*—in ecstasy; *mūrcchite*—fainting; *dharite*—to hold him; *nā*—not; *pāre*—able; *deha*—the body; *paḍilā*—fell down; *bhūmite*—on the ground.

TRANSLATION

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

madhya.8.284

> *prabhu tāṅre hasta sparśi' karāilā cetana*
> *sannyāsīra veṣa dekhi' vismita haila mana*

SYNONYMS

prabhu—the Lord; *tāṅre*—unto Rāmānanda Rāya; *hasta*—the hand; *sparśi'*—touching; *karāilā*—made; *cetana*—conscious; *sannyāsīra*—of the *sannyāsī*; *veṣa*—the dress; *dekhi'*—seeing; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.

madhya.8.285

> *āliṅgana kari' prabhu kaila āśvāsana*
> *tomā vinā ei-rūpa nā dekhe anya-jana*

SYNONYMS

āliṅgana kari'—embracing him; *prabhu*—the Lord; *kaila*—did; *āśvāsana*—pacifying; *tomā vinā*—but for you; *ei-rūpa*—this form; *nā*—not; *dekhe*—sees; *anya-jana*—anyone else.

TRANSLATION

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, "But for you, no one has ever seen

this form." In the *Bhagavad-gītā* (Bg. 7.25) Lord Kṛṣṇa states: "I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [*yogamāyā*], and so they do not know Me who am unborn and infallible." The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa *mantra* and tasting *mahā-prasāda*. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

madhya.8.286

> *mora tattva-līlā-rasa tomāra gocare*
> *ataeva ei-rūpa dekhāiluṅ tomāre*

SYNONYMS

mora—My; *tattva-līlā*—truth and pastimes; *rasa*—and mellows; *tomāra*—of you; *gocare*—within the knowledge; *ataeva*—therefore; *ei-rūpa*—this form; *dekhāiluṅ*—I have shown; *tomāre*—unto you.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

madhya.8.287

> *gaura aṅga nahe mora—rādhāṅga-sparśana*
> *gopendra-suta vinā teṅho nā sparśe anya-jana*

SYNONYMS

gaura—golden; *aṅga*—body; *nahe*—not; *mora*—My; *rādhā-aṅga*—of the body of Śrīmatī Rādhārāṇī; *sparśana*—the touching; *gopendra-suta*—the son of Nanda Mahārāja; *vinā*—except; *teṅho*—Śrīmatī Rādhārāṇī; *nā*—not; *sparśe*—touches; *anya-jana*—anyone else.

TRANSLATION

"Actually My body does not have a white complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

madhya.8.288

> *tāṅra bhāve bhāvita kari' ātma-mana*
> *tabe nija-mādhurya kari āsvādana*

SYNONYMS

tāṅra—of Śrīmatī Rādhārāṇī; *bhāve*—in the ecstasy; *bhāvita*—enlightened; *kari'*—making; *ātma-mana*—body and mind; *tabe*—thereupon; *nija-mādhurya*—My own transcendental humor; *kari*—I do; *āsvādana*—tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, "My dear Rāmānanda Rāya, you were actually seeing a separate person with a golden-complexioned body. Actually I am not golden. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become golden-complexioned eternally. Śrīmatī Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmatī Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure

of Kṛṣṇa's conjugal love." In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on the *prākṛta-sahajiyā-sampradāya,* which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words *gaura aṅga nahe mora* in Text 287. From that verse and the present verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, *viṣaya-vigraha*. And in His Gaurāṅga feature Kṛṣṇa tastes separation from Kṛṣṇa in the ecstasy of Śrīmatī Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called *dhīra-lalita*. Śrīmatī Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Her. The *dhīra-lalita* aspect is not seen in any other form of the Lord, including Viṣṇu nor in Nārāyaṇa. Śrīmatī Rādhārāṇī is therefore known as Govinda-nandinī and Govinda-mohinī, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa and the only person who can enchant His mind.

madhya.8.289

> *tomāra ṭhāñi āmāra kichu gupta nāhi karma*
> *lukāile prema-bale jāna sarva-marma*

SYNONYMS

tomāra ṭhāñi—before you; *āmāra—My*; *kichu*—anything; *gupta*—hidden; *nāhi*—is not; *karma*—action; *lukāile*—even if I conceal; *prema-bale*—by the force of your love; *jāna*—you know; *sarva-marma*—everything in detail.

TRANSLATION

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

madhya.8.290

> *gupte rākhiha, kāhāṅ nā kario prakāśa*
> *āmāra bātula-ceṣṭā loke upahāsa*

SYNONYMS

gupte—in secret; *rākhiha*—keep; *kāhāṅ*—anywhere; *nā*—not; *kario*—make; *prakāśa*—exposure; *āmāra*—My; *bātula-ceṣṭā*—activities like a madman; *loke*—among the general people; *upahāsa*—laughter.

TRANSLATION

The Lord then requested Rāmānanda Rāya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

madhya.8.291

> *āmi—eka bātula, tumi—dvitīya bātula*
> *ataeva tomāya āmāya ha-i sama-tula*

SYNONYMS

āmi—I; *eka*—one; *bātula*—madman; *tumi*—you; *dvitīya*—second; *bātula*—madman; *ataeva*—therefore; *tomāya*—you; *āmāya*—Me; *ha-i*—are; *sama-tula*—on an equal level.

TRANSLATION

Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."

PURPORT

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material

conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared as madmen and were therefore on the same platform. It is confirmed in the *Bhagavad-gītā* (Bg. 2.69):

> *yā niśā sarva-bhūtānāṁ*
> *tasyāṁ jāgarti saṁyamī*
> *yasyāṁ jāgrati bhūtāni*
> *sā niśā paśyato muneḥ*

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage."

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

madhya.8.292

ei-rūpa daśa-rātri rāmānanda-saṅge
sukhe goṅāilā prabhu kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpa—in this way; *daśa-rātri*—ten nights; *rāmānanda saṅge*—with Śrī Rāmānanda Rāya; *sukhe*—in great happiness; *goṅāilā*—passed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

madhya.8.293

nigūḍha vrajera rasa-līlāra vicāra
aneka kahila, tāra nā pāila pāra

SYNONYMS

nigūḍha—very confidential; *vrajera*—of Vṛndāvana, or Vrajabhūmi; *rasa-līlāra*—of the pastimes of conjugal love between Kṛṣṇa and the *gopīs*; *vicāra*—consideration; *aneka*—various; *kahila*—spoke; *tāra*—of that; *nā*—not; *pāila*—got; *pāra*—the limit.

TRANSLATION

The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters touching the conjugal love between Rādhā and Kṛṣṇa in Vṛndāvana [Vrajabhūmi]. Although both talked at great length about these pastimes, they could not reach the limit of discussion.

madhya.8.294

> *tāmā, kāṅsā, rūpā, sonā, ratna-cintāmaṇi*
> *keha yadi kāhāṅ potā pāya eka-khāni*

SYNONYMS

tāmā—copper; *kāṅsā*—bell metal; *rūpā*—silver; *sonā*—gold; *ratna-cintāmaṇi*—touchstone the basis of all metals; *keha*—somebody; *yadi*—*if*; *kāhāṅ*—somewhere; *potā*—buried; *pāya*—finds; *eka-khāni*—in one place.

TRANSLATION

Actually, these conversations are like a great mine wherefrom one can extract all kinds of metals-copper, bell metal , silver, gold, base metals and all metals.

PURPORT

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, and these questions and their replies are recorded in verses 57-67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in Vrajabhūmi there is the Yamunā River with its sandy banks. There are *kadamba* trees, cows, Kṛṣṇa's sticks with which He herds cows, and Kṛṣṇa's flute. All of these belong to the *śānta-rasa,* the mellow of neutrality in devotional service. There are also the direct servants of Kṛṣṇa, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Śrīdāmā and Sudāmā who embody service in fraternity. Nanda Mahārāja and mother Yaśodā are the embodiments of paternal love. Above all of these are Śrīmatī Rādhārāṇī and Her assistants, the *gopīs* Lalitā, Viśākhā and others, who embody conjugal love. In this way all five mellows—*śānta, dāsya, sakhya, vātsalya* and *mādhurya*—exist eternally in Vrajabhūmi. They are compared respectively to copper, bell metal, silver, gold and touchstone. the basis of all

metals. Śrīla Kavirāja Gosvāmī therefore refers to a mine eternally existing in Vṛndāvana, Vrajabhūmi.

madhya.8.295

> *krame uṭhāite seha uttama vastu pāya*
> *aiche praśnottara kaila prabhu-rāmarāya*

SYNONYMS

krame—gradually; *uṭhāite*—to raise; *seha*—that person; *uttama*—best; *vastu*—metal; *pāya—gets*; *aiche*—so also; *praśna-uttara*—the questions and answers; *kaila*—have done; *prabhu*—Śrī Caitanya Mahāprabhu; *rāma-rāya*—and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

madhya.8.296

> *āra dina rāya-pāśe vidāya māgilā*
> *vidāyera kāle tāṅre ei ājñā dilā*

SYNONYMS

āra dina—the next day; *rāya-pāśe*—before Rāmānanda Rāya; *vidāya māgilā*—begged farewell; *vidāyera kāle*—at the time of departure; *tāṅre*—unto him; *ei*—this; *ājñā*—order; *dilā*—gave.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

madhya.8.297

> *viṣaya chāḍiyā tumi yāha nīlācale*
> *āmi tīrtha kari' tāṅhā āsiba alpa-kāle*

SYNONYMS

viṣaya—material engagement; *chāḍiyā*—giving up; *tumi*—you; *yāha*—go; *nīlācale*—to Jagannātha Purī; *āmi*—I; *tīrtha kari'*—finishing My touring and pilgrimage; *tāṅhā*—there; *āsiba*—shall return; *alpa-kāle*—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu told him, "Give up all material engagements and come to Jagannātha Purī. I

will return there very soon after finishing My tour and pilgrimage.

madhya.8.298

> *dui-jane nīlācale rahiba eka-saṅge*
> *sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge*

SYNONYMS

dui-jane—both of us; *nīlācale*—at Jagannātha Purī; *rahiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṅāiba*—shall pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa."

madhya.8.299

> *eta bali' rāmānande kari' āliṅgana*
> *tāṅre ghare pāṭhāiyā karila śayana*

SYNONYMS

eta bali'—saying this; *rāmānande*—to Śrī Rāmānanda Rāya; *kari'*—doing; *āliṅgana*—embracing; *tāṅre*—him; *ghare*—to his home; *pāṭhāiyā*—sending; *karila*—did; *śayana*—lying down.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

madhya.8.300

> *prātaḥ-kāle uṭhi' prabhu dekhi' hanumān*
> *tāṅre namaskari' prabhu dakṣiṇe karilā prayāṇa*

SYNONYMS

prātaḥ-kāle—in the morning; *uṭhi'*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—visiting; *hanumān*—the village deity Hanumān; *tāṅre*—unto him; *namaskari'*—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇe*—to the south; *karilā*—made; *prayāṇa*—departure.

TRANSLATION

After rising from bed the next morning, Śrī Caitanya Mahāprabhu visited the local temple, where there was a

deity of Hanumān. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumānjī, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindajī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but that Deity Gopālajī went to Orissa to remain as Sākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānjī has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānjī.

madhya.8.301

> *'vidyāpūre' nānā-mata loka vaise yata*
> *prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata*

SYNONYMS

vidyāpūre—in the town of Vidyānagara; *nānā-mata*—various opinions; *loka*—people; *vaise*—reside; *yata*—all; *prabhu-darśane*—in seeing Śrī Caitanya Mahāprabhu; *vaiṣṇava*—devotees of Lord Viṣṇu; *haila*—became; *chāḍi'*—giving up; *nija-mata*—own opinions.

TRANSLATION

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

madhya.8.302

> *rāmānanda hailā prabhura virahe vihvala*
> *prabhura dhyāne rahe viṣaya chāḍiyā sakala*

SYNONYMS

rāmānanda—Śrīla Rāmānanda Rāya; *hailā*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *virahe*—in separation; *vihvala*—overwhelmed; *prabhura dhyāne*—in meditation on Śrī Caitanya Mahāprabhu; *rahe*—remains; *viṣaya*—worldly business; *chāḍiyā*—giving up; *sakala*—all.

TRANSLATION

When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

madhya.8.303

> *saṅkṣepe kahiluṅ rāmānandera milana*
> *vistāri' varṇite nāre sahasra-vadana*

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *rāmānandera milana*—meeting with Śrīla Rāmānanda Rāya; *vistāri'*—expanding; *varṇite*—to describe; *nāre*—not able; *sahasra-vadana*—Lord Śeṣa Nāga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

madhya.8.304

> *sahaje caitanya-caritra—ghana-dugdha-pūra*
> *rāmānanda-caritra tāhe khaṇḍa pracura*

SYNONYMS

sahaje—generally; *caitanya-caritra*—the activities of Śrī Caitanya Mahāprabhu; *ghana-dugdha-pūra*—like condensed milk;

rāmānanda-caritra—the story of Rāmānanda Rāya; *tāhe*—in that; *khaṇḍa*—sugar candy; *pracura*—a large quantity.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

madhya.8.305

> *rādhā-kṛṣṇa-līlā—tāte karpūra-milana*
> *bhāgyavān yei, sei kare āsvādana*

SYNONYMS

rādhā-kṛṣṇa-līlā—the pastimes of Śrī Rādhā and Kṛṣṇa; *tāte*—in that composition; *karpūra*—the camphor; *milana*—mixture; *bhāgyavān*—fortunate; *yei*—one who; *sei*—that person; *kare*—does; *āsvādana*—tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. One who tastes this combined preparation is most fortunate.

madhya.8.306

> *ye ihā eka-bāra piye karṇa-dvāre*
> *tāra karṇa lobhe ihā chāḍite nā pāre*

SYNONYMS

ye—anyone; *ihā*—this; *eka-bāra*—once; *piye*—drinks; *karṇa-dvāre*—through aural reception; *tāra*—his; *karṇa*—ears; *lobhe*—in greed; *ihā*—this; *chāḍite*—to give up; *nā*—not; *pāre*—are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

madhya.8.307

> *'rasa-tattva-jñāna' haya ihāra śravaṇe*
> *'prema-bhakti' haya rādhā-kṛṣṇera caraṇe*

SYNONYMS

rasa-tattva-jñāna—transcendental knowledge of the humors of conjugal love between Rādhā and Kṛṣṇa; *haya*—*is*; *ihāra*—of this; *śravaṇe*—by hearing; *prema-bhakti*—pure love of Godhead; *haya*—becomes possible; *rādhā-kṛṣṇera caraṇe*—at the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

By hearing the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one is enlightened to the transcendental knowledge of the mellows of Rādhā's and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

madhya.8.308

> *caitanyera gūḍha-tattva jāni ihā haite*
> *viśvāsa kari' śuna, tarka nā kariha citte*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *gūḍha-tattva*—the confidential truth; *jāni*—we can learn; *ihā haite*—from these talks; *viśvāsa kari'*—having firm faith; *śuna*—*hear*; *tarka*—arguments; *nā*—not; *kariha*—do; *citte*—within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

madhya.8.309

> *alaukika līlā ei parama nigūḍha*
> *viśvāse pāiye, tarke haya bahu-dūra*

SYNONYMS

alaukika—uncommon; *līlā*—pastimes; *ei*—this; *parama*—most; *nigūḍha*—confidential; *viśvāse*—by faith; *pāiye*—we can get; *tarke*—by argument; *haya*—is; *bahu-dūra*—far away.

TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

madhya.8.310

> *śrī-caitanya-nityānanda-advaita-caraṇa*
> *yāṅhāra sarvasva, tāṅre mile ei dhana*

SYNONYMS

śrī-caitanya—of Lord Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita-caraṇa*—and the lotus feet of Śrī Advaita Prabhu; *yāṅhāra sarva-sva*—whose everything; *tāṅre*—him; *mile*—meets; *ei*—this; *dhana*—treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the *asauta-panthīs,* cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic *mantras* in the *Kaṭha Upaniṣad* (1.2.9) state, *naiṣā tarkeṇa matir āpaneyā proktānyenaiva su-jñānāya preṣṭha*. According to the *Muṇḍaka Upaniṣad* (3.2.3):

> *nāyam ātmā pravacanena labhyo*
> *na medhayā na bahunā śrutena*
> *yam evaiṣa vṛṇute tena labhyas*
> *tasyaiṣa ātmā vivṛṇute tanūṁ svām*

And according to the *Brahma-sūtra* (2.1.11), *tarkāpratiṣṭhānāt*.

All Vedic scriptures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a *prākṛta-sahajiyā* or a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (1.2.234):

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

One cannot understand the Lord's holy name, pastimes, form, qualities, or entourage with one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa are revealed. As confirmed in the *Muṇḍaka Upaniṣad: yam evaiṣa vṛṇute tena labhyas*. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

madhya.8.311

> *rāmānanda rāye mora koṭī namaskāra*
> *yāṅra mukhe kaila prabhu rasera vistāra*

SYNONYMS

rāmānanda rāye—unto Śrī Rāmānanda Rāya; *mora*—my; *koṭī*—ten million; *namaskāra*—obeisances; *yāṅra mukhe*—in whose mouth; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *rasera vistāra*—the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

madhya.8.312

> *dāmodara-svarūpera kaḍacā-anusāre*
> *rāmānanda-milana-līlā karila pracāre*

SYNONYMS

dāmodara-svarūpera—of Svarūpa Dāmodara Gosvāmī; *kaḍacā*—with the notebooks; *anusāre*—in accordance; *rāmānanda-milana-*

līlā—the pastimes of the meeting with Rāmānanda; *karila*—have done; *pracāre*—distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and other authoritative persons. This is the way of writing transcendental books, which are never meant for so-called scholars and research workers. The process is *mahā-jano yena gataḥ sa panthāḥ:* one has to strictly follow great personalities and *ācāryas*. *Ācārya-vān puruṣo veda:* one who has the favor of the *ācārya* knows everything. This statement made by Kavirāja Gosvāmī is very valuable for all pure devotees. Sometimes the *prākṛtā sahajiyās* claim that they have heard the truth from their *guru*. But one cannot have transcendental knowledge simply by hearing from a *guru* who is not bona fide. The *guru* must be bona fide, and he must have heard from his bona fide *guru*. Only then will his message be

accepted as bona fide. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (Bg. 4.1):

> *śrī-bhagavān uvāca*
> *imaṁ vivasvate yogaṁ*
> *proktavān aham avyayam*
> *vivasvān manave prāha*
> *manur ikṣvākave 'bravīt*

"The Supreme Lord said, 'I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku."

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kavirāja Gosvāmī therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental literature, *Caitanya-caritāmṛta*.

madhya.8.313

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.*

Chapter 9

madhya.9.1

nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān
gauraś cakre sa vaiṣṇavān

SYNONYMS

nānā-mata—by various philosophies; *grāha*—like crocodiles; *grastān*—captured; *dākṣiṇātya-jana*—the inhabitants of South India; *dvipān*—like elephants; *kṛpā-ariṇā*—by His disc of mercy; *vimucya*—liberating; *etān*—all these; *gauraḥ*—Śrī Caitanya Mahāprabhu; *cakre*—converted; *saḥ*—He; *vaiṣṇavān*—to the Vaiṣṇava cult.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were under the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. By His disc

of mercy the Lord converted all of them into Vaiṣṇavas, devotees of the Lord.

PURPORT

Śrī Caitanya Mahāprabhu's converting the people of South India into Vaiṣṇavas is compared herein to Lord Viṣṇu's delivering Gajendra the elephant from the attack of a crocodile. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Māyāvāda philosophy. Here Kavirāja Gosvāmī states that although these people were as strong as elephants, they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, as Śrī Caitanya Mahāprabhu in the form of Viṣṇu mercifully saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaiṣṇavas.

madhya.9.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jayaadvaita-candra*—all glories to Advaita Prabhu; *jaya*—all

glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

madhya.9.3

> *dakṣiṇa-gamana prabhura ati vilakṣaṇa*
> *sahasra sahasra tīrtha kaila daraśana*

SYNONYMS

dakṣiṇa-gamana—touring in South India; *prabhura*—of the Lord; *ati*—very; *vilakṣaṇa*—extraordinary; *sahasra sahasra*—thousands and thousands; *tīrtha*—holy places; *kaila*—did; *daraśana*—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

madhya.9.4

> *sei saba tīrtha sparśi' mahā-tīrtha kaila*
> *sei chale sei deśera loka nistārila*

SYNONYMS

sei saba—all those; *tīrtha*—holy places; *sparśi'*—touching; *mahā-tīrtha*—into great places of pilgrimage; *kaila*—made them; *sei chale*—under that plea; *sei deśera*—of those countries; *loka*—the people; *nistārila*—He delivered.

TRANSLATION

On the plea of visiting all those holy places, He converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: *tīrthī-kurvanti tīrthāni.* A *tīrtha,* or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many

kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.

madhya.9.5

> *sei saba tīrthera krama kahite nā pāri*
> *dakṣiṇa-vāme tīrtha-gamana haya pherāpheri*

SYNONYMS

sei saba—all those; *tīrthera*—of holy places; *krama*—the chronological order; *kahite*—to tell of; *nā pāri*—I am unable; *dakṣiṇa-vāme*—left and right; *tīrtha-gamana*—visiting the holy places; *haya*—is; *pherāpheri*—going and coming back

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

madhya.9.6

> *ataeva nāma-mātra kariye gaṇana*
> *kahite nā pāri tāra yathā anukrama*

SYNONYMS

ataeva—therefore; *nāma-mātra*—only as a token record; *kariye gaṇana*—I count; *kahite*—to tell; *nā pāri*—I am unable; *tāra*—of that; *yathā*—as; *anukrama*—chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

madhya.9.7-8

> *pūrvavat pathe yāite ye pāya daraśana*
> *yei grāme yāya, se grāmera yata jana*

> *sabei vaiṣṇava haya, kahe 'kṛṣṇa' 'hari'*
> *anya grāma nistāraye sei 'vaiṣṇava' kari'*

SYNONYMS

pūrva-vat—as done previously; *pathe*—on the way; *yāite*—while going; *ye*—anyone who; *pāya*—gets; *daraśana*—audience; *yei*—

which; *grāme*—in the village; *yāya*—Lord Śrī Caitanya Mahāprabhu goes; *se*—that; *grāmera*—of the village; *yata*—all; *jana*—people; *sabei*—all of them; *vaiṣṇava haya*—become devotees; *kahe*—say; *kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and Hari; *anya grāma*—other villages; *nistāraye*—delivers; *sei*—He; *vaiṣṇava*—devotees; *kari'*—making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant "Hari" and "Kṛṣṇa." In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

PURPORT

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa *mahā-mantra,* are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa *mahā-mantra,* the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed,

everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

madhya.9.9

> *dakṣiṇa deśera loka aneka prakāra*
> *keha jñānī, keha karmī, pāṣaṇḍī apāra*

SYNONYMS

dakṣiṇa deśera—of South India; *loka*—people; *aneka*—many; *prakāra*—varieties; *keha*—someone; *jñānī*—philosophical speculator; *keha*—someone; *karmī*—fruitive worker; *pāṣaṇḍī*—nondevotees; *apāra*—innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

madhya.9.10

> *sei saba loka prabhura darśana-prabhāve*
> *nija-nija-mata chāḍi' ha-ila vaiṣṇave*

SYNONYMS

sei saba loka—all those people; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *darśana-prabhāve*—by the influence of His visit; *nija-nija*—their own; *mata*—opinion; *chāḍi'*—giving up; *ha-ila*—became; *vaiṣṇave*—devotees.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

madhya.9.11

> *vaiṣṇavera madhye rāma-upāsaka saba*
> *keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'*

SYNONYMS

vaiṣṇavera madhye—amongst Vaiṣṇavas; *rāma-upāsaka saba*—all worshipers of Lord Śrī Rāmacandra; *keha*—someone; *tattva-vādī*—followers of Madhvācārya; *keha*—someone; *haya*—is; *śrī-vaiṣṇava*—devotees following the disciplic succession of Śrī Rāmānujācārya

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were

Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that the word "Tattvavādī" refers to the followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the Māyāvādī followers of Śaṅkarācārya, Śrīla Madhvācārya named his party the Tattvavādīs. Impersonal monists are always attacked by these Tattvavādīs, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahmā Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā's illusion, which is recorded in the Tenth Canto of *Śrīmad-Bhāgavatam*. Śrīla Madhvācārya has purposefully avoided commenting on that portion of *Śrīmad-Bhāgavatam* in which *brahma-mohana,* the illusion of Lord Brahmā, is mentioned. Śrīla Mādhavendra Purī was one of the *ācāryas* in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gauḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda-sampradāya. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Madhva-Gauḍīya-sampradāya.

The word *pāṣaṇḍī* refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of *pāṣaṇḍī* is given in the *Hari-bhakti-vilāsa* (1.73), wherein it is stated:

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*

A *pāṣaṇḍī* is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahmā and Lord Śiva. The devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as *Adhyātma-rāmāyaṇa,* there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time there was a *brāhmaṇa* who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full

week and could not be seen by citizens during that time. Because of his vow, the *brāhmaṇa* could not take even a drop of water during that week. Later, after eight or nine days, when the *brāhmaṇa* could see Lord Rāmacandra personally, he would break his fast. Upon observing the *brāhmaṇa's* rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the *brāhmaṇa*. The *brāhmaṇa* received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the *ācāryas,* known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then

the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa.

madhya.9.12

> *sei saba vaiṣṇava mahāprabhura darśane*
> *kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme*

SYNONYMS

sei saba—all those; *vaiṣṇava*—devotees; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *darśane*—by seeing; *kṛṣṇa-upāsaka*—devotees of Lord Kṛṣṇa; *haila*—became; *laya*—took; *kṛṣṇa-nāme*—the holy name of Lord Kṛṣṇa.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

madhya.9.13

> *rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi māṁ*
> *kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa māṁ*

SYNONYMS

rāma—O Rāma; *rāghava*—O descendant of Raghu; *pāhi*—please protect; *māṁ*—me; *kṛṣṇa*—O Kṛṣṇa; *keśava*—O killer of Keśī; *rakṣa*—protect; *māṁ*—me.

TRANSLATION

“ 'O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!' "

madhya.9.14

> *ei śloka pathe paḍi' karilā prayāṇa*
> *gautamī-gaṅgāya yāi' kaila gaṅgā-snāna*

SYNONYMS

ei śloka—this Sanskrit verse; *pathe*—on the way; *paḍi'*—reciting; *karilā*—did; *prayāṇa*—going; *gautamī-gaṅgāya*—to the bank of the

Gautamī-gaṅgā; *yāi'*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges.

TRANSLATION

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the Gautamī-gaṅgā and took His bath there.

PURPORT

The Gautamī-gaṅgā is another branch of the river Godāvarī. Formerly a great sage named Gautama Ṛṣi used to live on the bank of this river opposite the city of Rājamahendri, and consequently this branch was called the Gautamī-gaṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kavirāja Gosvāmī has recorded the names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautamī-gaṅgā. From there He went to Ḍhuṇḍirāma-tīrtha, another place of pilgrimage. According to this book, after visiting the Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

madhya.9.15

> *mallikārjuna-tīrthe yāi' maheśa dekhila*
> *tāhāṅ saba loke kṛṣṇa-nāma laoyāila*

SYNONYMS

mallikārjuna-tīrthe—to the holy place known as Mallikārjuna; *yāi'*—going; *maheśa*—the deity of Lord Śiva; *dekhila*—He saw; *tāhāṅ*—there; *saba loke*—all the people; *kṛṣṇa-nāma*—Lord Kṛṣṇa's holy name; *laoyāila*—He induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Mallikārjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

PURPORT

Mallikārjuna is also known as Śrī Saila. It is situated about seventy miles south of Karṇula on the right bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikārjuna. It is a deity of Lord Śiva and is one of the Jyotirliṅgas.

madhya.9.16

> *rāmadāsa mahādeve karila daraśana*
> *ahovala-nṛsiṁhere karilā gamana*

SYNONYMS

rāma-dāsa—Rāmadāsa; *mahā-deve*—of Mahādeva; *karila*—did; *daraśana*—seeing; *ahovala-nṛsiṁhere*—to Ahovala-nṛsiṁha; *karilā*—did; *gamana*—going.

TRANSLATION

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsiṁha.

madhya.9.17

> *nṛsiṁha dekhiyā tāṅre kaila nati-stuti*
> *siddhavaṭa gelā yāhāṅ mūrti sītāpati*

SYNONYMS

nṛsiṁha dekhiyā—after seeing the Lord Nṛsiṁha Deity; *tāṅre*—unto Him; *kaila*—did; *nati-stuti*—offering of various prayers; *siddhavaṭa*—to Siddhavaṭa; *gelā*—He went; *yāhāṅ*—where; *mūrti*—the Deity; *sītā-pati*—Lord Rāmacandra.

TRANSLATION

After seeing the Ahovala-nṛsiṁha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sītādevī.

PURPORT

Siddhavaṭa, also known as Sidhauṭa, is ten miles east of the village Kuḍāpā. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. *Vaṭa* means banyan tree.

madhya.9.18

> *raghunātha dekhi' kaila praṇati stavana*
> *tāhāṅ eka vipra prabhura kaila nimantraṇa*

SYNONYMS

raghu-nātha dekhi'—after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu; *kaila*—offered; *praṇati*—obeisances; *stavana*—prayers; *tāhāṅ*—there; *eka*—one; *vipra*—*brāhmaṇa*; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation.

TRANSLATION

After seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brāhmaṇa invited the Lord to take lunch.

madhya.9.19

> *sei vipra rāma-nāma nirantara laya*
> *'rāma''rāma' vinā anya vāṇī nā kahaya*

SYNONYMS

seivipra—that *brāhmaṇa*; *rāma-nāma*—the holy name of Lord Rāmacandra; *nirantara*—constantly; *laya*—chants; *rāma rāma*—the holy names Rāma Rāma; *vinā*—without; *anya*—other; *vāṇī*—vibration; *nā*—does not; *kahaya*—speak.

TRANSLATION

That brāhmaṇa constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra's holy name, that brāhmaṇa did not speak a word.

madhya.9.20

> *sei dina tāṅra ghare rahi' bhikṣā kari'*
> *tāṅre kṛpā kari' āge calilā gaurahari*

SYNONYMS

seidina—on that day; *tāṅra ghare*—the house of that *brāhmaṇa*; *rahi'*—staying; *bhikṣā kari'*—accepting *prasāda*; *tāṅre*—unto him; *kṛpā kari'*—showing mercy; *āge*—ahead; *calilā*—departed; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

madhya.9.21

> *skanda-kṣetra-tīrthe kaila skanda daraśana*
> *trimaṭha āilā, tāhāṅ dekhi' trivikrama*

SYNONYMS

skanda-kṣetra-tīrthe—in the holy place known as Skanda-kṣetra; *kaila*—did; *skanda daraśana*—visiting Lord Skanda (Kārttikeya, son of Lord Śiva); *trimaṭha*—at Trimaṭha; *āilā*—arrived; *tāhāṅ*—

there; *dekhi'*—seeing; *trivikrama*—a form of Lord Viṣṇu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trimaṭha, where He saw the Viṣṇu Deity Trivikrama.

madhya.9.22

> *punaḥ siddhavaṭa āilā sei vipra-ghare*
> *sei vipra kṛṣṇa-nāma laya nirantare*

SYNONYMS

punaḥ—again; *siddha-vaṭa*—to the place known as Siddhavaṭa; *āilā*—returned; *sei*—that; *vipra-ghare*—in the house of the *brāhmaṇa*; *sei vipra*—that *brāhmaṇa*; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *laya*—chants; *nirantare*—constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brāhmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

madhya.9.23

> *bhikṣā kari' mahāprabhu tāṅre praśna kaila*
> *"kaha vipra, ei tomāra kon daśā haila*

SYNONYMS

bhikṣā kari'—after accepting lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *praśna kaila*—asked a question; *kaha vipra*—My dear *brāhmaṇa* friend, please say; *ei*—this; *tomāra*—your; *kon*—what; *daśā*—situation; *haila*—became.

TRANSLATION

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear friend, kindly tell Me what your position is now.

madhya.9.24

> *pūrve tumi nirantara laite rāma-nāma*
> *ebe kene nirantara lao kṛṣṇa-nāma"*

SYNONYMS

pūrve—formerly; *tumi*—you; *nirantara*—constantly; *laite*—used to chant; *rāma-nāma*—the holy name of Lord Rāmacandra; *ebe*—now; *kene*—why; *nirantara*—constantly; *lao*—you chant; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?"

madhya.9.25

> *vipra bale,—ei tomāra darśana-prabhāve*
> *tomā dekhi' gela mora ājanma svabhāve*

SYNONYMS

viprabale—the *brāhmaṇa* replied; *ei*—this; *tomāra darśana-prabhāve*—by the influence of Your visit; *tomā dekhi'*—after seeing You; *gela*—went; *mora*—my; *ā-janma*—from childhood; *svabhāve*—nature.

TRANSLATION

The brāhmaṇa replied, "This is all due to Your influence, sir. After seeing You, I have lost my lifelong practice.

madhya.9.26

> *bālyāvadhi rāma-nāma-grahaṇa āmāra*
> *tomā dekhi' kṛṣṇa-nāma āila eka-bāra*

SYNONYMS

bālya-avadhi—since the days of my childhood; *rāma-nāma-grahaṇa*—chanting the holy name of Lord Rāmacandra; *āmāra*—my; *tomā dekhi'*—upon seeing You; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *āila*—came; *eka-bāra*—once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Rāmacandra, but upon seeing You I chanted the holy name of Lord Kṛṣṇa just once.

madhya.9.27

> *sei haite kṛṣṇa-nāma jihvāte vasilā*
> *kṛṣṇa-nāma sphure, rāma-nāma dūre gelā*

SYNONYMS

seihaite—since that time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *jihvāte*—on the tongue; *vasilā*—was seated tightly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sphure*—automatically comes; *rāma-nāma*—the holy name of Lord Rāmacandra; *dūre*—far away; *gelā*—went.

TRANSLATION

"Since then, the holy name of Kṛṣṇa has been tightly fixed upon my tongue. Indeed, since I have been

chanting the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra has gone far away.

madhya.9.28

> *bālya-kāla haite mora svabhāva eka haya*
> *nāmera mahimā-śāstra kariye sañcaya*

SYNONYMS

bālya-kāla haite—from my childhood; *mora*—my; *svabhāva*—practice; *eka*—one; *haya*—there is; *nāmera*—of the holy name; *mahimā*—concerning the glories; *śāstra*—the revealed scriptures; *kariye sañcaya*—I collect.

TRANSLATION

"From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

madhya.9.29

> *ramante yogino 'nante*
> *satyānande cid-ātmani*
> *iti rāma-padenāsau*
> *paraṁ brahmābhidhīyate*

SYNONYMS

ramante—take pleasure; *yoginaḥ*—transcendentalists; *anante*—in the unlimited; *satya-ānande*—real pleasure; *cit-ātmani*—in spiritual existence; *iti*—thus; *rāma*—Rāma; *padena*—by the word; *asau*—He; *param*—supreme; *brahma*—truth; *abhidhīyate*—is called.

TRANSLATION

“ 'The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

PURPORT

This is the eighth verse of the *Śata-nāma-stotra* of Lord Rāmacandra, which is found in the *Padma Purāṇa*.

madhya.9.30

> *kṛṣir bhū-vācakaḥ śabdo*
> *ṇaś ca nirvṛti-vācakaḥ*
> *tayor aikyaṁ paraṁ brahma*
> *kṛṣṇa ity abhidhīyate*

SYNONYMS

kṛṣiḥ—the verbal root *kṛṣ*; *bhū*—attractive existence; *vācakaḥ*—signifying; *śabdaḥ*—word; *ṇaḥ*—the syllable *ṇa*; *ca*—and; *nirvṛti*—

spiritual pleasure; *vācakaḥ*—indicating; *tayoḥ*—of both; *aikyam*—amalgamation; *param*—supreme; *brahma*—Absolute Truth; *kṛṣṇaḥ*—Lord Kṛṣṇa; *iti*—thus; *abhidhīyate*—is called.

TRANSLATION

“ 'The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "ṇa," it becomes "Kṛṣṇa," which indicates the Absolute Truth.'

PURPORT

This is a verse from the *Mahābhārata* (*Udyoga-parva* 71.4).

madhya.9.31

> *paraṁ brahma dui-nāma samāna ha-ila*
> *punaḥ āra śāstre kichu viśeṣa pāila*

SYNONYMS

param brahma—the Absolute Truth; *dui-nāma*—two names (Rāma and Kṛṣṇa); *samāna*—on an equal level; *ha-ila*—were; *punaḥ*—again; *āra*—further; *śāstre*—in revealed scriptures; *kichu*—some; *viśeṣa*—specification; *pāila*—is found.

TRANSLATION

"As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further

advancement we receive some specific information from revealed scriptures.

madhya.9.32

> *rāma rāmeti rāmeti*
> *rame rāme manorame*
> *sahasra-nāmabhis tulyaṁ*
> *rāma-nāma varānane*

SYNONYMS

rāma—Rāma; *rāma*—Rāma; *iti*—thus; *rāma*—Rāma; *iti*—thus; *rame*—I enjoy; *rāme*—in the holy name of Rāma; *manaḥ-rame*—most beautiful; *sahasra-nāmabhiḥ*—with the one thousand names; *tulyam*—equal; *rāma-nāma*—the holy name of Rāma; *vara-ānane*—O lovely-faced woman.

TRANSLATION

“ 'Lord Śiva addressed his wife Durgā as Varānanā and explained, "I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu."'

PURPORT

This is a verse from the *Bṛhad-viṣṇu-sahasranāma-stotra* in the *Uttara-khaṇḍa* of the *Padma Purāṇa* (72.335).

madhya.9.33

sahasra-nāmnāṁ puṇyānāṁ
trir-āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati

SYNONYMS

sahasra-nāmnām—of one thousand names; *puṇyānām*—holy; *triḥ-āvṛttyā*—by thrice chanting; *tu*—but; *yat*—which; *phalam*—result; *eka-āvṛttyā*—by one repetition; *tu*—but; *kṛṣṇasya*—of Lord Kṛṣṇa; *nāma*—holy name; *ekam*—only one; *tat*—that result; *prayacchati*—gives.

TRANSLATION

“ 'The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa.'

PURPORT

This verse from the *Brahmāṇḍa Purāṇa* is found in the *Laghu-bhāgavatāmṛta* (1.5.354), by Rūpa Gosvāmī. Simply by chanting the name of Kṛṣṇa once, one can attain the same results achieved by chanting the holy name of Rāma three times.

madhya.9.34

> *ei vākye kṛṣṇa-nāmera mahimā apāra*
> *tathāpi la-ite nāri, śuna hetu tāra*

SYNONYMS

eivākye—in this statement; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *mahimā*—glories; *apāra*—unlimited; *tathāpi*—still; *la-ite*—to chant; *nāri*—I am unable; *śuna*—just hear; *hetu*—the reason; *tāra*—of that.

TRANSLATION

"According to this statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

madhya.9.35

> *iṣṭa-deva rāma, tāṅra nāme sukha pāi*
> *sukha pāñā rāma-nāma rātri-dina gāi*

SYNONYMS

iṣṭa-deva—my worshipable Lord; *rāma*—Lord Śrī Rāmacandra; *tāṅra nāme*—in His holy name; *sukha pāi*—I get happiness; *sukha*

pāñā—getting such transcendental happiness; *rāma-nāma*—the holy name of Lord Rāma; *rātri-dina*—day and night; *gāi*—I chant.

TRANSLATION

"My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

madhya.9.36

> *tomāra darśane yabe kṛṣṇa-nāma āila*
> *tāhāra mahimā tabe hṛdaye lāgila*

SYNONYMS

tomāra darśane—by meeting You; *yabe*—when; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *āila*—appeared; *tāhāra*—His; *mahimā*—glories; *tabe*—at that time; *hṛdaye*—in the heart; *lāgila*—became fixed.

TRANSLATION

"By Your appearance, Lord Kṛṣṇa's holy name also appeared, and at that time the glories of Kṛṣṇa's name awoke in my heart."

madhya.9.37

> *sei kṛṣṇa tumi sākṣāt—ihā nirdhārila*
> *eta kahi' vipra prabhura caraṇe paḍila*

SYNONYMS

sei—that; *kṛṣṇa*—the Personality of Godhead, Kṛṣṇa; *tumi*—You; *sākṣāt*—directly; *ihā*—this; *nirdhārila*—concluded; *eta kahi'*—saying this; *vipra*—the *brāhmaṇa*; *prabhura*—of Lord Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *padila*—fell down.

TRANSLATION

The brāhmaṇa concluded, "Sir, You are that Lord Kṛṣṇa Himself. This is my ascertainment." Saying this, the brāhmaṇa fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

madhya.9.38

> *tāṅre kṛpā kari' prabhu calilā āra dine*
> *vṛddhakāśī āsi' kaila śiva-daraśane*

SYNONYMS

tāṅre—unto him; *kṛpā kari'*—showing mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—traveled; *āra dine*—the next day;

vṛddhakāśī—to Vṛddhakāśī; *āsi'*—coming; *kaila*—did; *śiva-daraśane*—visiting Lord Śiva's temple.

TRANSLATION

After showing mercy to the brāhmaṇa, Lord Śrī Caitanya Mahāprabhu left the next day and arrived at Vṛddhakāśī, where He visited the temple of Lord Śiva.

PURPORT

Vṛddhakāśī's present name is Vṛddhācalam. It is situated in the southern Arcot district on the bank of the river Maṇimukha. This place is also known as Kālahastipura. Lord Śiva's temple there was worshiped for many years by Govinda, the cousin of Rāmānujācārya.

madhya.9.39

> *tāhāṅ haite cali' āge gelā eka grāme*
> *brāhmaṇa-samāja tāhāṅ, karila viśrāme*

SYNONYMS

tāhāṅ haite—from there; *cali'*—going; *āge*—forward; *gelā*—went; *eka*—one; *grāme*—to a village; *brāhmaṇa-samāja*—assembly of *brāhmaṇas*; *tāhāṅ*—there; *karila viśrāme*—He rested.

TRANSLATION

Śrī Caitanya Mahāprabhu then left Vṛddhakāśī and proceeded further ahead. In one village He saw that most of the residents were brāhmaṇas, and He took His rest there.

madhya.9.40

> *prabhura prabhāve loka āila daraśane*
> *lakṣārbuda loka āise nā yāya gaṇane*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *prabhāve*—by the influence; *loka*—people; *āila*—came; *daraśane*—to see Him; *lakṣa-arbuda*—many millions; *loka*—persons; *āise*—came; *nā*—not; *yāya gaṇane*—can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited its members could not be counted.

madhya.9.41

> *gosāñira saundarya dekhi' tāte premāveśa*
> *sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa*

SYNONYMS

gosāñira—of the Lord; *saundarya*—the beauty; *dekhi'*—seeing; *tāte*—in that; *prema-āveśa*—ecstatic love; *sabe*—everyone; *kṛṣṇa kahe*—uttered the holy name of Kṛṣṇa; *vaiṣṇava*—Vaiṣṇava devotees; *haila*—became; *sarva-deśa*—everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.

madhya.9.42

> *tārkika-mīmāṁsaka, yata māyāvādi-gaṇa*
> *sāṅkhya, pātañjala, smṛti, purāṇa, āgama*

SYNONYMS

tārkika—logicians; *mīmāṁsaka*—followers of Mīmāṁsā philosophy; *yata*—all; *māyāvādi-gaṇa*—followers of Śaṅkarācārya;

sāṅkhya—followers of Kapila; *pātañjala*—followers of mystic *yoga*; *smṛti*—supplementary Vedic literature; *purāṇa*—*Purāṇas*; *āgama*—the *tantra-śāstras*.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the Mīmāṁsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's Sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

madhya.9.43

> *nija-nija-śāstrodgrāhe sabāi pracaṇḍa*
> *sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa*

SYNONYMS

nija-nija—their own; *śāstra*—of the scripture; *udgrāhe*—to establish the conclusion; *sabāi*—all of them; *pracaṇḍa*—very powerful; *sarva*—all; *mata*—opinions; *duṣi'*—condemning; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *khaṇḍa khaṇḍa*—breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

madhya.9.44

> *sarvatra sthāpaya prabhu vaiṣṇava-siddhānte*
> *prabhura siddhānta keha nā pāre khaṇḍite*

SYNONYMS

sarvatra—everywhere; *sthāpaya*—establishes; *prabhu*—Śrī Caitanya Mahāprabhu; *vaiṣṇava-siddhānte*—the conclusion of the Vaiṣṇavas; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *siddhānta*—conclusion; *keha*—anyone; *nā pāre*—is not able; *khaṇḍite*—to defy.

TRANSLATION

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

madhya.9.45

> *hāri' hāri' prabhu-mate karena praveśa*
> *ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa*

SYNONYMS

hāri' hāri'—being defeated; *prabhu-mate*—into the cult of Śrī Caitanya Mahāprabhu; *karena praveśa*—enter; *ei-mate*—in this way; *vaiṣṇava*—Vaiṣṇava devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *dakṣiṇa*—South India; *deśa*—country.

TRANSLATION

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

madhya.9.46

> *pāṣaṇḍī āila yata pāṇḍitya śuniyā*
> *garva kari' āila saṅge śiṣya-gaṇa lañā*

SYNONYMS

pāṣaṇḍī—nonbelievers; *āila*—came there; *yata*—all; *pāṇḍitya*—erudition; *śuniyā*—hearing; *garva kari'*—with great pride; *āila*—came there; *saṅge*—with; *śiṣya-gaṇa*—disciples; *lañā*—taking.

TRANSLATION

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

madhya.9.47

> *bauddhācārya mahā-paṇḍita nija nava-mate*
> *prabhura āge udgrāha kari' lāgilā balite*

SYNONYMS

bauddha-ācārya—the leader in Buddhist philosophy; *mahā-paṇḍita*—greatly learned scholar; *nija*—own; *nava*—nine; *mate*—philosophical conclusions; *prabhura āge*—before Lord Śrī Caitanya Mahāprabhu; *udgrāha*—argument; *kari'*—making; *lāgilā*—began; *balite*—to speak.

TRANSLATION

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

madhya.9.48

> *yadyapi asambhāṣya bauddha ayukta dekhite*
> *tathāpi balilā prabhu garva khaṇḍāite*

SYNONYMS

yadyapi—although; *asambhāṣya*—not fit for discussion; *bauddha*—followers of Buddha's philosophy; *ayukta*—not fit; *dekhite*—to see; *tathāpi*—still; *balilā*—spoke; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *garva*—pride; *khaṇḍāite*—to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

madhya.9.49

> *tarka-pradhāna bauddha-śāstra 'nava mate'*
> *tarkei khaṇḍila prabhu, nā pāre sthāpite*

SYNONYMS

tarka-pradhāna—argumentative; *bauddha-śāstra*—scriptures of the Buddhist cult; *nava mate*—in nine basic principles; *tarkei*—by argument; *khaṇḍila*—refuted; *prabhu*—Śrī Caitanya Mahāprabhu; *nā*—not; *pāre*—can; *sthāpite*—establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them in their argument, they could not establish their cult. Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hīnāyāna, and the other is called Mahāyānaā. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of *nirvāṇa,* or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The *Vedas* are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised. No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are

preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the *Vedas*. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, *tarkei khaṇḍila prabhu*. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that they could not counter Him to establish their cult. Their first principle is that the creation is always existing. But if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator

must possess an all-pervasive body, as pointed out in the *Bhagavad-gītā* (Bg. 13.14): "Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything." The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Paraṁ Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the *Bhagavad-gītā* that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person. The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but

they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary. The Buddhists maintain that the principle "I am" is the Ultimate Truth, but this excludes the individuality of "I" and "you." If there is no "I" and "you," or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on "I am." There must be a "you," or another person also. The philosophy of duality—the existence of the individual soul and the Supersoul-must be there. This is confirmed in the Second Chapter of the *Bhagavad-gītā* (Bg. 2.12), wherein the Lord says: "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of

life, and our next birth may be in any one of them; therefore this human body is not guaranteed. According to the Buddhist's fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion-as is presently fashionable—the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. *Yata mata tata patha.* Now everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or *nirvāṇa,* is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything

but false. How the spiritual body is attained is explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 4.9): "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the highest perfection- to give up one's material body and not accept another but to return home, back to Godhead. It is not that perfection means one's existence becomes void or zero. Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul. We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the *Vedas* are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literature we understand that shortly after the creation Lord Brahmā was instructed in the *Vedas*. It is not that the *Vedas* were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the *Vedas* but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to

Brahmā? Obviously the *Vedas* did not come from an ordinary person born in this material world. According to *Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye:* after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the *Vedas;* therefore the conclusion is that the *Vedas* were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although he is not a Vaiṣṇava. It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy

does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

madhya.9.50

> *bauddhācārya 'nava praśna' saba uṭhāila*
> *dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila*

SYNONYMS

bauddha-ācārya—the teacher of the Buddhist cult; *nava praśna*—nine different types of questions; *saba*—all; *uṭhāila*—raised; *dṛḍha*—strong; *yukti*—argument; *tarke*—with logic; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *khaṇḍa khaṇḍa kaila*—broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth the nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

madhya.9.51

> *dārśanika paṇḍita sabāi pāila parājaya*
> *loke hāsya kare, bauddha pāila lajjā-bhaya*

SYNONYMS

dārśanika—philosophical speculators; *paṇḍita*—scholars; *sabāi*—all of them; *pāila parājaya*—were defeated; *loke*—people in general; *hāsya kare*—laugh; *bauddha*—the Buddhists; *pāila*—got; *lajjā*—shame; *bhaya*—fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

madhya.9.52

> *prabhuke vaiṣṇava jāni' bauddha ghare gela*
> *sakala bauddha mili' tabe kumantraṇā kaila*

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; *vaiṣṇava jāni'*—knowing to be a Vaiṣṇava; *bauddha*—the Buddhists; *ghare gela*—returned home; *sakala bauddha*—all the Buddhists; *mili'*—coming together; *tabe*—thereafter; *ku-mantraṇā*—plot; *kaila*—made.

TRANSLATION

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

madhya.9.53

> *apavitra anna eka thālite bhariyā*
> *prabhu-āge nila 'mahā-prasāda' baliyā*

SYNONYMS

apavitra—polluted; *anna*—food; *eka*—one; *thālite*—plate; *bhariyā*—filling; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *mahā-prasāda baliyā*—calling it *mahā-prasāda*.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

The word *apavitra anna* refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an *avaiṣṇava* in the name of *mahā-prasāda*. This should be a principle for all Vaiṣṇavas. When asked, "What is the behavior of a Vaiṣṇava?" Śrī Caitanya Mahāprabhu replied, "A Vaiṣṇava must avoid the company of an *avaiṣṇava* [*asat*]." The word *asat* refers to an *avaiṣṇava,* that is, one who is not a Vaiṣṇava. *Asat-saṅga-tyāga,—ei vaiṣṇava-ācāra* (Cc. Madhya 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an *avaiṣṇava*. If an *avaiṣṇava* offers food in the name of *mahā-prasāda,* it should not be accepted. Such food cannot be *prasāda* because an *avaiṣṇava* cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an *avaiṣṇava;* however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an *avaiṣṇava* should not be accepted by a Vaiṣṇava. Even if an *avaiṣṇava* cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as *mahā-prasāda*. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 9.26):

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it."

Kṛṣṇa can accept anything offered by His devotee with devotion. An *avaiṣṇava* may be a vegetarian and a very clean cook, but because he cannot offer the food he cooks to Viṣṇu, it cannot be accepted as *mahā-prasāda*. It is better that a Vaiṣṇava abandon such food as untouchable.

madhya.9.54

> *hena-kāle mahā-kāya eka pakṣī āila*
> *ṭhoṅṭe kari' anna-saha thāli lañā gela*

SYNONYMS

hena-kāle—at this time; *mahā-kāya*—having a large body; *eka*—one; *pakṣī*—bird; *āila*—appeared there; *ṭhoṅṭe kari'*—by the beak; *anna-saha*—with food; *thāli*—the plate; *lañā*—taking; *gela*—went away.

TRANSLATION

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

madhya.9.55

> *bauddha-gaṇera upare anna paḍe amedhya haiyā*
> *bauddhācāryera māthāya thāli paḍila bājiyā*

SYNONYMS

bauddha-gaṇera—all the Buddhists; *upare*—upon; *anna*—the food; *paḍe*—began to fall down; *amedhya*—untouchable; *haiyā*—being; *bauddha-ācāryera*—of the teacher of the Buddhists; *māthāya*—on the head; *thāli*—the plate; *paḍila*—fell down; *bājiyā*—making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

madhya.9.56

> *terache paḍila thāli,—māthā kāṭi' gela*
> *mūrcchita hañā ācārya bhūmite paḍila*

SYNONYMS

terache—at an angle; *paḍila*—fell down; *thāli*—the plate; *māthā*—the head; *kāṭi'*—cutting; *gela*—went; *mūrcchita*—unconscious; *hañā*

—becoming; *ācārya*—the teacher; *bhūmite*—on the ground; *paḍila*—fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

madhya.9.57

> *hāhākāra kari' kānde saba śiṣya-gaṇa*
> *sabe āsi' prabhu-pade la-ila śaraṇa*

SYNONYMS

hāhā-kāra—a roaring sound; *kari'*—making; *kānde*—cry; *saba*—all; *śiṣya-gaṇa*—disciples; *sabe*—all of them; *āsi'*—coming; *prabhu-pade*—to the lotus feet of Lord Caitanya Mahāprabhu; *la-ila*—took; *śaraṇa*—shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

madhya.9.58

> *tumi ta' īśvara sākṣāt, kṣama aparādha*
> *jīyāo āmāra guru, karaha prasāda*

SYNONYMS

tumi—You; *ta'*—indeed; *īśvara*—the Supreme Personality of Godhead; *sākṣāt*—directly; *kṣama*—please excuse; *aparādha*—offense; *jīyāo*—bring back to consciousness; *āmāra*—our; *guru*—spiritual master; *karaha*—do; *prasāda*—this mercy.

TRANSLATION

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

madhya.9.59

> *prabhu kahe,—sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'*
> *guru-karṇe kaha kṛṣṇa-nāma ucca kari'*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *kaha*—chant; *kṛṣṇa kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and

Hari; *guru-karṇe*—near the ear of your spiritual master; *kaha*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ucca kari'*—very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples, "You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

madhya.9.60

> *tomā-sabāra 'guru' tabe pāibe cetana*
> *saba bauddha mili' kare kṛṣṇa-saṅkīrtana*

SYNONYMS

tomā-sabāra—all of you; *guru*—the spiritual master; *tabe*—then; *pāibe*—will get; *cetana*—consciousness; *saba bauddha*—all the Buddhist disciples; *mili'*—coming together; *kare*—do; *kṛṣṇa-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Śrī Caitanya Mahāprabhu's advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

madhya.9.61

> *guru-karṇe kahe sabe 'kṛṣṇa' 'rāma' 'hari'*
> *cetana pāñā ācārya bale 'hari' 'hari'*

SYNONYMS

guru-karṇe—into the ear of the spiritual master; *kahe*—they said; *sabe*—all together; *kṛṣṇa rāma hari*—the holy names of the Lord, namely Kṛṣṇa, Rāma and Hari; *cetana*—consciousness; *pāñā*—getting; *ācārya*—the teacher; *bale*—chanted; *hari hari*—the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaiṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu's order. Their original Kṛṣṇa consciousness was revived, and they were

immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of *māyā* by initiating him into the chanting of the Hare Kṛṣṇa *mahā-mantra*. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of *dīkṣā,* or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the *paramparā* system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist *ācārya* received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

madhya.9.62

> *kṛṣṇa bali' ācārya prabhure karena vinaya*
> *dekhiyā sakala loka ha-ila vismaya*

SYNONYMS

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *ācārya*—the so-called spiritual master of the Buddhists; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karena*—does; *vinaya*—submission; *dekhiyā*—seeing this; *sakala loka*—all the people; *ha-ila*—became; *vismaya*—astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were gathered there were astonished.

madhya.9.63

> *ei-rūpe kautuka kari' śacīra nandana*
> *antardhāna kaila, keha nā pāya darśana*

SYNONYMS

ei-rūpe—in this way; *kautuka kari'*—making fun; *śacīra nandana*—the son of mother Śacī; *antardhāna kaila*—disappeared; *keha*—anyone; *nā*—does not; *pāya*—get; *darśana*—audience.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and strangely disappeared from everyone's sight, and it was impossible for anyone to find Him.

madhya.9.64

> *mahāprabhu cali' āilā tripati-trimalle*
> *catur-bhuja mūrti dekhi' vyeṅkaṭādrye cale*

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *cali' āilā*—arrived by walking; *tripati-trimalle*—at the holy places named Tirupati and Tirumala; *catur-bhuja*—fourhanded; *mūrti*—Deity; *dekhi'*—seeing; *vyeṅkaṭa-adrye*—to the holy place Veṅkaṭa Hill; *cale*—began to proceed.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He next proceeded toward Veṅkaṭa Hill.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has actually described the chronological order of Lord Caitanya Mahāprabhu's visit. The Tirupati temple is sometimes called Tirupaṭura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Veṅkaṭeśvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His potencies named Śrī and Bhū, is located on Veṅkaṭa Hill, about eight miles from Tirupati. This Veṅkaṭeśvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Veṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the Southern Railway. Nimna-tirupati is located in the valley of the Veṅkaṭa Hill. There are several temples there also, among which are those of Govindarāja and Lord Rāmacandra.

madhya.9.65

> *tripati āsiyā kaila śrī-rāma daraśana*
> *raghunātha-āge kaila praṇāma stavana*

SYNONYMS

tripati āsiyā—coming to Tirupati; *kaila śrī-rāma daraśana*—visited the temple of Rāmacandra; *raghunātha-āge*—before Lord

Rāmacandra; *kaila*—did; *praṇāma*—obeisances; *stavana*—offering prayers.

TRANSLATION

After arriving at Tirupati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Raghu.

madhya.9.66

> *sva-prabhāve loka-sabāra karāñā vismaya*
> *pānā-nṛsiṁhe āilā prabhu dayā-maya*

SYNONYMS

sva-prabhāve—by His own influence; *loka-sabāra*—of all the people; *karāñā*—inducing; *vismaya*—astonishment; *pānā-nṛsiṁhe*—to the Lord named Pānā-nṛsiṁha; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-nṛsiṁha. The Lord is so merciful.

PURPORT

Pānā-nṛsiṁha, or Pānākal-narasiṁha, is located in the district of Krishnā in the hills known as Maṅgalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjor, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.

madhya.9.67

> *nṛsiṁhe praṇati-stuti premāveśe kaila*
> *prabhura prabhāve loka camatkāra haila*

SYNONYMS

nṛsiṁhe—unto Lord Nṛsiṁha; *praṇati-stuti*—obeisances and prayers; *prema-āveśe*—in ecstatic love; *kaila*—offered; *prabhura*—of the Lord; *prabhāve*—by the influence; *loka*—the people; *camatkāra haila*—were astonished.

TRANSLATION

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsiṁha. The people were astonished to see Lord Caitanya's influence.

madhya.9.68

śiva-kāñcī āsiyā kaila śiva daraśana
prabhāve 'vaiṣṇava' kaila saba śaiva-gaṇa

SYNONYMS

śiva-kāñcī—to the holy place named Śiva-kāñcī; *āsiyā*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *prabhāve*—by His influence; *vaiṣṇava kaila*—turned into Vaiṣṇavas; *saba*—all; *śaiva-gaṇa*—the devotees of Lord Śiva.

TRANSLATION

Arriving at Śiva-kāñcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

PURPORT

Śiva-kāñcī is also known as Kañjīvaramā, or the Benares of southern India. In Śiva-kāñcī there are hundreds of temples containing symbolic representations of Lord Śiva, and one of these temples is said to be very, very old.

madhya.9.69

viṣṇu-kāñcī āsi' dekhila lakṣmī-nārāyaṇa
praṇāma kariyā kaila bahuta stavana

SYNONYMS

viṣṇu-kāñcī—to the holy place named Viṣṇu-kāñcī; *āsi'*—coming; *dekhila*—the Lord saw; *lakṣmī-nārāyaṇa*—the Deity of Lord Nārāyaṇa with mother Lakṣmī, the goddess of fortune; *praṇāma kariyā*—after offering obeisances; *kaila*—made; *bahutastavana*—many prayers.

TRANSLATION

The Lord then visited a holy place known as Viṣṇu-kāñcī. There He saw Lakṣmī-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

PURPORT

Viṣṇu-kāñcī is situated about five miles away from Kañjīvaramā. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

madhya.9.70

> *premāveśe nṛtya-gīta bahuta karila*
> *dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila*

SYNONYMS

prema-āveśe—in ecstatic love; *nṛtya-gīta*—dancing and chanting; *bahuta*—much; *karila*—performed; *dina-dui*—for two days; *rahi'*—

staying; *loke*—the people in general; *kṛṣṇa-bhakta*—devotees of Lord Kṛṣṇa; *kaila*—made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

madhya.9.71

> *trimalaya dekhi' gelā trikāla-hasti-sthāne*
> *mahādeva dekhi' tāṅre karila praṇāme*

SYNONYMS

trimalaya dekhi'—after seeing Trimalaya; *gelā*—went; *trikāla-hasti-sthāne*—to the place named Trikāla-hasti; *mahādeva*—Lord Śiva; *dekhi'*—seeing; *tāṅre*—unto him; *karila praṇāme*—offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. there He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hasti is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarṇa-mukhī. The temple of Trikāla-hasti is located on the southern side of the river. The place is generally known as Śrī Kālahasti or Kālahasti and is famous for its temple of Lord Śiva. There he is called Vāyu-liṅga Śiva.

madhya.9.72

> *pakṣi-tīrtha dekhi' kaila śiva daraśana*
> *vṛddhakola-tīrthe tabe karilā gamana*

SYNONYMS

pakṣi-tīrtha dekhi'—after visiting the place known as Pakṣi-tīrtha; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *vṛddhakola-tīrthe*—to the holy place known as Vṛddhakola; *tabe*—then; *karilā gamana*—went.

TRANSLATION

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

Pakṣi-tīrtha, also called Tirukāḍi-kuṇḍam, is located nine miles southeast of Ciṁlipaṭ. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedācalam. There is a temple of Lord Śiva there, and the deity is known as Vedagirīśvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

madhya.9.73

> *śveta-varāha dekhi, tāṅre namaskari'*
> *pītāmbara-śiva-sthāne gelā gaurahari*

SYNONYMS

śveta-varāha—the white boar incarnation; *dekhi*—seeing; *tāṅre*—unto Him; *namaskari'*—offering respect; *pīta-ambara*—dressed with yellow garments; *śiva-sthāne*—to the temple of Lord Śiva; *gelā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. The temple is made of stone and is located about one mile south of an oasis known as Balipīṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella. The deity of Lord Śiva is known as Pītāmbara and also as Cidāmbaram. This temple is located twenty-six miles south of Cuddaloreḍā, and the deity there is also known as Ākāśa-liṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

madhya.9.74

> *śiyālī bhairavī devī kari' daraśana*
> *kāverīra tīre āilā śacīra nandana*

SYNONYMS

śiyālī bhairavī—Śiyālī-bhairavī; *devī*—goddess; *kari' daraśana*—visiting; *kāverīra tīre*—on the bank of the river Kāverī; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

After visiting the temple of Śiyālī-bhairavī [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu,

the son of mother Śacī, went to the bank of the river Kāverī.

PURPORT

Śiyālī-bhairavī is located in the Tanjoreāñ district, about forty-eight miles northeast of Tanjoreāñ City. There is a very much celebrated temple of Lord Śiva there and also a very large lake. It is said that one small boy, a devotee of Lord Śiva came to that temple and the goddess Durgā, known as Bhairavī, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the river Kāverī via the district of Tiruchchirāpalli. The Kāverī is mentioned in *Śrīmad-Bhāgavatam* (11.5.40) as a very pious river.

madhya.9.75

> *go-samāje śiva dekhi' āilā vedāvana*
> *mahādeva dekhi' tāṅre karilā vandana*

SYNONYMS

go-samāje—at the place named Go-samāja; *śiva dekhi'*—seeing the deity of Lord Śiva; *āilā vedāvana*—He arrived at Vedāvana; *mahādeva dekhi'*—seeing Lord Śiva; *tāṅre*—unto him; *karilā vandana*—offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva and offered him prayers.

PURPORT

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.

madhya.9.76

> *amṛtaliṅga-śiva dekhi' vandana karila*
> *saba śivālaye śaiva 'vaiṣṇava' ha-ila*

SYNONYMS

amṛta-liṅga-śiva—the Lord Śiva deity named Amṛta-liṅga; *dekhi'*—seeing; *vandana karila*—offered obeisances; *saba śiva-ālaye*—in all the temples of Lord Śiva; *śaiva*—devotees of Lord Śiva; *vaiṣṇava ha-ila*—became devotees of Lord Kṛṣṇa.

TRANSLATION

Seeing the Śiva deity named Amṛta-liṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

madhya.9.77

> *deva-sthāne āsi' kaila viṣṇu daraśana*
> *śrī-vaiṣṇavera saṅge tāhāṅ goṣṭhī anukṣaṇa*

SYNONYMS

deva-sthāne—to the place known as Devasthāna; *āsi'*—coming; *kaila*—did; *viṣṇu daraśana*—visiting the temple of Lord Viṣṇu; *śrī-vaiṣṇavera saṅge*—with the Vaiṣṇavas in the disciplic succession of Rāmānuja; *tāhāṅ*—there; *goṣṭhī*—discussion; *anukṣaṇa*—always.

TRANSLATION

At Devasthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānujācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

madhya.9.78

> *kumbhakarṇa-kapāle dekhi' sarovara*
> *śiva-kṣetre śiva dekhe gaurāṅga-sundara*

SYNONYMS

kumbhakarṇa-kapāle—at Kumbhakarṇa-kapāla; *dekhi'*—after seeing; *sarovara*—the lake; *śiva-kṣetre*—at Śiva-kṣetra; *śiva*—Lord

Śiva; *dekhe*—sees; *gaurāṅga-sundara*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Kumbhakarṇa-kapāla, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

PURPORT

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakarṇa-kapāla is known as Kumbhakonṇam; it is situated twenty miles northeast of the city of Tanjoreāñ. There are twelve temples of Lord Śiva located at Kumbhakonṇam, as well as four Viṣṇu temples and one temple to Lord Brahmā. Śiva-kṣetra, within the city of Tanjoreāñ, is situated near a big lake known as Śiva-gaṅgā. At this place is a large temple of Lord Śiva known as Bṛhatīśvara-śiva-mandira.

madhya.9.79

> *pāpa-nāśane viṣṇu kaila daraśana*
> *śrī-raṅga-kṣetre tabe karilā gamana*

SYNONYMS

pāpa-nāśane—at the place named Pāpanāśana; *viṣṇu*—Lord Viṣṇu; *kaila*—did; *daraśana*—visiting; *śrī-raṅga-kṣetre*—to the holy place

named Śrī Raṅga-kṣetra; *tabe*—then; *karilā*—did; *gamana*—departure.

TRANSLATION

After visiting the holy place named Śiva-kṣetra, Caitanya Mahāprabhu arrived at Pāpanāśana and there saw the temple of Lord Viṣṇu. Then He finally reached Śrī Raṅga-kṣetra.

PURPORT

According to some, the place known as Pāpanāśana was located eight miles southwest of Kumbhakonṇam. Others say that in the district of Tinebheli there is a city known as Pālamakoṭā and that Twenty miles west of there is the holy place known as Pāpanāśana, near the river Tāmraparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tiruchchirāpalli is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tanjoreāñ, about ten miles west of Kumbhakonṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gāisa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara, and others such as

Ālabandāru, resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanācārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī, who was one of the twelve liberated persons known as *divya-sūris,* was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumaṅga (one of the Alwars), acquired some money by stealing and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the Age of Kali, the Alwar of the name Toṇḍaraḍippaḍi was born. While engaged in devotional service, he fell victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Raṅganātha temple and cultivated a *tulasī* garden there.

There was also a celebrated disciple of Rāmānujācārya's known as Kūreśa. Śrī Rāmapillā was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanācārya. When Sudarśanācārya was an old man, the Mohammedans attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity of Raṅganātha was transferred to the temple of Tirupati in the

kingdom of Vijaya-nagara. The governor of Gingeeṅ, Goppaṇārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Siṁha-brahma, where the Lord was situated for three years. In the year 1293 Śaka (A.D. 1372) the Deity was reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.

madhya.9.80

> *kāverīte snāna kari' dekhi' raṅganātha*
> *stuti-praṇati kari' mānilā kṛtārtha*

SYNONYMS

kāverīte—in the river known as Kāverī; *snāna kari'*—after bathing; *dekhi'*—visiting; *raṅga-nātha*—the Raṅganātha temple; *stuti*—prayers; *praṇati*—obeisances; *kari'*—offering; *mānilā*—thought Himself; *kṛta-artha*—very successful.

TRANSLATION

After bathing in the river Kāverī, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

madhya.9.81

> *premāveśe kaila bahuta gāna nartana*
> *dekhi' camatkāra haila saba lokera mana*

SYNONYMS

prema-āveśe—in the ecstasy of love; *kaila*—did; *bahuta*—various; *gāna*—songs; *nartana*—dancing; *dekhi'*—seeing which; *camatkāra*—astonished; *haila*—were; *saba*—all; *lokera*—of persons; *mana*—minds.

TRANSLATION

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

madhya.9.82

> *śrī-vaiṣṇava eka,—'vyeṅkaṭa bhaṭṭa' nāma*
> *prabhure nimantraṇa kaila kariyā sammāna*

SYNONYMS

śrī-vaiṣṇava eka—a devotee belonging to the Rāmānuja-sampradāya; *vyeṅkaṭa bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *nāma*—named; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kaila*—did; *kariyā*—offering; *sammāna*—great respect.

TRANSLATION

One Vaiṣṇava known as Veṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

PURPORT

Śrī Veṅkaṭa Bhaṭṭa was a Vaiṣṇava *brāhmaṇa* and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānujācārya. Śrī Raṅga is one of the places of pilgrimage in the province of Tāmil Naduś. The inhabitants of that province do not retain the name Veṅkaṭa. It is therefore supposed that Veṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Veṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Baḍagala-i. He had a brother in the Rāmānuja-sampradāya known as Śrīpāda Prabodhānanda Sarasvatī. The son of Veṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhāramaṇa temple in Vṛndāvana. More information about him may be found in a book known as *Bhakti-ratnākara,* by Narahari Cakravartī.

madhya.9.83

> *nija-ghare lañā kaila pāda-prakṣālana*
> *sei jala lañā kaila sa-vaṁśe bhakṣaṇa*

SYNONYMS

nija-ghare—to his own home; *lañā*—bringing; *kaila*—did; *pāda-prakṣālana*—washing of the feet; *sei jala*—that water; *lañā*—taking; *kaila*—did; *sa-vaṁśe*—with all the family members; *bhakṣaṇa*—drinking.

TRANSLATION

Śrī Veṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

madhya.9.84

> *bhikṣā karāñā kichu kaila nivedana*
> *cāturmāsya āsi' prabhu, haila upasanna*

SYNONYMS

bhikṣā karāñā—after offering lunch; *kichu*—some; *kaila*—did; *nivedana*—submission; *cāturmāsya*—the period of Cāturmāsya; *āsi'*—coming; *prabhu*—my Lord; *haila upasanna*—has already arrived.

TRANSLATION

After offering lunch to the Lord, Veṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

madhya.9.85

> *cāturmāsye kṛpā kari' raha mora ghare*
> *kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre*

SYNONYMS

cāturmāsye—during this period of Cāturmāsya; *kṛpā kari'*—being merciful; *raha*—please stay; *mora ghare*—at my place; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahi'*—speaking; *kṛpāya*—by Your mercy; *uddhāra' āmāre*—kindly deliver me.

TRANSLATION

Veṅkaṭa Bhaṭṭa said, "Please be merciful to me and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa's pastimes and kindly deliver me by Your mercy."

madhya.9.86

> *tāṅra ghare rahilā prabhu kṛṣṇa-kathā-rase*
> *bhaṭṭa-saṅge goṅāila sukhe cāri māse*

SYNONYMS

tāṅra ghare—in his home; *rahilā*—stayed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-rase*—enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes; *bhaṭṭa-*

saṅge—with Veṅkaṭa Bhaṭṭa; *goṅāila*—passed; *sukhe*—in happiness; *cāri māse*—four months.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes.

madhya.9.87

> *kāverīte snāna kari' śrī-raṅga darśana*
> *pratidina premāveśe karena nartana*

SYNONYMS

kāverīte—in the river known as Kāverī; *snāna kari'*—taking a bath; *śrī-raṅga darśana*—visiting the temple of Śrī Raṅga; *prati-dina*—every day; *prema-āveśe*—in great happiness; *karena*—does perform; *nartana*—dancing.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu took His bath in the river Kāverī and visited the temple of Śrī Raṅga. Every day the Lord also danced in ecstasy.

madhya.9.88

> *saundaryādi premāveśa dekhi, sarva-loka*
> *dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka*

SYNONYMS

saundarya-ādi—the beauty of the body, etc.; *prema-āveśa*—His ecstatic love; *dekhi*—seeing; *sarva-loka*—all men; *dekhibāre*—to see; *āise*—come there; *dekhe*—and see; *khaṇḍe duḥkha-śoka*—are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

madhya.9.89

> *lakṣa lakṣa loka āila nānā-deśa haite*
> *sabe kṛṣṇa-nāma kahe prabhuke dekhite*

SYNONYMS

lakṣa lakṣa—many hundreds of thousands; *loka*—of people; *āila*—came there; *nānā-deśa*—different countries; *haite*—from; *sabe*—all

of them; *kṛṣṇa-nāma kahe*—chant the Hare Kṛṣṇa *mahā-mantra*; *prabhuke*—the Lord; *dekhite*—seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Kṛṣṇa mahā-mantra.

madhya.9.90

> *kṛṣṇa-nāma vinā keha nāhi kahe āra*
> *sabe kṛṣṇa-bhakta haila,—loke camatkāra*

SYNONYMS

kṛṣṇa-nāma vinā—without chanting the Hare Kṛṣṇa *mahā-mantra*; *keha*—anyone; *nāhi*—does not; *kahe*—speak; *āra*—anything else; *sabe*—all of them; *kṛṣṇa-bhakta*—Lord Kṛṣṇa's devotees; *haila*—became; *loke*—the people; *camatkāra*—astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa's devotees. Thus the general populace was astonished.

madhya.9.91

> *śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa*
> *eka eka dina sabe kaila nimantraṇa*

SYNONYMS

śrī-raṅga-kṣetre—in Śrī Raṅga-kṣetra; *vaise*—residing; *yata*—all; *vaiṣṇava-brāhmaṇa*—Vaiṣṇava *brāhmaṇas*; *eka eka dina*—every day; *sabe*—all of them; *kaila nimantraṇa*—invited the Lord.

TRANSLATION

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to their homes Indeed, He had an invitation every day.

madhya.9.92

> *eka eka dine cāturmāsya pūrṇa haila*
> *kataka brāhmaṇa bhikṣā dite nā pāila*

SYNONYMS

eka eka dine—day by day; *cāturmāsya*—the period of Cāturmāsya; *pūrṇa haila*—became filled; *kataka brāhmaṇa*—some of the *brāhmaṇas*; *bhikṣā dite*—to offer Him lunch; *nā*—did not; *pāila*—get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brāhmaṇa, but some of the brāhmaṇas did not get the opportunity to offer Him lunch because the period of Cāturmāsya came to an end.

madhya.9.93

> *sei kṣetre rahe eka vaiṣṇava-brāhmaṇa*
> *devālaye āsi' kare gītā āvartana*

SYNONYMS

sei kṣetre—in that holy place; *rahe*—there was; *eka*—one; *vaiṣṇava-brāhmaṇa*—a *brāhmaṇa* following the Vaiṣṇava cult; *deva-ālaye*—in the temple; *āsi'*—coming; *kare*—does; *gītā*—of the *Bhagavad-gītā*; *āvartana*—recitation.

TRANSLATION

In the holy place of Śrī Raṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of the Bhagavad-gītā.

madhya.9.94

> *aṣṭādaśādhyāya paḍe ānanda-āveśe*
> *aśuddha paḍena, loka kare upahāse*

SYNONYMS

aṣṭādaśa-adhyāya—eighteen chapters; *paḍe*—reads; *ānanda-āveśe*—in great ecstasy; *aśuddha paḍena*—could not pronounce the text correctly; *loka*—people in general; *kare*—do; *upahāse*—joking.

TRANSLATION

The brāhmaṇa regularly read the eighteen chapters of the Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

madhya.9.95

> *keha hāse, keha ninde, tāhā nāhi māne*
> *āviṣṭa hañā gītā paḍe ānandita-mane*

SYNONYMS

keha hāse—someone laughs; *keha ninde*—someone criticizes; *tāhā*—that; *nāhi māne*—he does not care for; *āviṣṭa hañā*—being in great ecstasy; *gītā paḍe*—reads the *Bhagavad-gītā*; *ānandita*—in great happiness; *mane*—his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care.

He was full of ecstasy due to reading the Bhagavad-gītā and was personally very happy.

madhya.9.96

> *pulakāśru, kampa, sveda,—yāvat paṭhana*
> *dekhi' ānandita haila mahāprabhura mana*

SYNONYMS

pulaka—standing of the hairs of the body; *aśru*—tears; *kampa*—trembling; *sveda*—perspiration; *yāvat*—during; *paṭhana*—the reading of the book; *dekhi'*—seeing this; *ānandita*—very happy; *haila*—became; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

PURPORT

Although the *brāhmaṇa* could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu was very much pleased to observe these symptoms, and this indicates

that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the *bhāva* (devotion). In *Śrīmad-Bhāgavatam* (1.5.11) this is confirmed:

> *tad-vāg-visargo janatāgha-viplavo*
> *yasmin prati-ślokam abaddhavaty api*
> *nāmāny anantasya yaśo-'ṅkitāni yat*
> *śṛṇvanti gāyanti gṛṇanti sādhavaḥ*

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literature, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this subject.

madhya.9.97

> *mahāprabhu puchila tāṅre, śuna, mahāśaya*
> *kon artha jāni' tomāra eta sukha haya*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *tāṅre*—from him; *śuna*—please hear; *mahā-āśaya*—My dear sir; *kon*—what; *artha*—meaning; *jāni'*—knowing; *tomāra*—your; *eta*—so great; *sukha*—happiness; *haya*—is.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gītā gives you such transcendental pleasure?"

madhya.9.98

> *vipra kahe,—mūrkha āmi, śabdārtha nā jāni*
> *śuddhāśuddha gītā paḍi, guru-ājñā māni'*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *mūrkha āmi*—I am illiterate; *śabda-artha*—the meaning of the words; *nā jāni*—I do not know; *śuddha-aśuddha*—sometimes correct and sometimes not correct; *gītā*—the *Bhagavad-gītā*; *paḍi*—I read; *guru-ājñā*—the order of my spiritual master; *māni'*—accepting.

TRANSLATION

The brāhmaṇa replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading the *Bhagavad-gītā* incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."(*Śvetāśvatara Upaniṣad* 6.23)

Actually the meaning of the words of the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who

has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

madhya.9.99

> *arjunera rathe kṛṣṇa haya rajju-dhara*
> *vasiyāche hāte totra śyāmala sundara*

SYNONYMS

arjunera—of Arjuna; *rathe*—in the chariot; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *rajju-dhara*—holding the reins; *vasiyāche*—He was sitting there; *hāte*—in the hand; *totra*—a bridle; *śyāmala*—blackish; *sundara*—very beautiful.

TRANSLATION

The brāhmaṇa continued, "Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

madhya.9.100

> *arjunere kahitechena hita-upadeśa*
> *tāṅre dekhi' haya mora ānanda-āveśa*

SYNONYMS

arjunere—unto Arjuna; *kahitechena*—He is speaking; *hita-upadeśa*—good instruction; *tāṅre*—Him; *dekhi'*—seeing; *haya*—there is; *mora*—my; *ānanda*—transcendental happiness; *āveśa*—ecstasy.

TRANSLATION

"While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

madhya.9.101

> *yāvat paḍoṅ, tāvat pāṅa tāṅra daraśana*
> *ei lāgi' gītā-pāṭha nā chāḍe mora mana*

SYNONYMS

yāvat—as long as; *paḍoṅ*—I read; *tāvat*—so long; *pāṅa*—I get; *tāṅra*—His; *daraśana*—audience; *ei lāgi'*—for this reason; *gītā-pāṭha*—reading the *Bhagavad-gītā*; *nā chāḍe*—does not quit; *mora mana*—my mind.

TRANSLATION

"As long as I read the Bhagavad-gītā, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gītā, and my mind cannot be distracted from this."

> *prabhu kahe,—gītā-pāṭhe tomārā-i adhikāra*
> *tumi se jānaha ei gītāra artha-sāra*

SYNONYMS

prabhu kahe—the Lord replied; *gītā-pāṭhe*—in reading the *Bhagavad-gītā*; *tomārāi adhikāra*—you have the proper authority; *tumi*—you; *se*—that; *jānaha*—know; *ei*—this; *gītāra*—of the *Bhagavad-gītā*; *artha-sāra*—the real purport.

TRANSLATION

Śrī Caitanya Mahāprabhu told the brāhmaṇa, "Indeed, you are an authority in the reading of the Bhagavad-gītā. Whatever you know constitutes the real purport of the Bhagavad-gītā."

PURPORT

According to the *śāstras: bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā*. One should understand the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

> *gītādhītā ca yenāpi*
> *bhakti-bhāvena cetasā*

> *veda-śāstra-purāṇāni*
> *tenādhītāni sarvaśaḥ*

To one who reads the *Bhagavad-gītā* with faith and devotion, the essence of Vedic knowledge is revealed. And according to the *Śvetāśvatara Upaniṣad* (6.23):

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

All Vedic scriptures are to be understood with faith and devotion, not by mundane scholarship. We therefore present the *Bhagavad-gītā As It Is*. There are many so-called scholars and philosophers who read the *Bhagavad-gītā* in a scholarly way. They simply waste their time and mislead those who read their commentaries.

madhya.9.103

> *eta bali' sei vipre kaila āliṅgana*
> *prabhu-pada dhari' vipra karena rodana*

SYNONYMS

eta bali'—saying this; *sei vipre*—that *brāhmaṇa*; *kaila āliṅgana*—He embraced; *prabhu-pada*—the lotus feet of Lord Śrī Caitanya

Mahāprabhu; *dhari'*—catching; *vipra*—the *brāhmaṇa*; *karena*—does; *rodana*—crying.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

madhya.9.104

> *tomā dekhi' tāhā haite dvi-guṇa sukha haya*
> *sei kṛṣṇa tumi,—hena mora mane laya*

SYNONYMS

tomā dekhi'—by seeing You; *tāhā haite*—than the vision of Lord Kṛṣṇa; *dvi-guṇa*—twice as much; *sukha*—happiness; *haya*—there is; *sei kṛṣṇa*—that Lord Kṛṣṇa; *tumi*—You are; *hena*—such; *mora*—my; *mane*—in the mind; *laya*—takes.

TRANSLATION

The brāhmaṇa said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa."

madhya.9.105

> *kṛṣṇa-sphūrtye tāṅra mana hañāche nirmala*
> *ataeva prabhura tattva jānila sakala*

SYNONYMS

kṛṣṇa-sphūrtye—by revelation of Lord Kṛṣṇa; *tāṅra*—his; *mana*—mind; *hañāche*—did become; *nirmala*—purified; *ataeva*—therefore; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tattva*—truth; *jānila*—could understand; *sakala*—all.

TRANSLATION

The mind of the brāhmaṇa was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.

madhya.9.106

> *tabe mahāprabhu tāṅre karāila śikṣaṇa*
> *ei bāt kāhāṅ nā kariha prakāśana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto the *brāhmaṇa*; *karāila*—made; *śikṣaṇa*—instruction; *ei bāt*—this

version; *kāhāṅ*—anywhere; *nā*—do not; *kariha*—do; *prakāśana*—revelation.

TRANSLATION

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

madhya.9.107

> *sei vipra mahāprabhura baḍa bhakta haila*
> *cāri māsa prabhu-saṅga kabhu nā chāḍila*

SYNONYMS

seivipra—that *brāhmaṇa*; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *baḍa*—big; *bhakta*—devotee; *haila*—became; *cāri māsa*—for four months; *prabhu-saṅga*—association of the Lord; *kabhu*—at any time; *nā*—did not; *chāḍila*—give up.

TRANSLATION

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord's company.

madhya.9.108

> *ei-mata bhaṭṭa-gṛhe rahe gauracandra*
> *nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda*

SYNONYMS

ei-mata—in this way; *bhaṭṭa-gṛhe*—in the house of Veṅkaṭa Bhaṭṭa; *rahe*—remained; *gauracandra*—Śrī Caitanya Mahāprabhu; *nirantara*—constantly; *bhaṭṭa-saṅge*—with Veṅkaṭa Bhaṭṭa; *kṛṣṇa-kathā-ānanda*—the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa and constantly talked with him about Lord Kṛṣṇa. In this way He was very happy.

madhya.9.109

> *śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa*
> *tāṅra bhakti dekhi' prabhura tuṣṭa haila mana*

SYNONYMS

śrī-vaiṣṇava—a devotee of the Rāmānuja-sampradāya; *bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *seve*—used to worship; *lakṣmī-nārāyaṇa*—the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; *tāṅra*—his; *bhakti*—devotion; *dekhi'*—seeing; *prabhura*—of Lord Śrī

Caitanya Mahāprabhu; *tuṣṭa*—happy; *haila*—became; *mana*—the mind.

TRANSLATION

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Veṅkaṭa Bhaṭṭa worshiped the Deities of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very much satisfied.

madhya.9.110

> *nirantara tāṅra saṅge haila sakhya-bhāva*
> *hāsya-parihāse duṅhe sakhyera svabhāva*

SYNONYMS

nirantara—constantly; *tāṅra saṅge*—being associated with him; *haila*—there was; *sakhya-bhāva*—a friendly relationship; *hāsya*—laughing; *parihāse*—joking; *duṅhe*—both of them; *sakhyera*—of fraternity; *svabhāva*—nature.

TRANSLATION

Constantly associating with one another, Śrī Caitanya Mahāprabhu and Veṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

madhya.9.111

> *prabhu kahe,—bhaṭṭa, tomāra lakṣmī-ṭhākurāṇī*
> *kānta-vakṣaḥ-sthitā, pativratā-śiromaṇi*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *bhaṭṭa*—My dear Bhaṭṭācārya; *tomāra*—your; *lakṣmī-ṭhākurāṇī*—goddess of fortune; *kānta*—of her husband, Nārāyaṇa; *vakṣaḥ-sthitā*—situated on the chest; *pati-vratā*—chaste woman; *śiromaṇi*—the topmost.

TRANSLATION

Śrī Caitanya Mahāprabhu told the Bhaṭṭācārya, "Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

madhya.9.112

> *āmāra ṭhākura kṛṣṇa—gopa, go-cāraka*
> *sādhvī hañā kene cāhe tāṅhāra saṅgama*

SYNONYMS

āmāra ṭhākura—My worshipable Deity; *kṛṣṇa*—Lord Kṛṣṇa; *gopa*—cowherd; *go-cāraka*—a tender of cows; *sādhvī hañā*—being so

chaste; *kene*—why; *cāhe*—wants; *tāṅhāra*—His; *saṅgama*—association.

TRANSLATION

"However, my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?

madhya.9.113

> *ei lāgi' sukha-bhoga chāḍi' cira-kāla*
> *vrata-niyama kari' tapa karila apāra*

SYNONYMS

ei lāgi'—for this reason; *sukha-bhoga*—the enjoyment of Vaikuṇṭha; *chāḍi'*—giving up; *cira-kāla*—for a long time; *vrata-niyama*—vows and regulative principles; *kari'*—accepting; *tapa*—austerity; *karila apāra*—performed unlimitedly.

TRANSLATION

"Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities."

madhya.9.114

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

Caitanya Mahāprabhu then said, " 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity."'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.16.36); it was spoken by the wives of the Kāliya serpent.

madhya.9.115

> *bhaṭṭa kahe, kṛṣṇa-nārāyaṇa—eka-i svarūpa*
> *kṛṣṇete adhika līlā-vaidagdhyādi-rūpa*

SYNONYMS

bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa said; *kṛṣṇa-nārāyaṇa*—Kṛṣṇa and Nārāyaṇa; *eka-i svarūpa*—one and the same; *kṛṣṇete*—in Lord Kṛṣṇa; *adhika*—more; *līlā*—pastimes; *vaidagdhya-ādi-rūpa*—sportive nature.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, "Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

madhya.9.116

> *tāra sparśe nāhi yāya pativratā-dharma*
> *kautuke lakṣmī cāhena kṛṣṇera saṅgama*

SYNONYMS

tāra sparśe—by the touching of Kṛṣṇa by Lakṣmī; *nāhi*—does not; *yāya*—disappear; *pati-vratā-dharma*—the vow of chastity; *kautuke*—in great fun; *lakṣmī*—the goddess of fortune; *cāhena*—wants; *kṛṣṇera*—of Lord Kṛṣṇa; *saṅgama*—association.

TRANSLATION

"Since Kṛṣṇa and Nārāyaṇa are the same personality, Lakṣmī's association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa."

PURPORT

This is an answer to Lord Śrī Caitanya Mahāprabhu's question, and from this we can understand that Veṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa is as beautiful as Kṛṣṇa, but Kṛṣṇa's pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lakṣmī's desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lakṣmī for wanting to associate with Kṛṣṇa.

madhya.9.117

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpayoḥ*—between the forms; *rasena*—by transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—reservoir of pleasure.

TRANSLATION

Veṅkaṭa Bhaṭṭa continued, " 'According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This verse quoted by Veṅkaṭa Bhaṭṭa is also found in *Bhakti-rasāmṛta-sindhu* (1.2.59).

madhya.9.118

> *kṛṣṇa-saṅge pativratā-dharma nahe nāśa*
> *adhika lābha pāiye, āra rāsa-vilāsa*

SYNONYMS

kṛṣṇa-saṅge—in the association of Lord Kṛṣṇa; *pati-vratā*—of chastity; *dharma*—vow; *nahe*—is not; *nāśa*—lost; *adhika*—more; *lābha*—profit; *pāiye*—I get; *āra*—also; *rāsa-vilāsa*—the enjoyment in the *rāsa* dance.

TRANSLATION

"The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance."

madhya.9.119

> *vinodinī lakṣmīra haya kṛṣṇe abhilāṣa*
> *ihāte ki doṣa, kene kara parihāsa*

SYNONYMS

vinodinī—the enjoyer; *lakṣmīra*—of the goddess of fortune; *haya*—there is; *kṛṣṇe*—for Lord Kṛṣṇa; *abhilāṣa*—desire; *ihāte*—in this; *ki*—what; *doṣa*—fault; *kene*—why; *kara*—You do; *parihāsa*—joking.

TRANSLATION

Veṅkaṭa Bhaṭṭa further explained, "Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?"

madhya.9.120

> *prabhu kahe,—doṣa nāhi, ihā āmi jāni*
> *rāsa nā pāila lakṣmī, śāstre ihā śuni*

SYNONYMS

prabhukahe—the Lord replied; *doṣa nāhi*—there is no fault; *ihā āmi jāni*—this I know; *rāsa nā pāila lakṣmī*—Lakṣmī, the goddess of fortune, could not join the *rāsa* dance; *śāstre ihā śuni*—we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures.

> *nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ*
> *svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ*
> *rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-*
> *labdhāśiṣāṁ ya udagād vraja-sundarīṇām*

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—one who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

“ 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the

heavenly planets, girls whose bodily luster and aroma exactly resemble the lotus flower. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

madhya.9.122

> *lakṣmī kene nā pāila, ihāra ki kāraṇa*
> *tapa kari' kaiche kṛṣṇa pāila śruti-gaṇa*

SYNONYMS

lakṣmī—the goddess of fortune; *kene*—why; *nā*—did not; *pāila*—get; *ihāra*—of this; *ki*—what; *kāraṇa*—cause; *tapa kari'*—undergoing severe austerities; *aiche*—how; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—attained; *śruti-gaṇa*—Vedic authorities.

TRANSLATION

"But can you tell Me why the goddess of fortune, Lakṣmī, could not enter the rāsa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

madhya.9.123

> *nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan-*
> *munaya upāsate tad arayo 'pi yayuḥ smaraṇāt*
> *striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo*
> *vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ*

SYNONYMS

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—the senses; *dṛḍha*—strong; *yoga*—in the mystic *yoga* process; *yujaḥ*—who are engaged; *hṛdi*—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuḥ*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the *gopīs*; *uraga-indra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viṣakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—Your; *samāḥ*—equal to them; *sama-dṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

TRANSLATION

“ 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of

Godhead. However, the damsels of Vraja, the gopīs, want to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.' "

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.87.23).

madhya.9.124

> *śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa*
> *bhaṭṭa kahe,—ihā praveśite nāre mora mana*

SYNONYMS

śruti pāya—the Vedic authorities got admission; *lakṣmī nā pāya*—and the goddess of fortune could not get admission; *ithe ki kāraṇa*—what must be the reason for this; *bhaṭṭa kahe*—Veṅkaṭa Bhaṭṭa replied; *ihā*—this; *praveśite*—to enter; *nāre*—is not able; *mora*—my; *mana*—mind.

TRANSLATION

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rāsa dance whereas the authorities on Vedic knowledge could,

Veṅkaṭa Bhaṭṭa replied, "I cannot enter into the mysteries of this behavior."

madhya.9.125

> *āmi jīva,—kṣudra-buddhi, sahaje asthira*
> *īśvarera līlā—koṭi-samudra-gambhīra*

SYNONYMS

āmi jīva—I am an ordinary living being; *kṣudra-buddhi*—possessing limited intelligence; *sahaje asthira*—very easily agitated; *īśvarera līlā*—the pastimes of the Lord; *koṭi-samudra*—as millions of oceans; *gambhīra*—as deep.

TRANSLATION

Veṅkaṭa Bhaṭṭa then admitted, "I am an ordinary human being. Since my intelligence is very much limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

madhya.9.126

> *tumi sākṣāt sei kṛṣṇa, jāna nija-karma*
> *yāre jānāha, sei jāne tomāra līlā-marma*

SYNONYMS

tumi—You; *sākṣāt*—directly; *sei*—that; *kṛṣṇa*—the Supreme Personality of Godhead; *jāna*—You know; *nija-karma*—Your activities; *yāre jānāha*—and unto whom You make it known; *sei*—that person; *jāne*—knows; *tomāra*—Your; *līlā-marma*—the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the *Kaṭha Upaniṣad* (2.23) and in the *Muṇḍaka Upaniṣad* (3.2.3): *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām*. "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

madhya.9.127

> *prabhu kahe,—kṛṣṇera eka svabhāva vilakṣaṇa*
> *sva-mādhurye sarva citta kare ākarṣaṇa*

SYNONYMS

prabhu kahe—the Lord replied; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *svabhāva*—characteristic; *vilakṣaṇa*—special; *sva-mādhurye*—His conjugal love; *sarva*—all; *citta*—hearts; *kare*—does; *ākarṣaṇa*—attraction.

TRANSLATION

The Lord replied, "Lord Kṛṣṇa has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

madhya.9.128

> *vraja-lokera bhāve pāiye tāṅhāra caraṇa*
> *tāṅre īśvara kari' nāhi jāne vraja-jana*

SYNONYMS

vraja-lokera—of the inhabitants of Goloka Vṛndāvana; *bhāve*—in the ecstasy; *pāiye*—one gets; *tāṅhāra*—Lord Kṛṣṇa's; *caraṇa*—lotus feet; *tāṅre*—unto Him; *īśvara*—the Supreme Person; *kari'*—

accepting; *nāhi*—do not; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

madhya.9.129

> *keha tāṅre putra-jñāne udukhale bāndhe*
> *keha sakhā-jñāne jini' caḍe tāṅra kāndhe*

SYNONYMS

keha—someone; *tāṅre*—Him; *putra-jñāne*—by accepting as a son; *udukhale*—to a big mortar; *bāndhe*—ties; *keha*—someone; *sakhā-jñāne*—by accepting as a friend; *jini'*—conquering; *caḍe*—gets up; *tāṅra*—His; *kāndhe*—on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

madhya.9.130

> *'vrajendra-nandana' bali' tāṅre jāne vraja-jana*
> *aiśvarya-jñāne nāhi kona sambandha-mānana*

SYNONYMS

vrajendra-nandana—the son of Nanda Mahārāja, the King of Vrajabhūmi; *bali'*—as; *tāṅre*—Him; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi; *aiśvarya-jñāne*—in opulence; *nāhi*—there is not; *kona*—any; *sambandha*—relationship; *mānana*—regarding.

TRANSLATION

"The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can be no relationship with the Lord in the rasa of opulence.

madhya.9.131

> *vraja-lokera bhāve yei karaye bhajana*
> *sei jana pāya vraje vrajendra-nandana*

SYNONYMS

vraja-lokera—of the inhabitants of Vrajabhūmi; *bhāve*—in the ecstasy; *yei*—anyone who; *karaye*—does; *bhajana*—worship; *sei*

jana—that person; *pāya*—attains; *vraje*—in Vraja; *vrajendra-nandana*—Lord Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda."

PURPORT

The inhabitants of Vrajabhūmi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead. as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhūmi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhūmi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Kṛṣṇa, in his pure spiritual identity.

madhya.9.132

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhakti-matām iha

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

Caitanya Mahāprabhu then quoted, " 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse, also given in *Madhya-līlā* 8.227, is quoted from *Śrīmad-Bhāgavatam* (10.9.21).

madhya.9.133

> *śruti-gaṇa gopī-gaṇera anugata hañā*
> *vrajeśvarī-suta bhaje gopī-bhāva lañā*

SYNONYMS

śruti-gaṇa—the authorities of Vedic hymns; *gopī-gaṇera*—of the *gopīs*; *anugata hañā*—following in the footsteps; *vrajeśvarī-suta*—the son of mother Yaśodā; *bhaje*—worship; *gopī-bhāva*—the ecstasy of the *gopīs*; *lañā*—accepting.

TRANSLATION

"The authorities in the Vedic literature who are known as the śruti-gaṇa worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their footsteps.

PURPORT

The authorities in the Vedic literature known as the *śruti-gaṇa* desired to enter into Lord Śrī Kṛṣṇa's *rāsa* dance; therefore they began to worship the Lord in the ecstasy of the *gopīs*. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of

the *gopīs,* they actually accepted bodies like those of the *gopīs*. They even took birth in Vrajabhūmi just like the *gopīs* and consequently became engrossed in the ecstasy of the *gopīs'* love. In this way they were allowed to enter into the *rāsa-līlā* dance of the Lord.

madhya.9.134

> *bāhyāntare gopī-deha vraje yabe pāila*
> *sei dehe kṛṣṇa-saṅge rāsa-krīḍā kaila*

SYNONYMS

bāhya-antare—externally and internally; *gopī-deha*—the body of a *gopī*; *vraje*—in Vrajabhūmi; *yabe*—when; *pāila*—they got; *sei dehe*—in that body; *kṛṣṇa-saṅge*—with Kṛṣṇa; *rāsa-krīḍā*—pastimes of the *rāsa* dance; *kaila*—performed.

TRANSLATION

"The personified authorities on the Vedic hymns acquired bodies like those of the gopīs and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord's rāsa-līlā dance.

madhya.9.135

> *gopa-jāti kṛṣṇa, gopī—preyasī tāṅhāra*
> *devī vā anya strī kṛṣṇa nā kare aṅgīkāra*

SYNONYMS

gopa-jāti—belonging to the cowherd community; *kṛṣṇa*—Lord Kṛṣṇa; *gopī*—the damsels of Vrajabhūmi, the *gopīs*; *preyasī*—dearmost; *tāṅhāra*—His; *devī*—the wives of the demigods; *vā*—or; *anya*—other; *strī*—women; *kṛṣṇa*—Lord Kṛṣṇa; *nā*—does not; *kare*—do; *aṅgīkāra*—acceptance.

TRANSLATION

"Lord Kṛṣṇa belongs to the cowherd community, and the gopīs are the dearmost lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa's association.

madhya.9.136

> *lakṣmī cāhe sei dehe kṛṣṇera saṅgama*
> *gopikā-anugā hañā nā kaila bhajana*

SYNONYMS

lakṣmī—the goddess of fortune; *cāhe*—wants; *sei*—that; *dehe*—in the body; *kṛṣṇera saṅgama*—the association of Kṛṣṇa; *gopikā*—of the *gopīs*; *anugā*—follower; *hañā*—becoming; *nā*—did not; *kaila*—perform; *bhajana*—worship.

TRANSLATION

"The goddess of fortune, Lakṣmī, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmī. However, she did not follow in the footsteps of the gopīs in her worship of Kṛṣṇa.

madhya.9.137

> *anya dehe nā pāiye rāsa-vilāsa*
> *ataeva 'nāyaṁ' śloka kahe veda-vyāsa*

SYNONYMS

anya dehe—in a body other than those of the *gopīs*; *nā*—not; *pāiye*—one gets; *rāsa-vilāsa*—the pastimes of the *rāsa* dance; *ataeva*—therefore; *nāyam*—beginning with the word *nāyam*; *śloka*—the Sanskrit verse; *kahe*—says; *veda-vyāsa*—Dvaipāyana Vedavyāsa.

TRANSLATION

"Vyāsadeva, the supreme authority on Vedic literature, composed the verse beginning 'nāyaṁ sukhāpo

bhagavān' because no one can enter into the rāsa-līlā dance in any body other than that of a gopī."

PURPORT

This verse confirms a verse of the *Bhagavad-gītā* (Bg. 9.25):

> *yānti deva-vratā devān*
> *pitṝn yānti pitṛ-vratāḥ*
> *bhūtāni yānti bhūtejyā*
> *yānti mad-yājino 'pi mām*

"Those who worship the demigods will take birth among the demigods; those who worship the ancestors go the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.' "

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Kṛṣṇa in truth through the practice of Kṛṣṇa consciousness. As Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 4.9),

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Only when one regains his original spiritual body can one enter into the spiritual kingdom. As far as the *rāsa-līlā* pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord's dances within the material world. One has to attain a spiritual body like that of a *gopī* to enter into the pastimes of the *rāsa-līlā*. In the *nāyaṁ sukhāpo* verse, the devotees are referred to as *bhaktimat,* that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Kṛṣṇa's *rāsa-līlā* dance simply by artificially imitating it or artificially thinking oneself a *sakhī* and dressing up like one. Kṛṣṇa's *rāsa-līlā* dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into this pastime by artificial, material means. That is the instruction of the *nāyaṁ sukhāpo* verse, and it must be strictly understood.

madhya.9.138

> *pūrve bhaṭṭera mane eka chila abhimāna*
> *'śrī-nārāyaṇa' hayena svayaṁ-bhagavān*

SYNONYMS

pūrve—before this; *bhaṭṭera*—of Veṅkaṭa Bhaṭṭa; *mane*—in the mind; *eka*—one; *chila*—there was; *abhimāna*—an impression; *śrī-nārāyaṇa*—the form of the Lord as Nārāyaṇa; *hayena*—is; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śrī Caitanya Mahāprabhu, Veṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

madhya.9.139

> *tāṅhāra bhajana sarvopari-kakṣā haya*
> *śrī-vaiṣṇave'ra bhajana ei sarvopari haya*

SYNONYMS

tāṅhāra bhajana—worship of Nārāyaṇa; *sarva-upari*—topmost; *kakṣā*—department; *haya*—is; *śrī-vaiṣṇavera*—of the followers of Rāmānujācārya; *bhajana*—worship; *ei*—this; *sarva-upari haya*—is the topmost.

TRANSLATION

Thinking in this way, Veṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for

it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

madhya.9.140

> *ei tāṅra garva prabhu karite khaṇḍana*
> *parihāsa-dvāre uṭhāya eteka vacana*

SYNONYMS

ei—this; *tāṅra*—his (Veṅkaṭa Bhaṭṭa's); *garva*—pride; *prabhu*—Lord Caitanya Mahāprabhu; *karite khaṇḍana*—to curb; *parihāsa-dvāre*—by joking; *uṭhāya*—raises; *eteka*—so many; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu had understood this misconception of Veṅkaṭa Bhaṭṭa's, and to correct it the Lord talked so much in a joking way.

madhya.9.141

> *prabhu kahe,—bhaṭṭa, tumi nā kariha saṁśaya*
> *'svayaṁ-bhagavān' kṛṣṇa ei ta' niścaya*

SYNONYMS

prabhu kahe—the Lord said; *bhaṭṭa*—My dear Veṅkaṭa Bhaṭṭa; *tumi*—you; *nā kariha*—do not do; *saṁśaya*—doubt; *svayam-bhagavān*

—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *ei ta' niścaya*—this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Veṅkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literature.

madhya.9.142

> *kṛṣṇera vilāsa-mūrti—śrī-nārāyaṇa*
> *ataeva lakṣmī-ādyera hare teṅha mana*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vilāsa-mūrti*—form for enjoyment; *śrī-nārāyaṇa*—Lord Nārāyaṇa; *ataeva*—therefore; *lakṣmī-ādyera*—of the goddess of fortune and her followers; *hare*—attracts; *teṅha*—He (Lord Nārāyaṇa); *mana*—the mind.

TRANSLATION

"Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

madhya.9.143

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*
> *indrāri-vyākulaṁ lokaṁ*
> *mṛḍayanti yuge yuge*

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.3.28).

madhya.9.144

> *nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa*
> *ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa*

SYNONYMS

nārāyaṇa haite—over and above Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *asādhāraṇa guṇa*—uncommon qualities; *ataeva*—therefore; *lakṣmīra*—of the goddess of fortune; *kṛṣṇe*—unto Kṛṣṇa; *tṛṣṇā*—desire; *anukṣaṇa*—always.

TRANSLATION

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

PURPORT

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are: (1) His wonderful pastimes, which are compared to an ocean; (2) His association in the circle of the supreme devotees in conjugal love (the *gopīs*); (3) His playing on the flute, whose vibration attracts the three worlds; and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequaled and unsurpassed.

madhya.9.145

> *tumi ye paḍilā śloka, se haya pramāṇa*
> *sei śloke āise 'kṛṣṇa—svayaṁ bhagavān'*

SYNONYMS

tumi—you; *ye*—which; *paḍilā*—have recited; *śloka*—verse; *se*—that; *haya*—is; *pramāṇa*—evidence; *sei śloke*—in that verse; *āise kṛṣṇa*—Kṛṣṇa is; *svayam bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"You have recited the śloka beginning with 'siddhāntatas tv abhede 'pi.' That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

madhya.9.146

> *siddhāntatas tv abhede 'pi*
> *śrīśa-kṛṣṇa-svarūpayoḥ*
> *rasenotkṛṣyate kṛṣṇa-*
> *rūpam eṣā rasa-sthitiḥ*

SYNONYMS

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpayoḥ*—between the forms; *rasena*—by

transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—the reservoir of pleasure.

TRANSLATION

“ 'According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyaṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This is a verse from the *Bhakti-rasāmṛta-sindhu* (1.2.59). Here Śrīla Kṛṣṇadāsa Kavirāja says that Lord Caitanya spoke the verse to Veṅkata Bhaṭṭa, and earlier he said that Veṅkata Bhaṭṭa spoke it to the Lord. But since their conversation took place long, long before the *Bhakti-rasāmṛta-sindhu* was composed, the question my be raised as to how either of them quoted the verse. Śrīla Bhaktivinoda Ṭhākura explains that this verse and many others like it were current among devotees long before the *Bhakti-rasāmṛta-sindhu* was composed. Thus devotees would always quote them and explain their purport in ecstasy.

madhya.9.147

> *svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīra mana*
> *gopikāra mana harite nāre 'nārāyaṇa'*

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *hare*—attracts; *lakṣmīra*—of the goddess of fortune; *mana*—the mind; *gopikāra*—of the *gopīs*; *mana*—the minds; *harite*—to attract; *nāre*—is not able; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇa cannot attract the minds of the gopīs. This proves the superexcellence of Kṛṣṇa.

madhya.9.148

> *nārāyaṇera kā kathā, śrī-kṛṣṇa āpane*
> *gopikāre hāsya karāite haya 'nārāyaṇe'*

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *kā kathā*—what to speak; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpane*—Himself; *gopikāre*—the *gopīs*; *hāsya*

karāite—to make them jubilant; *haya*—becomes; *nārāyaṇe*—in the form of Nārāyaṇa.

TRANSLATION

"To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopīs.

madhya.9.149

> *'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge*
> *sei 'kṛṣṇe' gopikāra nahe anurāge*

SYNONYMS

catur-bhuja-mūrti—four-handed form; *dekhāya*—exhibits; *gopī-gaṇera*—of the *gopīs*; *āge*—in front; *sei kṛṣṇe*—unto that Kṛṣṇa; *gopikāra*—of the *gopīs*; *nahe*—not; *anurāge*—attraction.

TRANSLATION

"Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

madhya.9.150

> *gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ*
> *kṛtī*

vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ
prakriyām
āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair
jiṣṇubhir
yāsāṁ hanta caturbhir adbhuta-rociṁ rāgodayaḥ
kuñcati

SYNONYMS

gopīnām—of the *gopīs*; *paśupa-indra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned man; *vijñātum*—to understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

TRANSLATION

“ 'Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the

gopīs' ecstatic feelings, which are firmly centered upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery of spiritual life.' "

PURPORT

This is a verse spoken by Nārada Muni in the *Lalita-mādhava-nāṭaka* (6.14), a drama written by Śrīla Rūpa Gosvāmī.This verse clarifies the verse siddhāntatas tv abhede 'pi, which Kavirāja Gosvāmī quotes from Bhakti-rasāmṛta-sindhu. Lord Caitanya Mahāprabhu Himself spoke it to Veṅkaṭa Bhaṭṭa. The verse was quoted by Lord Caitanya long before Bhakti-rasāmṛta-sindhu was composed, and in this regard Śrīla Bhaktivinoda Ṭhākura points out that all these verses were current at the time and were quoted by devotees long before Bhakti-rasāmṛta-sindhu was composed.

madhya.9.151

> *eta kahi' prabhu tāṅra garva cūrṇa kariyā*
> *tāṅre sukha dite kahe siddhānta phirāiyā*

SYNONYMS

eta kahi'—saying this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅra*—his (of Veṅkaṭa Bhaṭṭa); *garva*—pride; *cūrṇa kariyā*—smashing into pieces; *tāṅre*—unto him; *sukha dite*—to give

happiness; *kahe*—says; *siddhānta phirāiyā*—turning the whole conversation.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Veṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

madhya.9.152

> *duḥkha nā bhāviha, bhaṭṭa, kailuṅ parihāsa*
> *śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa*

SYNONYMS

duḥkha—unhappiness; *nā*—do not; *bhāviha*—bear; *bhaṭṭa*—My dear Veṅkaṭa Bhaṭṭa; *kailuṅ parihāsa*—I was simply making a joke; *śāstra-siddhānta*—the conclusion of the revealed scriptures; *śuna*—hear; *yāte*—in which; *vaiṣṇava-viśvāsa*—the faith of the Vaiṣṇavas.

TRANSLATION

The Lord pacified Veṅkaṭa Bhaṭṭa by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in which every Vaiṣṇava devotee has firm faith.

madhya.9.153

> *kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa*
> *gopī-lakṣmī-bheda nāhi haya eka-rūpa*

SYNONYMS

kṛṣṇa-nārāyaṇa—Lord Kṛṣṇa and Lord Nārāyaṇa; *yaiche*—as; *eka-i*—one; *svarūpa*—form; *gopī*—the *gopīs*; *lakṣmī*—the goddess of fortune; *bheda*—difference; *nāhi*—there is not; *haya*—there is; *eka-rūpa*—one form.

TRANSLATION

"There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the gopīs and the goddess of fortune, for they also are of the same form.

madhya.9.154

> *gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda*
> *īśvaratve bheda mānile haya aparādha*

SYNONYMS

gopī-dvāre—through the *gopīs*; *lakṣmī*—the goddess of fortune; *kare*—does; *kṛṣṇa-saṅga-āsvāda*—tasting the sweetness of the association of Lord Kṛṣṇa; *īśvaratve*—in the Supreme Personality of

Godhead; *bheda*—difference; *mānile*—if one considers; *haya*—there is; *aparādha*—offense.

TRANSLATION

"The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not see a difference between the forms of the Lord, for such a conception is offensive.

madhya.9.155

> *eka īśvara—bhaktera dhyāna-anurūpa*
> *eka-i vigrahe kare nānākāra rūpa*

SYNONYMS

eka īśvara—the Lord is one; *bhaktera*—of the devotees; *dhyāna*—meditation; *anurūpa*—according to; *eka-i*—one; *vigrahe*—in form; *kare*—exhibits; *nānā-ākāra*—different; *rūpa*—forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In the *Brahma-saṁhitā* (5.33) it is stated:

> *advaitam acyutam anādim ananta-rūpam*
> *ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*

The Lord is *advaita,* without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of them are one. Sometimes foolish people ask whether when we chant "Rāma" in the Hare Kṛṣṇa *mantra* we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa *mahā-mantra* refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It does not matter if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently they unnecessarily create an offensive situation. In text 154 Śrī Caitanya Mahāprabhu clarified this in a very lucid way: *īśvaratve bheda mānile haya aparādha.* "It is offensive for one to differentiate between the forms of the Lord." On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the *Vaiṣṇava-tantra:*

> *yas tu nārāyaṇaṁ devaṁ*
> *brahmā-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*

"A *pāṣaṇḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (*Hari-bhakti-vilāsa* 7.117)

The conclusion is that we should not differentiate between the forms of the Lord. However, we should not equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish *sannyāsīs,* thinking the body of the Lord to be material, equate *daridra-nārāyaṇa* with Nārāyaṇa, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The *Brahma-saṁhitā* confirms, *vedeṣu durlabham adurlabham ātma-bhaktau.* One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

madhya.9.156

maṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

SYNONYMS

maṇiḥ—jewel, specifically the jewel known as *vaidūrya*; *yathā*—as; *vibhāgena*—separately; *nīla*—blue; *pīta*—yellow; *ādibhiḥ*—and with other colors; *yutaḥ*—joined; *rūpa-bhedam*—difference of form; *avāpnoti*—gets; *dhyāna-bhedāt*—by different types of meditation; *tathā*—similarly; *acyutaḥ*—the infallible Supreme Personality of Godhead.

TRANSLATION

“ 'When the jewel known as vaidūrya touches various other materials, it appears to be separated into different colors. consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.' "

PURPORT

This is a verse quoted from *Śrī Nārada-pañcarātra*.

madhya.9.157

> *bhaṭṭa kahe,—kāhāṅ āmi jīva pāmara*
> *kāhāṅ tumi sei kṛṣṇa,—sākṣāt īśvara*

SYNONYMS

bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa said; *kāhāṅ*—whereas; *āmi*—I; *jīva*—an ordinary living being; *pāmara*—fallen; *kāhāṅ*—whereas; *tumi*—You; *sei kṛṣṇa*—the same Supreme Personality of Godhead, Kṛṣṇa; *sākṣāt īśvara*—directly the Lord.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, "I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

madhya.9.158

> *agādha īśvara-līlā kichui nā jāni*
> *tumi yei kaha, sei satya kari' māni*

SYNONYMS

agādha—unfathomable; *īśvara-līlā*—pastimes of the Lord; *kichui*—anything; *nā jāni*—I do not know; *tumi*—You; *yei*—whatever; *kaha*—say; *sei satya*—that is right; *kari' māni*—I accept.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the *Bhagavad-gītā,* Arjuna said very much the same thing:

> *sarvam etad ṛtaṁ manye*
> *yan māṁ vadasi keśava*
> *na hi te bhagavan vyaktiṁ*
> *vidur devā na dānavāḥ*

"O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, know Thy personality." (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke the *Bhagavad-gītā*. We have to accept the *Bhagavad-gītā* or any other Vedic literature in good faith. These Vedic scriptures are the only source of knowledge. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

madhya.9.159

> *more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa*
> *tāṅra kṛpāya pāinu tomāra caraṇa-daraśana*

SYNONYMS

more—unto me; *pūrṇa*—complete; *kṛpā*—mercy; *kaila*—did; *lakṣmī-nārāyaṇa*—the Deity of mother goddess of fortune and Nārāyaṇa; *tāṅra kṛpāya*—by Their mercy; *pāinu*—I have gotten; *tomāra*—Your; *caraṇa-daraśana*—vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

madhya.9.160

> *kṛpā kari' kahile more kṛṣṇera mahimā*
> *yāṅra rūpa-guṇaiśvaryera keha nā pāya sīmā*

SYNONYMS

kṛpā kari'—showing causeless mercy; *kahile*—You have spoken; *more*—unto me; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *yāṅra*—whose; *rūpa-guṇa-aiśvaryera*—of forms, qualities and opulence; *keha*—anyone; *nā*—not; *pāya*—gets; *sīmā*—the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

madhya.9.161

> *ebe se jāninu kṛṣṇa-bhakti sarvopari*
> *kṛtārtha karile, more kahile kṛpā kari'*

SYNONYMS

ebe—now; *se*—that; *jāninu*—I understand; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *sarva-upari*—above all; *kṛta-artha*—successful; *karile*—You have made; *more*—unto me; *kahile*—You have spoken; *kṛpā kari'*—by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Lord Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

madhya.9.162

> *eta bali' bhaṭṭa paḍilā prabhura caraṇe*
> *kṛpā kari' prabhu tāṅre kailā āliṅgane*

SYNONYMS

eta bali'—saying this; *bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *paḍilā*—fell down; *prabhura caraṇe*—at the lotus feet of the Lord; *kṛpā kari'*—showing him mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kailā*—did; *āliṅgane*—embracing.

TRANSLATION

After saying this, Veṅkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

madhya.9.163

> *cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā*
> *dakṣiṇa calilā prabhu śrī-raṅga dekhiyā*

SYNONYMS

cāturmāsya—the period of Cāturmāsya; *pūrṇa haila*—became completed; *bhaṭṭa-ājñā lañā*—taking permission from Veṅkaṭa Bhaṭṭa; *dakṣiṇa*—south; *calilā*—proceeded; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-raṅga dekhiyā*—visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave Veṅkaṭa

Bhaṭṭa, and after visiting Śrī Raṅga He proceeded further toward southern India.

madhya.9.164

> *saṅgete calilā bhaṭṭa, nā yāya bhavane*
> *tāṅre vidāya dilā prabhu aneka yatane*

SYNONYMS

saṅgete—along with Him; *calilā*—began to go; *bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *nā yāya bhavane*—does not return to his home; *tāṅre*—unto him; *vidāya dilā*—gave farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—with great endeavor.

TRANSLATION

Veṅkaṭa Bhaṭṭa did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.

madhya.9.165

> *prabhura viyoge bhaṭṭa haila acetana*
> *ei raṅga-līlā kare śacīra nandana*

SYNONYMS

prabhura viyoge—on account of separation from Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *haila*—became; *acetana*—unconscious; *ei*—this; *raṅga-līlā*—pastime at Śrī Raṅga-kṣetra; *kare*—does; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

When He did so, Veṅkaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

madhya.9.166

> *ṛṣabha-parvate cali' āilā gaurahari*
> *nārāyaṇa dekhilā tāṅhā nati-stuti kari'*

SYNONYMS

ṛṣabha-parvate—to the Ṛṣabha Hill; *cali'*—walking; *āilā*—arrived; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *nārāyaṇa*—the Deity of Lord Nārāyaṇa; *dekhilā*—saw; *tāṅhā*—there; *nati-stuti kari'*—offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Ṛṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

Ṛṣabha Hill is in southern Karṇāṭa, in the district of Madurai. Twelve miles north of Madurai City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord Ṛṣabhadeva burned Himself to ashes. Now this place is known as Palni Hill.

madhya.9.167

> *paramānanda-purī tāhāṅ rahe catur-māsa*
> *śuni' mahāprabhu gelā purī-gosāñira pāśa*

SYNONYMS

paramānanda-purī—Paramānanda Purī; *tāhāṅ*—there; *rahe*—remained; *catur-māsa*—four months; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *purī*—Paramānanda Purī; *gosāñira*—the spiritual master; *pāśa*—near.

TRANSLATION

Paramānanda Purī was staying at Ṛṣabha Hill during the four months of the rainy season, and when Śrī

Caitanya Mahāprabhu heard this, He immediately went to see him.

madhya.9.168

> *purī-gosāñira prabhu kaila caraṇa vandana*
> *preme purī gosāñi tāṅre kaila āliṅgana*

SYNONYMS

purī-gosāñira—of Paramānanda Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *caraṇa vandana*—worship of the lotus feet; *preme*—in ecstasy; *purī gosāñi*—Paramānanda Purī; *tāṅre*—unto Him; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

madhya.9.169

> *tina-dina preme doṅhe kṛṣṇa-kathā-raṅge*
> *sei vipra-ghare doṅhe rahe eka-saṅge*

SYNONYMS

tina-dina—three days; *preme*—in ecstasy; *doṅhe*—both; *kṛṣṇa-kathā*—discussing topics of Kṛṣṇa; *raṅge*—in jubilation; *sei vipra-ghare*—in the home of a *brāhmaṇa*; *doṅhe*—both of them; *rahe*—stayed; *eka-saṅge*—together.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in the brāhmaṇa's house where he was residing. Both of them passed three days there discussing topics of Kṛṣṇa.

madhya.9.170

> *purī-gosāñi bale,—āmi yāba puruṣottame*
> *puruṣottama dekhi' gauḍe yāba gaṅgā-snāne*

SYNONYMS

purī-gosāñi—Paramānanda Purī; *bale*—said; *āmi*—I; *yāba*—shall go; *puruṣottame*—to Jagannātha Purī; *puruṣottama dekhi'*—after visiting Jagannātha Purī; *gauḍe yāba*—I shall go to Bengal; *gaṅgā-snāne*—for bathing in the Ganges.

TRANSLATION

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha

Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

madhya.9.171

> *prabhu kahe,—tumi punaḥ āisa nīlācale*
> *āmi setubandha haite āsiba alpa-kāle*

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *punaḥ*—again; *āisa*—come; *nīlācale*—to Jagannātha Purī; *āmi*—I; *setubandha haite*—from Rāmeśvara; *āsiba*—shall return; *alpa-kāle*—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha].

madhya.9.172

> *tomāra nikaṭe rahi,—hena vāñchā haya*
> *nīlācale āsibe more hañā sadaya*

SYNONYMS

tomāra nikaṭe—with you; *rahi*—I may stay; *hena*—such; *vāñchā haya*—is My desire; *nīlācale*—to Jagannātha Purī; *āsibe*—please come; *more*—unto Me; *hañā*—being; *sa-daya*—merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy to Me."

madhya.9.173

> *eta bali' tāṅra ṭhāñi ei ājñā lañā*
> *dakṣiṇe calilā prabhu haraṣita hañā*

SYNONYMS

eta bali'—saying this; *tāṅra ṭhāñi*—from him; *ei ājñā lañā*—taking permission; *dakṣiṇe calilā*—departed for southern India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *haraṣita hañā*—being very much pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and departed for southern India.

madhya.9.174

> *paramānanda purī tabe calilā nīlācale*
> *mahāprabhu cali cali āilā śrī-śaile*

SYNONYMS

paramānanda purī—Paramānanda Purī; *tabe*—then; *calilā nīlācale*—departed for Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali cali*—walking; *āilā*—came; *śrī-śaile*—to Śrī Śaila.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dhārwād cannot possibly be there. That Śrī Śaila is on the southern side of Belgaumā, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen of this chapter.) It is said that on that hill Lord Śiva lived with Devī. Also, Lord Brahmā lived there with all the demigods."

madhya.9.175

> *śiva-durgā rahe tāhāṅ brāhmaṇera veśe*
> *mahāprabhu dekhi' doṅhāra ha-ila ullāse*

SYNONYMS

śiva-durgā—Lord Śiva and his wife, Durgā; *rahe tāhāṅ*—stayed there; *brāhmaṇera veśe*—in the dress of *brāhmaṇas*; *mahāprabhu dekhi'*—seeing Śrī Caitanya Mahāprabhu; *doṅhāra*—of both of them; *ha-ila*—there was; *ullāse*—great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very much pleased.

madhya.9.176

> *tina dina bhikṣā dila kari' nimantraṇa*
> *nibhṛte vasi' gupta-vārtā kahe dui jana*

SYNONYMS

tina dina—for three days; *bhikṣā dila*—offered alms; *kari' nimantraṇa*—inviting Him; *nibhṛte*—in a solitary place; *vasi'*—sitting together; *gupta-vārtā*—confidential talks; *kahe*—speak; *dui jana*—both of them.

TRANSLATION

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

madhya.9.177

> *tāṅra saṅge mahāprabhu kari iṣṭagoṣṭhī*
> *tāṅra ājñā lañā āilā purī kāmakoṣṭhī*

SYNONYMS

tāṅra saṅge—with him; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari iṣṭa-goṣṭhī*—discussing spiritual subject matter; *tāṅra*—his; *ājñā*—order; *lañā*—taking; *āilā*—came; *purī kāmakoṣṭhī*—to Kāmakoṣṭhī-purī.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

madhya.9.178

> *dakṣiṇa-mathurā āilā kāmakoṣṭhī haite*
> *tāhāṅ dekhā haila eka brāhmaṇa-sahite*

SYNONYMS

dakṣiṇa-mathurā—at southern Mathurā; *āilā*—arrived; *kāmakoṣṭhī haite*—from Kāmakoṣṭhī; *tāhāṅ*—there; *dekhā haila*—He met; *eka*—one; *brāhmaṇa-sahite*—with a *brāhmaṇa*.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.

PURPORT

Southern Madurai, presently known as Mādurā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaiva-kṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called the Mīnākṣī-devī temple, which displays very great architectural achievement. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Mādurā. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of *brāhmaṇas*. A well-known king named Anantaguṇa Pāṇḍya is an eleventh-generation descendant of Emperor Kulaśekhara.

madhya.9.179

> *sei vipra mahāprabhuke kaila nimantraṇa*
> *rāma-bhakta sei vipra—virakta mahājana*

SYNONYMS

sei vipra—that *brāhmaṇa*; *mahāprabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation; *rāma-bhakta*—devotee of Lord Rāmacandra; *sei*—that; *vipra—brāhmaṇa*; *virakta*—very much detached; *mahājana*—a great devotee and authority.

TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and an authority on Lord Śrī Rāmacandra. He was always detached from material activities.

madhya.9.180

> *kṛtamālāya snāna kari' āilā tāṅra ghare*
> *bhikṣā ki dibena vipra,—pāka nāhi kare*

SYNONYMS

kṛtamālāya—in the Kṛtamālā River; *snāna kari'*—bathing; *āilā*—came; *tāṅra*—of the *brāhmaṇa*; *ghare*—to the home; *bhikṣā*—

offering of alms; *ki dibena*—what shall give; *vipra*—the *brāhmaṇa*; *pāka*—cooking; *nāhi kare*—did not do.

TRANSLATION

After bathing in the river Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house to take lunch, but He saw that the food was unprepared because the brāhmaṇa had not cooked it.

madhya.9.181

> *mahāprabhu kahe tāṅre,—śuna mahāśaya*
> *madhyāhna haila, kene pāka nāhi haya*

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu said; *tāṅre*—unto him; *śuna mahāśaya*—please hear, My dear sir; *madhya-ahna haila*—it is already noon; *kene*—why; *pāka nāhi haya*—you did not cook.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

madhya.9.182

> *vipra kahe,—prabhu, mora araṇye vasati*
> *pākera sāmagrī vane nā mile samprati*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *prabhu*—O Lord; *mora*—my; *araṇye*—in the forest; *vasati*—residence; *pākera sāmagrī*—the ingredients for cooking; *vane*—in the forest; *nā mile*—are not available; *samprati*—at this time.

TRANSLATION

The brāhmaṇa replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

madhya.9.183

> *vanya śāka-phala-mūla ānibe lakṣmaṇa*
> *tabe sītā karibena pāka-prayojana*

SYNONYMS

vanya—of the forest; *śāka*—vegetables; *phala-mūla*—fruits and roots; *ānibe*—will bring; *lakṣmaṇa*—Lakṣmaṇa; *tabe*—that time; *sītā*—mother Sītā; *karibena*—will do; *pāka-prayojana*—the necessary cooking.

TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will arrange the necessary cooking."

madhya.9.184

> *tāṅra upāsanā śuni' prabhu tuṣṭa hailā*
> *āste-vyaste sei vipra randhana karilā*

SYNONYMS

tāṅra—his; *upāsanā*—method of worship; *śuni'*—hearing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—was very much pleased; *āste-vyaste*—with great haste; *sei*—that; *vipra*—*brāhmaṇa*; *randhana karilā*—began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

madhya.9.185

> *prabhu bhikṣā kaila dinera tṛtīya-prahare*
> *nirviṇṇa sei vipra upavāsa kare*

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *bhikṣā kaila*—took His luncheon; *dinera*—of the day; *tṛtīya-prahare*—at about three o'clock; *nirviṇṇa*—sorrowful; *sei*—that; *vipra—brāhmaṇa*; *upavāsa kare*—fasted.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.

madhya.9.186

> *prabhu kahe,—vipra kāṅhe kara upavāsa*
> *kene eta duḥkha, kene karaha hutāśa*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *vipra*—My dear *brāhmaṇa*; *kāṅhe*—why; *kara upavāsa*—you are fasting; *kene*—why; *eta*—so much; *duḥkha*—unhappiness; *kene*—why; *karaha hutāśa*—you express so much worry.

TRANSLATION

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

madhya.9.187

> *vipra kahe,—jīvane mora nāhi prayojana*
> *agni-jale praveśiyā chāḍiba jīvana*

SYNONYMS

viprakahe—the *brāhmaṇa* said; *jīvane mora*—for my life; *nāhi*—there is not; *prayojana*—necessity; *agni*—in fire; *jale*—in water; *praveśiyā*—entering; *chāḍiba*—I shall give up; *jīvana*—life.

TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

madhya.9.188

> *jagan-mātā mahā-lakṣmī sītā-ṭhākurāṇī*
> *rākṣase sparśila tāṅre,—ihā kāne śuni*

SYNONYMS

jagat-mātā—the mother of the universe; *mahā-lakṣmī*—the supreme goddess of fortune; *sītā-ṭhākurāṇī*—mother Sītā; *rākṣase*—the demon Rāvaṇa; *sparśila*—touched; *tāṅre*—her; *ihā*—this; *kāne śuni*—I have heard.

TRANSLATION

"My dear Sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

madhya.9.189

> *e śarīra dharibāre kabhu nā yuyāya*
> *ei duḥkhe jvale deha, prāṇa nāhi yāya*

SYNONYMS

e śarīra—this body; *dharibāre*—to keep; *kabhu*—ever; *nā*—not; *yuyāya*—deserve; *ei duḥkhe*—in this unhappiness; *jvale deha*—my body is burning; *prāṇa*—my life; *nāhi yāya*—does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

madhya.9.190

> *prabhu kahe,—e bhāvanā nā kariha āra*
> *paṇḍita hañā kene nā karaha vicāra*

SYNONYMS

prabhu kahe—the Lord said; *e bhāvanā*—this kind of thinking; *nā*—do not; *kariha*—do; *āra*—anymore; *paṇḍita hañā*—being a learned *paṇḍita*; *kena*—why; *nā karaha*—you do not make; *vicāra*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Please do not think this way any longer. You are a learned paṇḍita. Why don't you consider the case?"

madhya.9.191

> *īśvara-preyasī sītā—cid-ānanda-mūrti*
> *prākṛta-indriyera tāṅre dekhite nāhi śakti*

SYNONYMS

īśvara-preyasī—the dearmost wife of the Lord; *sītā*—mother Sītā; *cit-ānanda-mūrti*—spiritual blissful form; *prākṛta*—material; *indriyera*—of the senses; *tāṅre*—her; *dekhite*—to see; *nāhi*—there is not; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can

see her with material eyes, for no one material has such power.

madhya.9.192

> *sparśibāra kārya āchuka, nā pāya darśana*
> *sītāra ākṛti-māyā harila rāvaṇa*

SYNONYMS

sparśibāra—to touch; *kārya*—business; *āchuka*—let it be; *nā*—does not; *pāya*—get; *darśana*—sight; *sītāra*—of mother Sītā; *ākṛti-māyā*—the form made of *māyā*; *harila*—took away; *rāvaṇa*—the demon Rāvaṇa.

TRANSLATION

"To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material, illusory form.

madhya.9.193

> *rāvaṇa āsitei sītā antardhāna kaila*
> *rāvaṇera āge māyā-sītā pāṭhāila*

SYNONYMS

rāvaṇa—the demon Rāvaṇa; *āsitei*—as soon as he arrived; *sītā*—mother Sītā; *antardhāna kaila*—disappeared; *rāvaṇera āge*—before the demon Rāvaṇa; *māyā-sītā*—illusory, material form of Sītā; *pāṭhāila*—sent.

TRANSLATION

"As soon as Rāvaṇa arrived before Sītā, she disappeared. Then just to cheat Rāvaṇa she sent an illusory, material form.

madhya.9.194

> *aprākṛta vastu nahe prākṛta-gocara*
> *veda-purāṇete ei kahe nirantara*

SYNONYMS

aprākṛta—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the *Vedas* and the *Purāṇas*; *ei*—this; *kahe*—say; *nirantara*—always.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas."

PURPORT

As stated in the *Kaṭha Upaniṣad* (2.3.9, 12):

> *na saṁdṛśe tiṣṭhati rūpam asya*
> *na cakṣuṣā paśyati kaścanainam*
> *hṛdā manīṣā manasābhikḷpto*
> *ya etad vidur amṛtās te bhavanti*

> *naiva vācā na manasā*
> *prāptuṁ śakyo na cakṣuṣā*

"Spirit is not within the jurisdiction of material eyes, words or mind."

Similarly, *Śrīmad-Bhāgavatam* (10.84.13) states:

> *yasyātma-buddhiḥ kuṇape tri-dhātuke*
> *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*
> *yat-tīrtha-buddhiḥ salile na karhicij*
> *janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there, is to be considered like an ass or a cow."

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the *Kaṭha Upaniṣad* and *Śrīmad-Bhāgavatam* quoted above.

madhya.9.195

> *viśvāsa karaha tumi āmāra vacane*
> *punarapi ku-bhāvanā nā kariha mane*

SYNONYMS

viśvāsa karaha—believe; *tumi*—you; *āmāra*—My; *vacane*—in the words; *punarapi*—again; *ku-bhāvanā*—misconception; *nā kariha*—do not do; *mane*—in the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. *Acintyā khalu ye bhāvā na tāṁs tarkeṇa yojayet:* "We should not try to understand things beyond our material conception by argument

and counterargument." *Mahā-jano yena gataḥ sa panthāḥ:* "We have to follow in the footsteps of great authorities coming down in the *paramparā* system." If we approach a bona fide *ācārya* and keep faith in his words, spiritual realization will be easy.

madhya.9.196

> *prabhura vacane viprera ha-ila viśvāsa*
> *bhojana karila, haila jīvanera āśa*

SYNONYMS

prabhura vacane—in the words of Lord Śrī Caitanya Mahāprabhu; *viprera*—of the *brāhmaṇa*; *ha-ila*—was; *viśvāsa*—faith; *bhojana karila*—he took his lunch; *haila*—there was; *jīvanera*—for living; *āśa*—hope.

TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

madhya.9.197

> *tāṅre āśvāsiyā prabhu karilā gamana*
> *kṛtamālāya snāna kari āilā durvaśana*

SYNONYMS

tāṅre āśvāsiyā—assuring him; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—departed; *kṛtamālāya*—in the river known as Kṛtamālā; *snāna kari*—bathing; *āilā*—came; *durvaśana*—to Durvaśana.

TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the river Kṛtamālā.

PURPORT

Presently the Kṛtamālā River is known as the river Bhāgāi. This river has three tributaries, named Surulī, Varāha-nadī and Baṭṭilla-guṇḍu. The river Kṛtamālā is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39) by the sage Karabhājana.

madhya.9.198

> *durvaśane raghunāthe kaila daraśana*
> *mahendra-śaile paraśurāmera kaila vandana*

SYNONYMS

durvaśane—at Durvaśana; *raghunāthe*—Lord Rāmacandra; *kaila daraśana*—Śrī Caitanya Mahāprabhu visited; *mahendra-śaile*—on

Mahendra-śaila; *paraśu-rāmera*—to Lord Paraśurāma; *kaila vandana*—offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, seven miles east of Ramnad, there is a temple of Lord Rāmacandra overlooking the ocean. The hill known as Mahendra-śaila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendurḍ. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the *Rāmāyaṇa*.

madhya.9.199

> *setubandhe āsi' kaila dhanustīrthe snāna*
> *rāmeśvara dekhi' tāhāṅ karila viśrāma*

SYNONYMS

setubandhe āsi'—coming to Setubandha; *kaila*—did; *dhanuḥ-tīrthe snāna*—bathing at the holy place known as Dhanustīrtha; *rāmeśvara dekhi'*—visiting the holy place Rāmeśvara; *tāhāṅ*—there; *karila viśrāma*—took rest.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at the place called Dhanustīrtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Mandṇḍapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Rāmeśvara is located. This is a temple of Lord Śiva, and the name Rāmeśvara indicates that he is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra. It is said, *devī-pattanam ārabhya gaccheyuḥ setu-bandhanam:* "After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara." \\ \\

In this area there are twenty-four different holy places, one of which is Dhanustīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Ramnadā. It is said that here, on the request of Rāvaṇa's younger brother Vibhīṣaṇa, Lord Rāmacandra destroyed the bridge to Laṅkā with His bow while returning to His capital. It is also said that one who visits Dhanustīrtha is liberated from the cycle of birth and death, and

that one who bathes there gets all the fruitive results of performing the *yajña* known as *agniṣṭoma*.

madhya.9.200

> *vipra-sabhāya śune tāṅhā kūrma-purāṇa*
> *tāra madhye āilā pativratā-upākhyāna*

SYNONYMS

vipra-sabhāya—among the assembly of *brāhmaṇas*; *śune*—hears; *tāṅhā*—there; *kūrma-purāṇa*—the *Kūrma Purāṇa*; *tāra madhye*—within that book; *āilā*—there was; *pati-vratā*—of the chaste woman; *upākhyāna*—narration.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu listened to the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only two *khaṇḍas* of the *Kūrma Purāṇa* are now available, namely the *Pūrva-khaṇḍa* and *Uttara-khaṇḍa*. Sometimes it is said that the *Kūrma Purāṇa* contains six thousand verses, but originally the *Kūrma Purāṇa* contained seventeen thousand verses. According to *Śrīmad-Bhāgavatam,* there are seventeen thousand verses in the *Kūrma Purāṇa,* which is one of the eighteen *Mahā-purāṇas*.

The *Kūrma Purāṇa* is considered the fifteenth of these *Mahā-purāṇas*.

madhya.9.201

> *pativratā-śiromaṇi janaka-nandinī*
> *jagatera mātā sītā—rāmera gṛhiṇī*

SYNONYMS

pati-vratā—chaste woman; *śiromaṇi*—the topmost; *janaka-nandinī*—is the daughter of King Janaka; *jagatera*—of all the three worlds; *mātā*—the mother; *sītā*—Sītā; *rāmera*—of Lord Rāmacandra; *gṛhiṇī*—wife.

TRANSLATION

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

madhya.9.202

> *rāvaṇa dekhiyā sītā laila agnira śaraṇa*
> *rāvaṇa haite agni kaila sītāke āvaraṇa*

SYNONYMS

rāvaṇa dekhiyā—after seeing Rāvaṇa; *sītā*—mother Sītā; *laila*—took; *agnira*—of fire; *śaraṇa*—shelter; *rāvaṇa*—Rāvaṇa; *haite*—from; *agni*—fire; *kaila*—did; *sītāke*—unto mother Sītā; *āvaraṇa*—covering.

TRANSLATION

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

madhya.9.203

> *'māyā-sītā' rāvaṇa nila, śunilā ākhyāne*
> *śuni' mahāprabhu haila ānandita mane*

SYNONYMS

māyā-sītā—false, illusory Sītā; *rāvaṇa*—the demon Rāvaṇa; *nila*—took; *śunilā*—heard; *ākhyāne*—in the narration of the *Kūrma Purāṇa*; *śuni'*—hearing this; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *haila*—became; *ānandita*—very happy; *mane*—within the mind.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped the false form of mother Sītā, Śrī Caitanya Mahāprabhu became very much satisfied.

madhya.9.204

> *sītā lañā rākhilena pārvatīra sthāne*
> *'māyā-sītā' diyā agni vañcilā rāvaṇe*

SYNONYMS

sītā lañā—taking away mother Sītā; *rākhilena*—kept; *pārvatīra sthāne*—with mother Pārvatī, or goddess Durgā; *māyā-sītā*—the false, illusory form of Sītā; *diyā*—delivering; *agni*—fire-god; *vañcilā*—cheated; *rāvaṇe*—the demon Rāvaṇa.

TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

madhya.9.205

> *raghunātha āsi' yabe rāvaṇe mārila*
> *agni-parīkṣā dite yabe sītāre ānila*

SYNONYMS

raghunātha—Lord Rāmacandra; *āsi'*—coming; *yabe*—when; *rāvaṇe*—Rāvaṇa; *mārila*—killed; *agni-parīkṣā*—test by fire; *dite*—to give; *yabe*—when; *sītāre*—Sītā; *ānila*—brought.

TRANSLATION

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested.

madhya.9.206

> *tabe māyā-sītā agni kari antardhāna*
> *satya-sītā āni' dila rāma-vidyamāna*

SYNONYMS

tabe—at that time; *māyā-sītā*—the illusory form of Sītā; *agni*—the fire-god; *kari*—doing; *antardhāna*—disappearing; *satya-sītā*—real Sītā; *āni'*—bringing; *dila*—delivered; *rāma*—of Rāmacandra; *vidyamāna*—in the presence.

TRANSLATION

When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

madhya.9.207

> *śuniñā prabhura ānandita haila mana*
> *rāmadāsa-viprera kathā ha-ila smaraṇa*

SYNONYMS

śuniñā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita*—very much pleased; *haila*—became; *mana*—the mind; *rāmadāsa-viprera*—of the *brāhmaṇa* known as Rāmadāsa; *kathā*—words; *ha-ila smaraṇa*—He remembered.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very much pleased, and He remembered the words of Rāmadāsa Vipra.

madhya.9.208

> *e-saba siddhānta śuni' prabhura ānanda haila*
> *brāhmaṇera sthāne māgi' sei patra nila*

SYNONYMS

e-saba siddhānta—all these conclusive statements; *śuni'*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—there was; *brāhmaṇera sthāne*—from the *brāhmaṇas*; *māgi'*—asking; *sei*—those; *patra*—leaves; *nila*—took.

TRANSLATION

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from the Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇas' permission, He took possession of those manuscript leaves.

madhya.9.209

> *nūtana patra lekhāñā pustake deoyāila*
> *pratīti lāgi' purātana patra māgi' nila*

SYNONYMS

nūtana—new; *patra*—leaves; *lekhāñā*—getting written; *pustake*—the book; *deoyāila*—He gave; *pratīti lāgi'*—for direct evidence; *purātana*—the old; *patra*—leaves; *māgi'*—requesting; *nila*—He took.

TRANSLATION

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new scroll in order that the Purāṇa be replaced.

madhya.9.210

patra lañā punaḥ dakṣiṇa-mathurā āilā
rāmadāsa vipre sei patra āni dilā

SYNONYMS

patra lañā—taking those leaves; *punaḥ*—again; *dakṣiṇa-mathurā*—to southern Mathurā; *āilā*—came; *rāmadāsa vipre*—unto the *brāhmaṇa* known as Rāmadāsa; *sei patra*—those leaves; *āni*—bringing back; *dilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Madurai] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

madhya.9.211-212

sītayārādhito vahniś
chāyā-sītām ajījanat
tāṁ jahāra daśa-grīvaḥ
sītā vahni-puraṁ gatā

parīkṣā-samaye vahniṁ
chāyā-sītā viveśa sā

vahniḥ sītāṁ samānīya
tat-purastād anīnayat

SYNONYMS

sītayā—by mother Sītā; *ārādhitaḥ*—being called for; *vahniḥ*—the fire-god; *chāyā-sītām*—the illusory form of mother Sītā; *ajījanat*—created; *tām*—her; *jahāra*—kidnapped; *daśa-grīvaḥ*—the ten-faced Rāvaṇa; *sītā*—mother Sītā; *vahni-puram*—to the abode of the fire-god; *gatā*—departed; *parīkṣā-samaye*—at the time of testing; *vahnim*—the fire; *chāyā-sītā*—the illusory form of Sītā; *viveśa*—entered; *sā*—she; *vahniḥ*—the fire-god; *sītām*—the original mother Sītā; *samānīya*—bringing back; *tat-purastāt*—in His presence; *anīnayat*—brought back.

TRANSLATION

"When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra."

PURPORT

These two verses are taken from the *Kūrma Purāṇa*.

madhya.9.213

> *patra pāñā viprera haila ānandita mana*
> *prabhura caraṇe dhari' karaye krandana*

SYNONYMS

patra pāñā—getting the leaves; *viprera*—of the *brāhmaṇa*; *haila*—there was; *ānandita*—pleased; *mana*—mind; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—taking; *karaye*—does; *krandana*—crying.

TRANSLATION

Rāmadāsa Vipra was very much pleased to receive the original leaf manuscript of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

madhya.9.214

> *vipra kahe,—tumi sākṣāt śrī-raghunandana*
> *sannyāsīra veṣe more dilā daraśana*

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *tumi*—You; *sākṣāt*—directly; *śrī-raghunandana*—Lord Śrī Rāmacandra; *sannyāsīra veṣe*—in the

dress of a mendicant; *more*—unto me; *dilā*—You gave; *daraśana*—audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very much pleased, said, "Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

madhya.9.215

> *mahā-duḥkha ha-ite more karilā nistāra*
> *āji mora ghare bhikṣā kara aṅgīkāra*

SYNONYMS

mahā-duḥkha—great unhappiness; *ha-ite*—from; *more*—me; *karilā nistāra*—You delivered; *āji*—today; *mora*—my; *ghare*—at home; *bhikṣā*—lunch; *kara*—do; *aṅgīkāra*—accept.

TRANSLATION

"My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

madhya.9.216

> *mano-duḥkhe bhāla bhikṣā nā dila sei dine*
> *mora bhāgye punarapi pāiluṅ daraśane*

SYNONYMS

mano-duḥkhe—out of great mental distress; *bhāla bhikṣā*—good lunch; *nā dila*—could not give You; *sei dine*—that day; *mora bhāgye*—because of my good fortune; *punarapi*—again; *pāiluṅ*—I have gotten; *daraśane*—visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

madhya.9.217

> *eta bali' sei vipra sukhe pāka kaila*
> *uttama prakāre prabhuke bhikṣā karāila*

SYNONYMS

eta bali'—saying this; *sei vipra*—that *brāhmaṇa*; *sukhe*—in great happiness; *pāka kaila*—cooked; *uttama prakāre*—very nicely; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—lunch; *karāila*—gave.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

madhya.9.218

> *sei rātri tāhāṅ rahi' tāṅre kṛpā kari'*
> *pāṇḍya-deśe tāmraparṇī gelā gaurahari*

SYNONYMS

sei rātri—that night; *tāhāṅ*—there; *rahi'*—staying; *tāṅre*—unto the *brāhmaṇa*; *kṛpā kari'*—showing mercy; *pāṇḍya-deśe*—in the country known as Pāṇḍyadeśa; *tāmraparṇī*—to the place named Tāmraparṇī; *gelā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāṇḍya-deśa.

PURPORT

Pāṇḍya-deśa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pāṇḍya who ruled over Madurai and Rāmeśvara. In the

Rāmāyaṇa the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39) Popup

madhya.9.219

> *tāmraparṇī snāna kari' tāmraparṇī-tīre*
> *naya tripati dekhi' bule kutūhale*

SYNONYMS

tāmraparṇī—in the Tāmraparṇī River; *snāna kari'*—taking a bath; *tāmraparṇī-tīre*—on the bank of the Tāmraparṇī River; *naya tripati*—the Deity named Naya-tripati; *dekhi'*—after seeing; *bule*—wandered on; *kutūhale*—in great curiosity.

TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the river Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Alwar Tirunagarai. It is a town about seventeen miles southeast of Tirunelveli. There are nine

temples there of Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.

madhya.9.220

> *ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa*
> *tila-kāñcī āsi' kaila śiva daraśana*

SYNONYMS

ciyaḍatalā—named Ciyaḍatalā; *tīrthe*—at the holy place; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—the Deity of Lord Rāma and Lakṣmaṇa; *tila-kāñcī*—to Tila-kāñcī; *āsi'*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tila-kāñcī, where He saw the temple of Lord Śiva.

PURPORT

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tila-kāñcī is about thirty miles northeast of the city of Tirunelveli.

madhya.9.221

> *gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti*
> *pānāgaḍi-tīrthe āsi' dekhila sītāpati*

SYNONYMS

gajendra-mokṣaṇa-tīrthe—at the holy place named Gajendra-mokṣaṇa; *dekhi*—seeing; *viṣṇu-mūrti*—the Deity of Lord Viṣṇu; *pānāgaḍi-tīrthe*—to the holy place Pānāgaḍi; *āsi'*—coming; *dekhila*—saw; *sītā-pati*—Lord Śrī Rāmacandra and Sītādevī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāma-liṅga Śiva.

madhya.9.222

> *cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa*
> *śrī-vaikuṇṭhe āsi' kaila viṣṇu daraśana*

SYNONYMS

cāmtāpure—to Cāmtāpura; *āsi'*—coming; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—Lord Rāmacandra and Lakṣmaṇa; *śrī-vaikuṇṭhe āsi'*—coming to Śrī Vaikuṇṭha; *kaila*—did; *viṣṇu daraśana*—seeing the temple of Lord Viṣṇu.

TRANSLATION

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṇṭha and saw the temple of Lord Viṣṇu there.

PURPORT

Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṇṭha-about four miles north of Alwar Tirunagarai and sixteen miles southeast of Tirunelveli-is situated on the bank of the Tāmraparṇī River.

madhya.9.223

malaya-parvate kaila agastya-vandana
kanyā-kumārī tāṅhāṅ kaila daraśana

SYNONYMS

malaya-parvate—in the Malaya Hills; *kaila*—did; *agastya-vandana*—obeisances to Agastya Muni; *kanyā-kumārī*—Kanyā-kumārī; *tāṅhāṅ*—there; *kaila daraśana*—visited.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanyā-kumārī [Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampallī in the district of Tanjoreāñ. (2) There is a temple of Lord Skanda on a hill known as Śiva-giri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni's residence. (4) There is another place known as Agastya-malaya,

which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyā-kumārī.

madhya.9.224

> *āmlitalāya dekhi' śrī-rāma gaurahari*
> *mallāra-deśete āilā yathā bhaṭṭathāri*

SYNONYMS

āmlitalāya—at Āmlitalā; *dekhi'*—seeing; *śrī-rāma*—the Deity of Rāmacandra; *gaurahari*—Śrī Caitanya Mahāprabhu; *mallāra-deśete*—to Mallāra-deśa; *āilā*—came; *yathā*—where; *bhaṭṭathāri*—the Bhaṭṭathāri community.

TRANSLATION

After visiting Kanyā-kumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

PURPORT

North of Mallāra-deśa is South Kanaraḍā. To the east is Coorg and Mysoreīśū, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of *sannyāsīs,* but their real business is stealing and cheating. They

allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

madhya.9.225

> *tamāla-kārtika dekhi' āila vetāpani*
> *raghunātha dekhi' tāhāṅ vañcilā rajanī*

SYNONYMS

tamāla-kārtika—the place named Tamāla-kārtika; *dekhi'*—seeing; *āila*—came; *vetāpani*—to Vetāpani; *raghunātha dekhi'*—seeing the temple of Lord Rāmacandra; *tāhāṅ*—there; *vañcilā rajanī*—passed the night.

TRANSLATION

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

PURPORT

Tamāla-kārtika is forty-four miles south of Tirunelveli and two miles south of Aramavallī Mountain. It is located within the

jurisdiction of Tovalai. At Tamāla-kārtika is a temple of Subrahmaṇya, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpāṇī, is north of Kaila in the Trivandrum district. It is also known as Bhūtapaṇḍi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

madhya.9.226

> *gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa*
> *bhaṭṭathāri-saha tāhāṅ haila daraśana*

SYNONYMS

gosāñira—the Lord; *saṅge*—with; *rahe*—there was; *kṛṣṇadāsa brāhmaṇa*—a *brāhmaṇa* servant named Kṛṣṇadāsa; *bhaṭṭathāri-saha*—with the Bhaṭṭathāris; *tāhāṅ*—there; *haila*—there was; *daraśana*—a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant, Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

madhya.9.227

> *strī-dhana dekhāñā tāṅra lobha janmāila*
> *ārya sarala viprera buddhi-nāśa kaila*

SYNONYMS

strī-dhana—women; *dekhāñā*—showing; *tāṅra*—his; *lobha*—attraction; *janmāila*—they created; *ārya*—gentleman; *sarala*—simple; *viprera*—of the *brāhmaṇa*; *buddhi-nāśa*—loss of intelligence; *kaila*—they made.

TRANSLATION

With women the Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

madhya.9.228

> *prāte uṭhi' āilā vipra bhaṭṭathāri-ghare*
> *tāhāra uddeśe prabhu āilā satvare*

SYNONYMS

prāte—in the morning; *uṭhi'*—rising from bed; *āilā*—came; *vipra*—the *brāhmaṇa* Kṛṣṇadāsa; *bhaṭṭathāri-ghare*—to the place of the Bhaṭṭathāris; *tāhāra uddeśe*—for him; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came; *satvare*—very soon.

TRANSLATION

Allured by the Bhaṭṭathāris, Kṛṣṇadāsa went to their place early in the morning. The Lord also went there very quickly just to find him out.

madhya.9.229

> *āsiyā kahena saba bhaṭṭathāri-gaṇe*
> *āmāra brāhmaṇa tumi rākha ki kāraṇe*

SYNONYMS

āsiyā—coming; *kahena*—He said; *saba*—all; *bhaṭṭathāri-gaṇe*—to the Bhaṭṭathāris; *āmāra*—My; *brāhmaṇa—brāhmaṇa* assistant; *tumi*—you; *rākha*—are keeping; *ki*—for what; *kāraṇe*—reason.

TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, "Why are you keeping My brāhmaṇa assistant?

madhya.9.230

> *āmiha sannyāsī dekha, tumiha sannyāsī*
> *more duḥkha deha,—tomāra 'nyāya' nāhi vāsi*

SYNONYMS

āmiha—I; *sannyāsī*—in the renounced order of life; *dekha*—you see; *tumiha*—you; *sannyāsī*—in the renounced order of life; *more*—unto Me; *duḥkha*—pains; *deha*—you give; *tomāra*—your; *nyāya*—logic; *nāhi vāsi*—I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

madhya.9.231

> *suna' saba bhaṭṭathāri uṭhe astra lañā*
> *māribāre āila sabe cāri-dike dhāñā*

SYNONYMS

suna'—hearing; *saba*—all; *bhaṭṭathāri*—nomads; *uṭhe*—rise up; *astra*—weapons; *lañā*—taking; *māribāre*—to kill; *āila*—came; *sabe*—all; *cāri-dike*—all around; *dhāñā*—running.

TRANSLATION

Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running, from all sides with weapons in their hands, desiring to hurt the Lord.

madhya.9.232

> *tāra astra tāra aṅge paḍe hāta haite*
> *khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite*

SYNONYMS

tāra astra—their weapons; *tāra aṅge*—on their bodies; *paḍe*—fall; *hāta haite*—from their hands; *khaṇḍa khaṇḍa*—cut into pieces; *haila*—became; *bhaṭṭathāri*—the nomads; *palāya*—run away; *cāri bhite*—in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

madhya.9.233

> *bhaṭṭathāri-ghare mahā uṭhila krandana*
> *keśe dhari' vipre lañā karila gamana*

SYNONYMS

bhaṭṭathāri-ghare—at the home of the Bhaṭṭathāris; *mahā*—great; *uṭhila*—there arose; *krandana*—crying; *keśe dhari'*—catching by the

hair; *vipre*—the *brāhmaṇa* Kṛṣṇadāsa; *lañā*—taking; *karila*—did; *gamana*—departure.

TRANSLATION

While there was much roaring and crying at the Bhaṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

madhya.9.234

> *sei dina cali' āilā payasvinī-tīre*
> *snāna kari' gelā ādi-keśava-mandire*

SYNONYMS

sei dina—on that very day; *cali'*—walking; *āilā*—came; *payasvinī-tīre*—to the bank of the Payasvinī River; *snāna kari'*—bathing; *gelā*—went; *ādi-keśava-mandire*—to the temple of Ādi-keśava.

TRANSLATION

That very night, Śrī Caitanya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

madhya.9.235

> *keśava dekhiyā preme āviṣṭa hailā*
> *nati, stuti, nṛtya, gīta, bahuta karilā*

SYNONYMS

keśava dekhiyā—after seeing the Deity of Lord Keśava; *preme*—in ecstasy; *āviṣṭa hailā*—became overwhelmed; *nati*—obeisances; *stuti*—prayer; *nṛtya*—dancing; *gīta*—chanting; *bahuta karilā*—performed in various ways.

TRANSLATION

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

madhya.9.236

> *prema dekhi' loke haila mahā-camatkāra*
> *sarva-loka kaila prabhura parama satkāra*

SYNONYMS

prema dekhi'—seeing His ecstatic features; *loke*—people; *haila*—became; *mahā-camatkāra*—greatly astonished; *sarva-loka*—all

people; *kaila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *parama satkāra*—great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

madhya.9.237

> *mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila*
> *'brahma-saṁhitādhyāya'-puṅthi tāhāṅ pāila*

SYNONYMS

mahā-bhakta-gaṇa-saha—among highly advanced devotees; *tāhāṅ*—there; *goṣṭhī kaila*—discussed; *brahma-saṁhitā-adhyāya*—one chapter of the *Brahma-saṁhitā*; *puṅthi*—scripture; *tāhāṅ*—there; *pāila*—found.

TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-saṁhitā.

madhya.9.238

> *puṅthi pāñā prabhura haila ānanda apāra*
> *kampāśru-sveda-stambha-pulaka vikāra*

SYNONYMS

puṅthi pāñā—getting that scripture; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ānanda*—happiness; *apāra*—unlimited; *kampa*—trembling; *aśru*—tears; *sveda*—perspiration; *stambha*—being stunned; *pulaka*—jubilation; *vikāra*—transformations.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation-trembling, tears, perspiration, trance and jubilation-were manifest in His body.

madhya.9.239-240

> *siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama*
> *govinda-mahimā jñānera parama kāraṇa*

> *alpākṣare kahe siddhānta apāra*
> *sakala-vaiṣṇava-śāstra-madhye ati sāra*

SYNONYMS

siddhānta-śāstra—conclusive scripture; *nāhi*—there is not; *brahma-saṁhitāra sama*—like the scripture *Brahma-saṁhitā*; *govinda-mahimā*—of the glories of Lord Govinda; *jñānera*—of knowledge; *parama*—final; *kāraṇa*—cause; *alpa-akṣare*—briefly; *kahe*—expresses; *siddhānta*—conclusion; *apāra*—unlimited; *sakala*—all; *vaiṣṇava-śāstra*—devotional scriptures; *madhye*—among; *atisāra*—very essential.

TRANSLATION

There is no scripture equal to the Brahma-saṁhitā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-saṁhitā, it is essential among all the Vaiṣṇava scriptures.

PURPORT

The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of *acintya-bhedābheda-tattva* (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service; the eighteen-syllable Vedic hymn; discourses on the soul, the Supersoul and fruitive activity; an explanation of Kāma-gayatri,*kama-bīja* and the original Mahā-Viṣṇu; and a

detailed description of the spiritual world, specifically Goloka Vṛndāvana. *Brahma-saṁhitā* also explains the demigod Gaṇeśa; Garbhodakaśāyī Viṣṇu; the origin of the Gāyatrī *mantra;* the form of Govinda and His transcendental position and abode; the living entities; the highest goal; the goddess Durgā; the meaning of austerity; the five gross elements; love of Godhead; impersonal Brahman; the initiation of Lord Brahmā; and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind; *yoga-nidrā;* the goddess of fortune; devotional service in spontaneous ecstasy; incarnations beginning with Lord Rāmacandra; Deities; the conditioned soul and its duties; the truth about Lord Viṣṇu; prayers; Vedic hymns; Lord Śiva; the Vedic literature; personalism and impersonalism; good behavior; and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the *Brahma-saṁhitā*.

madhya.9.241

> *bahu yatne sei puṅthi nila lekhāiyā*
> *'ananta padmanābha' āilā haraṣita hañā*

SYNONYMS

bahuyatne—with great attention; *sei puṅthi*—that scripture; *nila*—took; *lekhāiyā*—having it copied; *ananta-padmanābha*—to Ananta

Padmanābha; *āilā*—came; *haraṣita*—in great happiness; *hañā*—being.

TRANSLATION

Śrī Caitanya Mahāprabhu copied the Brahma-saṁhitā and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

PURPORT

Concerning Ananta Padmanābha, one should refer to *Madhya-līlā,* Chapter One, text 115.

madhya.9.242

> *dina-dui padmanābhera kaila daraśana*
> *ānande dekhite āilā śrī-janārdana*

SYNONYMS

dina-dui—two days; *padmanābhera*—of the Deity known as Padmanābha; *kaila daraśana*—visited the temple; *ānande*—in great ecstasy; *dekhite*—to see; *āilā*—came; *śrī-janārdana*—to the temple of Śrī Janārdana.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple

there. Then , with great ecstasy He went to see the temple of Śrī Janārdana.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivandrum, near the Varkāla railway station.

madhya.9.243

> *dina-dui tāhāṅ kari' kīrtana-nartana*
> *payasvinī āsiyā dekhe śaṅkara nārāyaṇa*

SYNONYMS

dina-dui—two days; *tāhāṅ*—there; *kari'*—performing; *kīrtana-nartana*—chanting and dancing; *payasvinī āsiyā*—coming to the bank of the Payasvinī River; *dekhe*—sees; *śaṅkara nārāyaṇa*—the temple of Śaṅkara-nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa.

madhya.9.244

> *śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne*
> *matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne*

SYNONYMS

śṛṅgeri-maṭhe—to the Śṛṅgeri monastery; *āilā*—came; *śaṅkarācārya-sthāne*—at the place of Śaṅkarācārya; *matsya-tīrtha*—the holy place named Matsya-tīrtha; *dekhi'*—seeing; *kaila*—did; *tuṅgabhadrāya snāne*—bathing in the river Tuṅgabhadrā.

TRANSLATION

Then He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the river Tuṅgabhadrā.

PURPORT

The monastery known as Śṛṅgeri-maṭha is situated in the state of Karnatakaīśū, in the district of Shimoga. This monastery is located on the left bank of the river Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya.

Śaṅkarācārya had four principal disciples, and he established four centers under their management. In North India at Badarikāśrama, the monastery named Jyotir-maṭha was

established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established. And the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha the *sannyāsīs* assume the designations Sarasvatī, Bhāratī and Purī. They are all *ekadaṇḍi-sannyāsīs,* distinguished from the Vaiṣṇava *sannyāsīs,* who are known as *tridaṇḍi-sannyāsīs*. The Śṛṅgeri-maṭha is situated in South India in a portion of the country known as Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūrivāra, and the dynasty is called Bhūr-bhuvaḥ. The place is called Rāmeśvara, and the slogan is *ahaṁ brahmāsmi*. The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The *ācārya* is Hastāmalaka, and the *brahmacārī* assistants of the *sannyāsīs* are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the *Yajur Veda*.

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the *ācāryas* and the dates of their accepting *sannyāsa,* according to the Śaka era (or Śakābda), are as follows (for approximate Christian-era dates, add 79 years): Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Siṁhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasiṁha Tīrtha, 1067; Vidyātīrtha Vidyā-śaṅkara, 1150; Bhāratī-kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasiṁha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara

Bhāratī, 1371; Narasiṁha Bhāratī, 1386; Puruṣottama Bhāratī, 1398; Rāmacandra Bhāratī, 1430; Narasiṁha Bhāratī, 1479; Narasiṁha Bhāratī, 1485; Abhinava-narasiṁha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṁha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṁha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṁha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasiṁha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda era, in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍi. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took *sannyāsa* from Govinda, who was residing on the banks of the Narmadā. After accepting *sannyāsa,* Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī, and from there he went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on the *Brahma-sūtra,* as well as on ten *Upaniṣads* and the *Bhagavad-gītā*. He also wrote *Sanat-sujātīya* and a commentary on the *Nṛsiṁha-tāpinī*. Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastāmalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his

disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the *śāstras*. Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a *brahmacārī* since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had recently died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion she blessed him and assured the continuous existence of the Śṛṅgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of *sannyāsa* from Śaṅkarācārya and became known as Sureśvara. Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.

madhya.9.245

> *madhvācārya-sthāne āilā yāṅhā 'tattvavādī'*
> *uḍupīte 'kṛṣṇa' dekhi, tāhāṅ haila premonmādī*

SYNONYMS

madhva-ācārya-sthāne—at the place of Madhvācārya; *āilā*—arrived; *yāṅhā*—where; *tattva-vādī*—philosophers known as Tattvavādīs; *uḍupīte*—at the place known as Uḍupī; *kṛṣṇa*—the Deity of Lord Kṛṣṇa; *dekhi*—seeing; *tāhāṅ*—there; *haila*—became; *prema-unmādī*—mad in ecstasy.

TRANSLATION

Caitanya Mahāprabhu next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kanaraḍā district of South India, just west of Sahyādri. This is the chief city of the South Kanaraḍā province and is near the city of Mangalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a Śivāllī-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 Śakābda (A.D. 1119). According to some, he was born in the year 1160 Śakābda (A.D. 1239).

In his childhood Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvācārya

converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted *sannyāsa* at the age of twelve. Upon receiving *sannyāsa* from Acyuta Prekṣa, he received the name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Sṛṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on the *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on the *Bhagavad-gītā*. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the river Godāvarī. There he met with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an

occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some *gopī-candana*. He received a big lump of *gopī-candana,* and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took *sannyāsa* from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga-pradeśa there were fights between Hindus and Muslims. The Hindus were on one bank of

the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the *śālagrāma-śilā* known as Aṣṭamūrti. After this, he summarized the *Mahābhārata*.

Madhvācārya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Śṛṅgeri-maṭha, established by Śaṅkarācārya, became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. A person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the *śāstras*. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasiṁha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by

Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of *Śrī Madhva-vijaya*. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took *sannyāsa* and later became known as Viṣṇu Tīrtha.

It was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍañjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the *Aitareya Upaniṣad*. For further information about Madhvācārya, one should read *Madhva-vijaya,* by Nārāyaṇācārya.

The *ācāryas* of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttararāḍhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their *maṭha* commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasiṁha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the

Madhvācārya-sampradāya is as follows: (the dates are those of birth): (1) Haṁsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavīndra, 1255; (18) Vāgīśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22) Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808. (For approximate Christian era dates, add seventy-nine years.)

After the sixteenth *ācārya* (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmaṇya; and Vyāsa Rāya, 1470-1520. The nineteenth *ācārya,* Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218;

Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; and Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha *sannyāsīs*. As stated, Uḍupī is situated beside the sea in South Kanaraḍā, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the *South Kānāḍā Manual* and the *Bombay Gazette*.

madhya.9.246

> *nartaka gopāla dekhe parama-mohane*
> *madhvācārye svapna diyā āilā tāṅra sthāne*

SYNONYMS

nartaka gopāla—dancing Gopāla; *dekhe*—saw; *parama-mohane*—most beautiful; *madhva-ācārye*—unto Madhvācārya; *svapna diyā*—appearing in a dream; *āilā*—came; *tāṅra*—his; *sthāne*—to the place.

TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw "dancing Gopāla," a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

madhya.9.247

> *gopī-candana-tale āchila ḍiṅgāte*
> *madhvācārya sei kṛṣṇa pāilā kona-mate*

SYNONYMS

gopī-candana-tale—under heaps of *gopī-candana* (yellowish clay used for *tilaka*); *āchila*—came; *ḍiṅgāte*—in a boat; *madhva-ācārya*—Madhvācārya; *sei kṛṣṇa*—that Kṛṣṇa Deity; *pāilā*—got; *kona-mate*—somehow or other.

TRANSLATION

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopī-candana that had been transported in a boat.

madhya.9.248

> *madhvācārya āni' tāṅre karilā sthāpana*
> *adyāvadhi sevā kare tattvavādi-gaṇa*

SYNONYMS

madhva-ācārya—Madhvācārya; *āni'*—bringing; *tāṅre*—Him; *karilā sthāpana*—installed; *adya-avadhi*—to date; *sevā kare*—worship; *tattvavādi-gaṇa*—the Tattvavādīs.

TRANSLATION

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tattvavādīs, worship this Deity.

madhya.9.249

> *kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila*
> *premāveśe bahu-kṣaṇa nṛtya-gīta kaila*

SYNONYMS

kṛṣṇa-mūrti dekhi'—seeing the Deity of Lord Kṛṣṇa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mahā-sukha*—great happiness; *pāila*—got; *prema-āveśe*—in ecstatic love; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta*—dancing and singing; *kaila*—performed.

TRANSLATION

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

madhya.9.250

> *tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne*
> *prathama darśane prabhuke nā kaila sambhāṣaṇe*

SYNONYMS

tattvavādi-gaṇa—the Tattvavādīs; *prabhuke*—Śrī Caitanya Mahāprabhu; *māyāvādī jñāne*—considering as a Māyāvādī *sannyāsī*; *prathama darśane*—in the first meeting; *prabhuke*—Śrī Caitanya Mahāprabhu; *nā*—did not; *kaila*—do; *sambhāṣaṇe*—addressing.

TRANSLATION

When they first saw Him, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī sannyāsī. Therefore they did not talk to Him.

madhya.9.251

> *pāche premāveśa dekhi' haila camatkāra*
> *vaiṣṇava-jñāne bahuta karila satkāra*

SYNONYMS

pāche—later; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *haila camatkāra*—became struck with wonder; *vaiṣṇava-jñāne*—understanding as a Vaiṣṇava; *bahuta*—much; *karila*—did; *satkāra*—reception.

TRANSLATION

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

madhya.9.252

> *'vaiṣṇavatā' sabāra antare garva jāni'*
> *īṣat hāsiyā kichu kahe gauramaṇi*

SYNONYMS

vaiṣṇavatā—Vaiṣṇavism; *sabāra*—of all of them; *antare*—within the mind; *garva*—pride; *jāni'*—knowing; *īṣat*—mildly; *hāsiyā*—smiling; *kichu*—something; *kahe*—says; *gaura-maṇi*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

madhya.9.253

> *tāṅ-sabāra antare garva jāni gauracandra*
> *tāṅ-sabā-saṅge goṣṭhī karilā ārambha*

SYNONYMS

tāṅ-sabāra—of all of them; *antare*—within the mind; *garva*—pride; *jāni*—knowing; *gaura-candra*—Śrī Caitanya Mahāprabhu; *tāṅ-sabā-saṅge*—with them; *goṣṭhī*—discussion; *karilā*—made; *ārambha*—beginning.

TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

madhya.9.254

> *tattvavādī ācārya—saba śāstrete pravīṇa*
> *tāṅre praśna kaila prabhu hañā yena dīna*

SYNONYMS

tattvavādī ācārya—the chief preacher of the Tattvavāda community; *saba*—all; *śāstrete*—in revealed scriptures; *pravīṇa*—experienced; *tāṅre*—unto him; *praśna*—question; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *yena*—as if; *dīna*—very humble.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Śrī Caitanya Mahāprabhu humbly questioned him.

madhya.9.255

> *sādhya-sādhana āmi nā jāni bhāla-mate*
> *sādhya-sādhana-śreṣṭha jānāha āmāte*

SYNONYMS

sādhya-sādhana—the aim of life and how to achieve it; *āmi*—I; *nā*—not; *jāni*—know; *bhāla-mate*—very well; *sādhya-sādhana*—the aim of life and how to achieve it; *śreṣṭha*—the best; *jānāha*—kindly explain; *āmāte*—unto Me.

TRANSLATION

Caitanya Mahāprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it."

madhya.9.256

> *ācārya kahe,—'varṇāśrama-dharma, kṛṣṇe samarpaṇa'*
> *ei haya kṛṣṇa-bhaktera śreṣṭha 'sādhana'*

SYNONYMS

ācāryakahe—the *ācārya* said; *varṇa-āśrama-dharma*—the institution of four castes and four *āśramas*; *kṛṣṇe*—unto Kṛṣṇa;

samarpaṇa—to dedicate; *ei haya*—this is; *kṛṣṇa-bhaktera*—of the devotee of Kṛṣṇa; *śreṣṭha sādhana*—the best means of achievement.

TRANSLATION

The ācārya replied, "When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

madhya.9.257

> *'pañca-vidha mukti' pāñā vaikuṇṭhe gamana*
> *'sādhya-śreṣṭha' haya,—ei śāstra-nirūpaṇa*

SYNONYMS

pañca-vidha mukti—five kinds of liberation; *pāñā*—getting; *vaikuṇṭhe*—to the spiritual world; *gamana*—transference; *sādhya-śreṣṭha haya*—is the highest achievement of the goal of life; *ei*—this; *śāstra-nirūpaṇa*—the verdict of all revealed scriptures.

TRANSLATION

"When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures."

madhya.9.258

> *prabhu kahe,—śāstre kahe śravaṇa-kīrtana*
> *kṛṣṇa-prema-sevā-phalera 'parama-sādhana'*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *śāstre kahe*—in the *śāstra* it is said; *śravaṇa-kīrtana*—the process of chanting and hearing; *kṛṣṇa-prema-sevā*—of loving service to Lord Kṛṣṇa; *phalera*—of the result; *parama-sādhana*—best process of achievement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

PURPORT

According to the Tattvavādīs, the best process for achieving the highest goal of life is to execute the duties of the four *varṇas* and *āśramas*. In the material world, unless one is situated in one of the *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* or *śūdra*) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*), for these principles are

considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of *varṇa* and *āśrama* for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu's opinion the highest goal is attaining love of Godhead, either in the material world or in the spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

madhya.9.259-260

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*

> *iti puṁsārpitā viṣṇau*
> *bhaktiś cen nava-lakṣaṇā*
> *kriyeta bhagavaty addhā*
> *tan manye 'dhītam uttamam*

SYNONYMS

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Viṣṇu; *kīrtanam*—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); *viṣṇoḥ*—of Lord Viṣṇu; *smaraṇam*—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; *pāda-sevanam*—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; *arcanam*—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; *vandanam*—offering prayers to the Supreme Personality of Godhead; *dāsyam*—always thinking oneself an eternal servant of the Supreme Personality of Godhead; *sakhyam*—making friends with the Supreme Personality of Godhead; *ātma-nivedanam*—dedicating everything (body, mind and soul) for the service of the Lord; *iti*—thus; *puṁsā*—by the human being; *arpitā*—dedicated; *viṣṇau*—unto the Supreme Personality of Godhead, Viṣṇu; *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different systems, as above mentioned; *kriyeta*—one should execute; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly (not indirectly through *karma, jñāna* or *yoga*); *tat*—that; *manye*—I understand; *adhītam*—studied; *uttamam*—first class.

TRANSLATION

“ 'This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of the revealed scriptures.'

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from *Śrīmad-Bhāgavatam* (7.5.23-24).

madhya.9.261

> *śravaṇa-kīrtana ha-ite kṛṣṇe haya 'premā'*
> *sei pañcama puruṣārtha—puruṣārthera sīmā*

SYNONYMS

śravaṇa-kīrtana—hearing and chanting; *ha-ite*—from; *kṛṣṇe*—unto Lord Kṛṣṇa; *haya*—there is; *premā*—transcendental love; *sei*—that; *pañcama puruṣa-artha*—the fifth platform of perfection of life; *puruṣa-arthera sīmā*—the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the *Vedas,* the highest attainment is to rise to the platform of *śravaṇaṁ kīrtanam,* hearing and chanting about the Supreme Personality of Godhead. This is confirmed in *Śrīmad-Bhāgavatam* (1.1.2):

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-*
> *trayonmūlanam*
> *śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair*
> *īśvaraḥ*
> *sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-*
> *kṣaṇāt*

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are

fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam,* compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam,* he becomes attached to the Supreme Lord is established within his heart." This verse of *Śrīmad-Bhāgavatam* rejects as cheating processes all religious activities that aim at achieving materialistic goals, including *dharma, artha, kāma* and even *mokṣa,* or liberation.

According to Śrīdhara Svāmī, the material conception of success (*mokṣa,* or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (*śravaṇam, kīrtanam,* etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of *śravaṇaṁ kīrtanaṁ viṣṇoḥ. Śravaṇādi śuddha-citte karaye udaya* (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

madhya.9.262

> *evaṁ-vrataḥ sva-priya-nāma-kīrtyā*
> *jātānurāgo druta-citta uccaiḥ*
> *hasaty atho roditi rauti gāyaty*
> *unmāda-van nṛtyati loka-bāhyaḥ*

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

“ 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

madhya.9.263

> *karma-nindā, karma-tyāga, sarva-śāstre kahe*
> *karma haite prema-bhakti kṛṣṇe kabhu nahe*

SYNONYMS

karma-nindā—condemnation of fruitive activities; *karma-tyāga*—renunciation of fruitive activities; *sarva-śāstre kahe*—is announced in every revealed scripture; *karma haite*—from fruitive activities; *prema-bhakti*—devotional service in ecstatic love; *kṛṣṇe*—for Kṛṣṇa; *kabhu nahe*—can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.

PURPORT

In the *Vedas* there are three *kāṇḍas,* or divisions: *karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. The *karma-kāṇḍa* portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both *karma-kāṇḍa* and *jñāna-kāṇḍa* (speculative knowledge) and accept only *upāsanā-kāṇḍa,* or *bhakti-kāṇḍa*. One cannot attain love of Godhead by

executing *karma-kāṇḍa* or *jñāna-kāṇḍa*. But by dedicating one's *karma,* or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. then however, one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of *śravaṇaṁ kīrtanam* is very essential. By executing the nine items of devotional service, beginning with *śravaṇaṁ kīrtanam,* one is completely purified. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* (*Bhakti-rasāmṛta-sindhu* 1.1.12). Only then is one able to execute Kṛṣṇa's orders in the *Bhagavad-gītā* (18.65-66):

> *man-manā bhava mad-bhakto*
> *mad-yājī māṁ namaskuru*
> *mām evaiṣyasi satyaṁ te*
> *pratijāne priyo 'si me*

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I

shall deliver you from all sinful reactions. Do not fear." In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by *karma-kāṇḍa* or *jñāna-kāṇḍa*. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of *karma-kāṇḍa* activities-pious and impious. Pious activities are certainly better than impious activities, but even pious activities cannot help one achieve ecstatic love of God, Kṛṣṇa. Pious and impious activities bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. *Bhakti,* devotional service, means satisfying Kṛṣṇa. In every revealed scripture, whether stressing *jñāna-kāṇḍa* or *karma-kāṇḍa,* the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, *Śrīmad-Bhāgavatam,* is the supreme Vedic evidence. In *Śrīmad-Bhāgavatam* (1.5.12) it is said:

> *naiṣkarmyam apy acyuta-bhāva-varjitaṁ*
> *na śobhate jñānam alaṁ nirañjanam*
> *kutaḥ punaḥ śaśvad abhadram īśvare*
> *na cārpitaṁ karma yad apy akāraṇam*

"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in *Śrīmad-Bhāgavatam*—in the beginning, middle and end—*karma-kāṇḍa* and *jñāna-kāṇḍa* are condemned. For example, in *Śrīmad-Bhāgavatam* 1.1.2 it is said: *dharmaḥ projjhita-kaitavo 'tra.*

This is explained in the following verses taken from *Śrīmad-Bhāgavatam* (11.11.32) and the *Bhagavad-gītā* (Bg. 18.66).

madhya.9.264

> *ājñāyaivaṁ guṇān doṣān*
> *mayādiṣṭān api svakān*
> *dharmān santyajya yaḥ sarvān*
> *māṁ bhajet sa ca sattamaḥ*

SYNONYMS

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—

anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sat-tamaḥ*—first-class person.

TRANSLATION

“ 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.'

madhya.9.265

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—do not; *śucaḥ*—worry.

TRANSLATION

“ 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.'

madhya.9.266

> *tāvat karmāṇi kurvīta*
> *na nirvidyeta yāvatā*
> *mat-kathā-śravaṇādau vā*
> *śraddhā yāvan na jāyate*

SYNONYMS

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam, kīrtanam,* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

“ 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

madhya.9.267

> *pañca-vidha mukti tyāga kare bhakta-gaṇa*
> *phalgu kari' 'mukti' dekhe narakera sama*

SYNONYMS

pañca-vidha—five kinds of; *mukti*—liberation; *tyāga kare*—give up; *bhakta-gaṇa*—devotees; *phalgu*—insignificant; *kari'*—considering; *mukti*—liberation; *dekhe*—see; *narakera*—to hell; *sama*—equal.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

madhya.9.268

> *sālokya-sārṣṭi-sāmīpya-*
> *sārūpyaikatvam apy uta*
> *dīyamānaṁ na gṛhṇanti*
> *vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—to live on the same planet as the Supreme Personality of Godhead; *sārṣṭi*—to possess opulence equal to the Lord's; *sāmīpya*—to always associate with the Supreme Personality of Godhead; *sārūpya*—to possessing bodily features equal to the Lord's; *ekatvam*—to merge into the body of the Supreme Personality of Godhead; *api*—even; *uta*—certainly; *dīyamānam*—being offered; *na*—never; *gṛhṇanti*—accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—devotees.

TRANSLATION

“ 'Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuṇṭha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord's, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.29.13).

madhya.9.269

> *yo dustyajān kṣiti-suta-svajanārtha-dārān*
> *prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām*

> *naicchan nṛpas tad ucitaṁ mahatāṁ madhu-dviṭ-*
> *sevānurakta-manasām abhavo 'pi phalguḥ*

SYNONYMS

yaḥ—one who; *dustyajān*—very difficult to give up; *kṣiti*—land; *suta*—children; *svajana*—relatives; *artha*—riches; *dārān*—and wife; *prārthyām*—desirable; *śriyam*—fortune; *sura-varaiḥ*—by the best of the demigods; *sa-dayā*—merciful; *avalokām*—whose glance; *na aicchat*—did not desire; *nṛpaḥ*—the King (Mahārāja Bharata); *tat*—that; *ucitam*—is befitting; *mahatām*—of great personalities; *madhu-dviṭ*—of the killer of the demon Madhu; *sevā-anurakta*—engaged in the service; *manasām*—the minds of whom; *abhavaḥ*—cessation of the repetition of birth and death; *api*—even; *phalguḥ*—insignificant.

TRANSLATION

“ 'It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in service of the Lord, even the liberation or merging into the existence of the Lord is insignificant. And what to speak of material opportunities?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

madhya.9.270

> *nārāyaṇa-parāḥ sarve*
> *na kutaścana bibhyati*
> *svargāpavarga-narakeṣv*
> *api tulyārtha-darśinaḥ*

SYNONYMS

nārāyaṇa-parāḥ—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; *sarve*—all; *na*—never; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the heavenly planetary system; *apavarga*—on the path of liberation; *narakeṣu*—or in a hellish condition of life; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—seers of.

TRANSLATION

“ 'A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he criticized Lord Śiva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of *nārāyaṇa-parāḥ sarve na kutaścana bibhyati.*

madhya.9.271

> *mukti, karma—dui vastu tyaje bhakta-gaṇa*
> *sei dui sthāpa' tumi 'sādhya', 'sādhana'*

SYNONYMS

mukti—liberation; *karma*—fruitive activities; *dui*—two; *vastu*—things; *tyaje*—give up; *bhakta-gaṇa*—the devotees; *sei*—those; *dui*—two; *sthāpa'*—establish; *tumi*—you; *sādhya*—the goal of life; *sādhana*—the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process to attain it."

madhya.9.272

> *sannyāsī dekhiyā more karaha vañcana*
> *nā kahilā teñi sādhya-sādhana-lakṣaṇa*

SYNONYMS

sannyāsī—a person in the renounced order of life; *dekhiyā*—seeing; *more*—unto Me; *karaha*—you do; *vañcana*—duplicity; *nā kahilā*—did not describe; *teñi*—therefore; *sādhya*—objective; *sādhana*—process of achievement; *lakṣaṇa*—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

madhya.9.273

> *śuni' tattvācārya hailā antare lajjita*
> *prabhura vaiṣṇavatā dekhi, ha-ilā vismita*

SYNONYMS

śuni'—hearing; *tattva-ācārya*—the *ācārya* of the Tattvavāda-sampradāya; *hailā*—became; *antare*—within the mind; *lajjita*—ashamed; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—devotion in Vaiṣṇavism; *dekhi*—seeing; *ha-ilā*—became; *vismita*—struck with wonder.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda-sampradāya became very much ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

madhya.9.274

> *ācārya kahe,—tumi yei kaha, sei satya haya*
> *sarva-śāstre vaiṣṇavera ei suniścaya*

SYNONYMS

ācārya kahe—the Tattvavādī *ācārya* said; *tumi*—You; *yei*—whatever; *kaha*—say; *sei*—that; *satya*—truth; *haya*—is; *sarva-*

śāstre—in all revealed scriptures; *vaiṣṇavera*—of the devotees of Lord Viṣṇu; *ei*—this; *su-niścaya*—conclusion.

TRANSLATION

The Tattvavādī ācārya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

madhya.9.275

> *tathāpi madhvācārya ye kariyāche nirbandha*
> *sei ācariye sabe sampradāya-sambandha*

SYNONYMS

tathāpi—still; *madhva-ācārya*—Madhvācārya; *ye*—whatever; *kariyāche*—formulated; *nirbandha*—rules and regulations; *sei*—that; *ācariye*—we practice; *sabe*—all; *sampradāya*—party; *sambandha*—relationship.

TRANSLATION

"Still, whatever Madhvācārya has established as the formula for our party, we practice as a party policy."

madhya.9.276

> *prabhu kahe,—karmī, jñānī,—dui bhakti-hīna*
> *tomāra sampradāye dekhi sei dui cihna*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *karmī*—fruitive worker; *jñānī*—mental speculator; *dui*—both of them; *bhakti-hīna*—nondevotees; *tomāra*—your; *sampradāye*—in the community; *dekhi*—I see; *sei*—those; *dui*—both; *cihna*—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

madhya.9.277

> *sabe, eka guṇa dekhi tomāra sampradāye*
> *satya-vigraha kari' īśvare karaha niścaye*

SYNONYMS

sabe—in all; *eka*—one; *guṇa*—quality; *dekhi*—I see; *tomāra*—your; *sampradāye*—in the party; *satya-vigraha*—the form of the Lord as

truth; *kari'*—accepting; *īśvare*—the Supreme Personality of Godhead; *karaha*—you do; *niścaye*—conviction.

TRANSLATION

"The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth."

PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī *ācārya,* who belonged to the Madhvācārya-sampradāya, that the general behavior of the Tattvavādīs did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavāda-sampradāya of the Madhvācārya school sticks to the principle of *varṇāśrama-dharma,* which involves fruitive activity. Their ultimate goal (*mukti*) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tattvavāda-sampradāya, accepted the transcendental form of the Lord. This is the great qualification of the Vaiṣṇava *sampradāyas*.

It is the Māyāvāda-sampradāya that does not accept the transcendental form of the Lord. If a Vaiṣṇava *sampradāya* is

also carried away by that impersonal attitude, that *sampradāya* has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. For example, the *sahajiyās'* Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his *sampradāya* accepted the transcendental form of the Lord.

madhya.9.278

> *ei-mata tāṅra ghare garva cūrṇa kari'*
> *phalgu-tīrthe tabe cali āilā gaurahari*

SYNONYMS

ei-mata—in this way; *tāṅra ghare*—at his place; *garva*—pride; *cūrṇa*—broken; *kari'*—making; *phalgu-tīrthe*—to the holy place named Phalgu-tīrtha; *tabe*—then; *cali*—walking; *āilā*—came; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

madhya.9.279

tritakūpe viśālāra kari' daraśana
pañcāpsarā-tīrthe āilā śacīra nandana

SYNONYMS

tritakūpe—to Tritakūpa; *viśālāra*—of the Deity named Viśālā; *kari'*—doing; *daraśana*—visiting; *pañca-apsarā-tīrthe*—to Pañcāpsarā-tīrtha; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

PURPORT

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he

would begin to fear for his post. Indra was always anxious about his position, fearing that if someone became more powerful than him he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Ṛṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake known as Pañcāpsarā became a place of pilgrimage.

madhya.9.280

> *gokarṇe śiva dekhi' āilā dvaipāyani*
> *sūrpāraka-tīrthe āilā nyāsi-śiromaṇi*

SYNONYMS

gokarṇe—in the place named Gokarṇa; *śiva*—the temple of Lord Siva; *dekhi'*—seeing; *āilā*—came; *dvaipāyani*—to Dvaipāyani; *sūrpāraka-tīrthe*—to the holy place named Sūrpāraka; *āilā*—came; *nyāsi-śiromaṇi*—the best of the *sannyāsīs,* Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokarṇa. While there, He visited the temple of Lord Śiva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all sannyāsīs, then went to Sūrpāraka-tīrtha.

PURPORT

Gokarṇa is situated in North Karnaraḍā It is about twenty miles southeast of Karwar. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrpāraka (nowadays known as Sopārā) is about twenty-six miles north of Bombay, in the Maharashtra province, in the district known as Thāne. Sūrpāraka is mentioned in the *Mahābhārata* (*Śānti-parva,* Chapter 41, verses 66-67).

madhya.9.281

> *kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī*
> *lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī*

SYNONYMS

kolāpure—at Kolāpura; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *dekhena*—He visited; *kṣīra-bhagavatī*—the temple of Kṣīra-bhagavatī; *lāṅga-gaṇeśa*—the deity Lāṅga-gaṇeśa; *dekhi'*—seeing;

dekhena—He sees; *cora-pārvatī*—the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

PURPORT

Kolāpura is a town in the Maharashtra province formerly known as Bombay Pradeśa. Formerly it was a native state, and it is bordered on the north by the district of Satara, on the east and south by the district of Belgaumā, and on the west by the district of Ratnagiri. In this place there is a river named Urṇā. From the *Bombay Gazette* it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣmī Mandira, (2) Viṭhobā Mandira, (3) Ṭemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyaṅgirā Mandira, and (6) Yyāllāmmā Mandira.

madhya.9.282

> *tathā haite pāṇḍarapure āilā gauracandra*
> *viṭhṭhala-ṭhākura dekhi' pāilā ānanda*

SYNONYMS

tathā haite—from there; *pāṇḍara-pure*—to Pāṇḍarapura; *āilā*—came; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *viṭhṭhala-ṭhākura*—the Deity known as Viṭhṭhala; *dekhi'*—seeing; *pāilā*—got; *ānanda*—great happiness.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭhṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the river Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This Tukārāma Ācārya became very famous in the Maharashtra province, and he spread the *saṅkīrtana* movement all over the province. The *saṅkīrtana* party belonging to Tukārāma is still very popular in Bombay in the province of Maharashtra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as *Abhaṅga*. His *saṅkīrtana* party exactly resembles the Gauḍīya-Vaiṣṇava *saṅkīrtana* parties, for they chant the holy name of the Lord with *mṛdaṅga* and *karatālas*.

The Lord Viṭhṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.

madhya.9.283

> *premāveśe kaila bahuta kīrtana-nartana*
> *tāhāṅ eka vipra tāṅre kaila nimantraṇa*

SYNONYMS

prema-āveśe—in the great ecstasy of love; *kaila*—performed; *bahuta*—much; *kīrtana-nartana*—chanting and dancing; *tāhāṅ*—there; *eka*—one; *vipra*—*brāhmaṇa*; *tāṅre*—unto Him; *kaila*—did; *nimantraṇa*—invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual. A brāhmaṇa, seeing Him in ecstatic love, was very much pleased and invited the Lord to his home for lunch.

madhya.9.284

> *bahuta ādare prabhuke bhikṣā karāila*
> *bhikṣā kari' tathā eka śubha-vārtā pāila*

SYNONYMS

bahuta ādare—with great love; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—offered lunch; *bhikṣā kari'*—after

finishing His lunch; *tathā*—there; *eka*—one; *śubha-vārtā*—auspicious news; *pāila*—got.

TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

madhya.9.285

> *mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma*
> *sei grāme vipra-gṛhe karena viśrāma*

SYNONYMS

mādhava-purīra śiṣya—a disciple of Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *nāma*—named; *sei grāme*—in that village; *vipra-gṛhe*—in the house of a *brāhmaṇa*; *karena viśrāma*—rests.

TRANSLATION

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

madhya.9.286

> *śuniyā calilā prabhu tāṅre dekhibāre*
> *vipra-gṛhe vasi' āchena, dekhilā tāṅhāre*

SYNONYMS

śuniyā—hearing; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *dekhibāre*—to see; *vipra-gṛhe*—at the house of the *brāhmaṇa*; *vasi'*—sitting; *āchena*—was; *dekhilā*—saw; *tāṅhāre*—him.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇa's home. Upon entering, the Lord saw him sitting there.

madhya.9.287

> *premāveśe kare tāṅre danda-paraṇāma*
> *aśru, pulaka, kampa, sarvāṅge paḍe ghāma*

SYNONYMS

prema-āveśe—in ecstatic love; *kare*—does; *tāṅre*—unto him; *daṇḍa-paraṇāma*—obeisances, falling flat; *aśru*—tears; *pulaka*—

jubilation; *kampa*—trembling; *sarva-aṅge*—all over the body; *paḍe*—there was; *ghāma*—perspiration.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately offered him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible-namely, tears, jubilation, trembling and perspiration.

madhya.9.288

> *dekhiyā vismita haila śrī-raṅga-purīra mana*
> *'uṭhaha śrīpāda' bali' balilā vacana*

SYNONYMS

dekhiyā—seeing; *vismita*—astonished; *haila*—became; *śrī-raṅga-purīra*—of Śrī Raṅga Purī; *mana*—the mind; *uṭhaha*—get up; *śrī-pāda*—Your Holiness; *bali'*—saying; *balilā vacana*—began to speak.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, "Your Holiness, please get up.

madhya.9.289

> *śrīpāda, dhara mora gosāñira sambandha*
> *tāhā vinā anyatra nāhi ek premāra gandha*

SYNONYMS

śrī-pāda—O Your Holiness; *dhara*—You hold; *mora*—my; *gosāñira*—with Śrī Mādhavendra Purī; *sambandha*—relationship; *tāhā vinā*—without him; *anyatra*—elsewhere; *nāhi*—there is not; *ei*—this; *premāra*—of ecstasy; *gandha*—fragrance.

TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no flavor of ecstatic love."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only Lord Kṛṣṇa was worshiped in the disciplic succession of Madhvācārya up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word *gosāñi* is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead

and has no business other than the Lord's service is called the best of the *paramahaṁsas*. A *paramahaṁsa* has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a *gosāñi* or a *gosvāmī,* master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as *gosāñi* or *gosvāmī*. The title *gosvāmī* cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvāmīs of Vṛndāvana-Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha-and none of them inherited the title of *gosvāmī*. All the Gosvāmīs of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called *gosvāmīs*. All the temples of Vṛndāvana were certainly started by the six Gosvāmīs. Later the worship in the temples was entrusted to some householder disciples of the Gosvāmīs, and since then the hereditary title of *gosvāmī* has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a *gosvāmī*. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

madhya.9.290

> *eta bali' prabhuke uthāñā kaila āliṅgana*
> *galāgali kari' duṅhe karena krandana*

SYNONYMS

eta bali'—saying this; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *uthāñā*—lifting up; *kaila*—did; *āliṅgana*—embracing; *galāgali*—shoulder to shoulder; *kari'*—doing; *duṅhe*—both of them; *karena*—do; *krandana*—crying.

TRANSLATION

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu up and embraced Him. As the two of them embraced, shoulder to shoulder, they began to cry in ecstasy.

madhya.9.291

> *kṣaṇeke āveśa chāḍi' duṅhāra dhairya haila*
> *īśvara-purīra sambandha gosāñi jānāila*

SYNONYMS

kṣaṇeke—after just a few moments; *āveśa*—ecstasy; *chāḍi'*—giving up; *duṅhāra*—of both of them; *dhairya*—patience; *haila*—there

was; *īśvara-purīra*—of Īśvara Purī; *sambandha*—relationship; *gosāñi*—Śrī Caitanya Mahāprabhu; *jānāila*—disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Purī about His relationship with Īśvara Purī.

madhya.9.292

> *adbhuta premera vanyā duṅhāra uthalila*
> *duṅhe mānya kari' duṅhe ānande vasila*

SYNONYMS

adbhuta—wonderful; *premera*—of love of Godhead; *vanyā*—inundation; *duṅhāra*—of both of them; *uthalila*—arose; *duṅhe*—both of them; *mānya kari'*—offering respect; *duṅhe*—both of them; *ānande*—with great happiness; *vasila*—sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

madhya.9.293

> *dui jane kṛṣṇa-kathā kahe rātri-dine*
> *ei-mate goṅāila pāṅca-sāta dine*

SYNONYMS

dui jane—both the persons; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *ei-mate*—in this way; *goṅāila*—passed; *pāṅca-sāta*—five to seven; *dine*—days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days.

madhya.9.294

> *kautuke purī tāṅre puchila janma-sthāna*
> *gosāñi kautuke kahena 'navadvīpa' nāma*

SYNONYMS

kautuke—out of curiosity; *purī*—Śrī Raṅga Purī; *tāṅre*—Him; *puchila*—asked; *janma-sthāna*—the place of birth; *gosāñi*—Śrī Caitanya Mahāprabhu; *kautuke*—as a matter of course; *kahena*—said; *navadvīpa*—Navadvīpa; *nāma*—name.

TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

madhya.9.295

> *śrī-mādhava-purīra saṅge śrī-raṅga-purī*
> *pūrve āsiyāchilā teṅho nadīyā-nagarī*

SYNONYMS

śrī-mādhava-purīra saṅge—with Śrī Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *pūrve*—formerly; *āsiyāchilā*—came; *teṅho*—he; *nadīyā-nagarī*—to the city of Nadia.

TRANSLATION

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.

madhya.9.296

> *jagannātha-miśra-ghare bhikṣā ye karila*
> *apūrva mocāra ghaṇṭa tāhāṅ ye khāila*

SYNONYMS

jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; *bhikṣā*—lunch; *ye*—that; *karila*—took; *apūrva*—unprecedented; *mocāra ghaṇṭa*—curry made of plantain flowers; *tāhāṅ*—there; *ye*—that; *khāila*—ate.

TRANSLATION

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

madhya.9.297

> *jagannāthera brāhmaṇī, teṅha—mahā-pativratā*
> *vātsalye hayena teṅha yena jagan-mātā*

SYNONYMS

jagannāthera—of Jagannātha Miśra; *brāhmaṇī*—wife; *teṅha*—she; *mahā*—great; *pati-vratā*—devoted to her husband; *vātsalye*—in affection; *hayena*—was; *teṅha*—she; *yena*—as if; *jagat-mātā*—the mother of the whole universe.

TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very much devoted and chaste. As for her affection, she was exactly like the mother of the universe.

madhya.9.298

> *randhane nipuṇā tāṅ-sama nāhi tribhuvane*
> *putra-sama sneha karena sannyāsi-bhojane*

SYNONYMS

randhane—in cooking; *nipuṇā*—very expert; *tāṅ-sama*—like her; *nāhi*—there is none; *tri-bhuvane*—in the three worlds; *putra-sama*—like to her own sons; *sneha karena*—she was affectionate; *sannyāsi-bhojane*—in feeding the *sannyāsīs*.

TRANSLATION

He also remembered how Śrī Jagannātha Miśra's wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the sannyāsīs and fed them exactly like her own sons.

madhya.9.299

> *tāṅra eka yogya putra kariyāche sannyāsa*
> *'śaṅkarāraṇya' nāma tāṅra alpa vayasa*

SYNONYMS

tāṅra—her; *eka*—one; *yogya*—deserving; *putra*—son; *kariyāche*—has accepted; *sannyāsa*—the renounced order of life; *śaṅkarāraṇya*—Śaṅkarāraṇya; *nāma*—named; *tāṅra*—his; *alpa*—little; *vayasa*—age.

TRANSLATION

Śrī Raṅga Purī also understood that one of her deserving sons had accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

madhya.9.300

> *ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila*
> *prastāve śrī-raṅga-purī eteka kahila*

SYNONYMS

ei tīrthe—in this holy place; *śaṅkarāraṇyera*—of Śaṅkarāraṇya; *siddhi-prāpti*—attainment of perfection; *haila*—became fulfilled; *prastāve*—in the course of conversation; *śrī-raṅga-purī*—Śrī Raṅga Purī; *eteka*—thus; *kahila*—spoke.

TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that in this holy place, Pāṇḍarapura.

PURPORT

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the *sannyāsa* order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāṇḍarapura. Śrī Raṅga Purī, a disciple of Śrī Mādhavendra Purī and godbrother of Īśvara Purī, disclosed this important news to Śrī Caitanya Mahāprabhu.

madhya.9.301

> *prabhu kahe,—pūrvāśrame teṅha mora bhrātā*
> *jagannātha miśra—pūrvāśrame mora pitā*

SYNONYMS

prabhu kahe—the Lord replied; *pūrva-āśrame*—in My previous *āśrama*; *teṅha*—He; *mora bhrātā*—My brother; *jagannātha miśra*—Jagannātha Miśra; *pūrva-āśrame*—in My previous *āśrama*; *mora pitā*—My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śaṅkarāraṇya was My brother and Jagannātha Miśra was My father."

madhya.9.302

> *ei-mata dui-jane iṣṭa-goṣṭhī kari'*
> *dvārakā dekhite calilā śrī-raṅga-purī*

SYNONYMS

ei-mata—in this way; *dui-jane*—both of them; *iṣṭa-goṣṭhī kari'*—discussing many topics; *dvārakā dekhite*—to see Dvārakā; *calilā*—started; *śrī-raṅga-purī*—Śrī Raṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī started for Dvārakā-dhāma.

madhya.9.303

> *dina cāri tathā prabhuke rākhila brāhmaṇa*
> *bhīmā-nadī snāna kari' karena viṭhṭhala darśana*

SYNONYMS

dina—days; *cāri*—four; *tathā*—there; *prabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—kept; *brāhmaṇa*—the *brāhmaṇa*; *bhīmā-nadī*—in the river Bhīmā; *snāna kari'*—bathing; *karena*—does; *viṭhṭhala darśana*—visit the temple of Viṭhṭhala.

TRANSLATION

After Śrī Raṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭhṭhala.

madhya.9.304

> *tabe mahāprabhu āilā kṛṣṇa-veṇvā-tīre*
> *nānā tīrtha dekhi' tāhāṅ devatā-mandire*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa-veṇvā-tīre*—to the bank of the river Kṛṣṇa-veṇvā; *nānā*—various; *tīrtha*—holy places; *dekhi'*—seeing; *tāhāṅ*—there; *devatā-mandire*—in the temples of some gods.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-veṇvā River, where He visited many holy places and the temples of various gods.

PURPORT

This river is a branch of the river Kṛṣṇā. It is said that Ṭhākura Bilvamaṅgala resided on the banks of this river. which is also called the Vīṇā, the Veṇī, the Sinā and the Bhīmā.

madhya.9.305

> *brāhmaṇa-samāja saba—vaiṣṇava-carita*
> *vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta'*

SYNONYMS

brāhmaṇa-samāja—the community of *brāhmaṇas*; *saba*—all; *vaiṣṇava-carita*—pure devotees; *vaiṣṇava sakala*—all the Vaiṣṇavas; *paḍe*—study; *kṛṣṇa-karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Ṭhākura.

TRANSLATION

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

PURPORT

This book was composed by Bilvamaṅgala Ṭhākura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

madhya.9.306

> *kṛṣṇa-karṇāmṛta śuni' prabhura ānanda haila*
> *āgraha kariyā puṅthi lekhāñā laila*

SYNONYMS

kṛṣṇa-karṇāmṛta śuni'—after hearing the *Kṛṣṇa-karṇāmṛta*; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda haila*—there was great happiness; *āgraha kariya*—with great eagerness; *puṅthi*—the book; *lekhāñā*—getting copied; *laila*—took.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

madhya.9.307

> *'karṇāmṛta'-sama vastu nāhi tribhuvane*
> *yāhā haite haya kṛṣṇe śuddha-prema-jñāne*

SYNONYMS

karṇāmṛta—the *Kṛṣṇa-karṇāmṛta*; *sama*—like; *vastu nāhi*—there is nothing; *tri-bhuvane*—in the three worlds; *yāhā haite*—from which; *haya*—there is; *kṛṣṇe*—unto Lord Kṛṣṇa; *śuddha-prema-jñāne*—knowledge of pure devotional service.

TRANSLATION

There is no comparison to the Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

madhya.9.308

> *saundarya-mādhurya-kṛṣṇa-līlāra avadhi*
> *sei jāne, ye 'karṇāmṛta' paḍe niravadhi*

SYNONYMS

saundarya—beauty; *mādhurya*—sweetness; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *avadhi*—limit; *sei jāne*—he knows; *ye*—one who; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *paḍe*—studies; *niravadhi*—constantly.

TRANSLATION

One who constantly reads the Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

madhya.9.309

> *'brahma-saṁhitā', 'karṇāmṛta' dui puṅthi pāñā*
> *mahā-ratna-prāya pāi āilā saṅge lañā*

SYNONYMS

brahma-saṁhitā—the book *Brahma-saṁhitā*; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puṅthi*—books; *pāñā*—getting; *mahā-ratna-prāya*—like the most valuable jewels; *pāi*—getting; *āilā*—came back; *saṅge*—with Him; *lañā*—taking.

TRANSLATION

The Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

madhya.9.310

> *tāpī snāna kari' āilā māhiṣmatī-pure*
> *nānā tīrtha dekhi tāhāṅ narmadāra tīre*

SYNONYMS

tāpī—in the Tāpī River; *snāna kari'*—taking a bath; *āilā*—arrived; *māhiṣmatī-pure*—at Māhiṣmatī-pura; *nānā tīrtha*—many holy places; *dekhi*—seeing; *tāhāṅ*—there; *narmadāra tīre*—on the bank of the river Narmadā.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the river Tāpī. After bathing there, He went to Māhiṣmatī-pura. While there, He saw many holy places on the banks of the river Narmadā.

PURPORT

The river Tāpī is presently known as Tāpti. The river's source is a mountain called Multāi, and the river flows westward through the state of Saurāṣṭra and into the Arabian Sea. Māhiṣmatī-pura is mentioned in *Mahābhārata* in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in the *Mahābhārata:*

> *tato ratnāny upādāya*
> *purīṁ māhiṣmatīṁ yayau*
> *tatra nīlena rājñā sa*
> *cakre yuddhaṁ nararṣabhaḥ*

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

madhya.9.311

> *dhanus-tīrtha dekhi' karilā nirvindhyāte snāne*
> *ṛṣyamūka-giri āilā daṇḍakāraṇye*

SYNONYMS

dhanuṣḥ-tīrtha—Dhanus-tīrtha; *dekhi'*—seeing; *karilā*—did; *nirvindhyāte*—in the river Nirvindhyā; *snāne*—bathing; *ṛṣyamūka-giri*—at the Ṛṣyamūka Mountain; *āilā*—arrived; *daṇḍaka-araṇye*—in the forest known as Daṇḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the river Nirvindhyā. He then arrived at Ṛṣyamūka Mountain and then went to the forest called Daṇḍakāraṇya.

PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along the bank of the river Tuṅgabhadrā, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is

a spacious tract of land which begins north of Khāndeśa and extends south to Ahmadnagar, west to Nāsika, and east to Aurangabad. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

madhya.9.312

> *'saptatāla-vṛkṣa' dekhe kānana-bhitara*
> *ati vṛddha, ati sthūla, ati uccatara*

SYNONYMS

sapta-tāla-vṛkṣa—seven palm trees; *dekhe*—sees; *kānana bhitara*—within the forest; *ati vṛddha*—very old; *ati sthūla*—very bulky; *ati uccatara*—very high.

TRANSLATION

Within that forest Śrī Caitanya Mahāprabhu then visited a place called Saptatāla. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatāla is mentioned in the *Kiṣkindhyā* Chapter of the *Rāmāyaṇa* and is described in the eleventh and twelfth sections of this chapter.

madhya.9.313

> *saptatāla dekhi' prabhu āliṅgana kaila*
> *saśarīre saptatāla vaikuṇṭhe calila*

SYNONYMS

sapta-tāla dekhi'—after seeing the seven palm trees; *prabhu*—Lord Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *sa-śarīre*—with their bodies; *sapta-tāla*—the seven palm trees; *vaikuṇṭhe calila*—returned to Vaikuṇṭhaloka.

TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

madhya.9.314

> *śūnya-sthala dekhi' lokera haila camatkāra*
> *loke kahe, e sannyāsī—rāma-avatāra*

SYNONYMS

śūnya-sthala—the vacant place; *dekhi'*—seeing; *lokera*—of the people in general; *haila*—there was; *camatkāra*—astonishment; *loke kahe*—all people began to say; *e sannyāsī*—this *sannyāsī*; *rāma-avatāra*—incarnation of Lord Rāmacandra.

TRANSLATION

After the seven palm trees had departed for Vaikuṇṭha, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

madhya.9.315

> *saśarīre tāla gela śrī-vaikuṇṭha-dhāma*
> *aiche śakti kāra haya, vinā eka rāma*

SYNONYMS

sa-śarīre—with the material body; *tāla*—the palm trees; *gela*—went; *śrī-vaikuṇṭha-dhāma*—to the spiritual kingdom, known as Vaikuṇṭha; *aiche*—such; *śakti*—power; *kāra*—whose; *haya*—is; *vinā*—without; *eka*—one; *rāma*—Lord Rāmacandra.

TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets."

madhya.9.316

> *prabhu āsi' kaila pampā-sarovare snāna*
> *pañcavaṭī āsi, tāhāṅ karila viśrāma*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *pampā-sarovare*—in the lake known as Pampā; *snāna*—bathing; *pañcavaṭī āsi*—then coming to Pañcavaṭī; *tāhāṅ*—there; *karila*—took; *viśrāma*—rest.

TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

PURPORT

According to some, the old name of the Tuṅgabhadrā River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampātīrtha. Yet according to others, the lake near Anāguṇḍi, in the direction of Hyderabad. is Pampā-sarovara. The river Tuṅgabhadrā also flows through there. There are many different opinions about the lake called Pampā-sarovara.

madhya.9.317

> *nāsike tryambaka dekhi' gelā brahmagiri*
> *kuśāvarte āilā yāhāṅ janmilā godāvarī*

SYNONYMS

nāsike—at the holy place Nāsika; *tryambaka*—a deity of Lord Śiva; *dekhi'*—after seeing; *gelā*—went; *brahmagiri*—to the place known as Brahmagiri; *kuśāvarte āilā*—then He came to the holy place known as Kuśāvarta; *yāhāṅ*—where; *janmilā*—took birth; *godāvarī*—the river Godāvarī.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity of Tryambaka [Lord Śiva]. He then went to Brahma-giri and then to Kuśāvarta, the source of the river Godāvarī.

PURPORT

Kuśāvarta is located in the western *ghāṭa,* at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

madhya.9.318

> *sapta godāvarī āilā kari' tīrtha bahutara*
> *punarapi āilā prabhu vidyānagara*

SYNONYMS

sapta godāvarī—to the place known as Sapta-godāvarī; *āilā*—came; *kari' tīrtha bahutara*—visiting various holy places; *punarapi*—

again; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *vidyānagara*—to the place where He met Rāmānanda Rāya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvari. At last He returned to Vidyānagara.

PURPORT

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kaliṅga.

madhya.9.319

> *rāmānanda rāya śuni' prabhura āgamana*
> *ānande āsiyā kaila prabhu-saha milana*

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *āgamana*—return; *ānande*—in great happiness; *āsiyā*—coming; *kaila*—did; *prabhu-saha*—with Lord Caitanya Mahāprabhu; *milana*—meeting.

TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very much pleased, and he immediately went to see Him.

madhya.9.320

> *daṇḍavat hañā paḍe caraṇe dhariyā*
> *āliṅgana kaila prabhu tāṅre uṭhāñā*

SYNONYMS

daṇḍavat hañā—like a stick; *paḍe*—fell; *caraṇe*—the lotus feet; *dhariyā*—catching; *āliṅgana*—embracing; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *uṭhāñā*—getting up.

TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

madhya.9.321

> *dui jane premāveśe karena krandana*
> *premānande śithila haila duṅhākāra mana*

SYNONYMS

dui jane—both of them; *prema-āveśe*—in ecstatic love; *karena*—do; *krandana*—crying; *prema-ānande*—in ecstatic love; *śithila haila*—became slackened; *duṅhākāra*—of both of them; *mana*—minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

madhya.9.322

> *kata-kṣaṇe dui janā susthira haña*
> *nānā iṣṭa-goṣṭhī kare ekatra vasiyā*

SYNONYMS

kata-kṣaṇe—after some time; *dui*—two; *janā*—people; *su-sthira haña*—coming to their senses; *nānā*—various; *iṣṭa-goṣṭhī*—discussions; *kare*—do; *ekatra*—together; *vasiyā*—sitting.

TRANSLATION

After some time they regained their senses and sat together to discuss various subjects.

madhya.9.323

> *tīrtha-yātrā-kathā prabhu sakala kahilā*
> *karṇāmṛta, brahma-saṁhitā,—dui puṅthi dilā*

SYNONYMS

tīrtha-yātrā-kathā—topics of His pilgrimage; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sakala kahilā*—described everything;

karṇāmṛta—the book named *Kṛṣṇa-karṇāmṛta*; *brahma-saṁhitā*—the book named *Brahma-saṁhitā*; *dui*—two; *puṅthi*—scriptures; *dilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

madhya.9.324

> *prabhu kahe,—tumi yei siddhānta kahile*
> *ei dui puṅthi sei saba sākṣī dile*

SYNONYMS

prabhu kahe—the Lord said; *tumi*—you; *yei*—whatever; *siddhānta*—conclusion; *kahile*—informed; *ei dui*—these two; *puṅthi*—books; *sei*—that; *saba*—everything; *sākṣī*—evidence; *dile*—gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

madhya.9.325

> *rāyera ānanda haila pustaka pāiyā*
> *prabhu-saha āsvādila, rākhila likhiyā*

SYNONYMS

rāyera—of Rāya Rāmānanda; *ānanda*—happiness; *haila*—there was; *pustaka pāiyā*—getting those two books; *prabhu-saha*—with the Lord; *āsvādila*—tasted; *rākhila*—kept; *likhiyā*—writing.

TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each of them.

madhya.9.326

> *'gosāñi' āilā' grāme haila kolāhala*
> *prabhuke dekhite loka āila sakala*

SYNONYMS

gosāñi—Śrī Caitanya Mahāprabhu; *āilā'*—has returned; *grāme*—in the village; *haila*—there was; *kolāhala*—commotion; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka*—people; *āila*—came there; *sakala*—all.

TRANSLATION

News spread in the village of Vidyānagara about the arrival of Śrī Caitanya Mahāprabhu, and everyone came to see Him once again.

madhya.9.327

> *loka dehki' rāmānanda gelā nija-ghare*
> *madhyāhne uṭhilā prabhu bhikṣā karibāre*

SYNONYMS

loka dekhi'—seeing the people; *rāmānanda*—Rāya Rāmānanda; *gelā*—departed; *nija-ghare*—to his own home; *madhyāhne*—at noon; *uṭhilā prabhu*—Śrī Caitanya Mahāprabhu got up; *bhikṣā karibāre*—to take His lunch.

TRANSLATION

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

madhya.9.328

> *rātri-kāle rāya punaḥ kaila āgamana*
> *dui jane kṛṣṇa-kathāya kaila jāgaraṇa*

SYNONYMS

rātri-kāle—at night; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *kaila*—did; *āgamana*—coming; *dui jane*—the two of them; *kṛṣṇa-kathāya*—in discourses on topics of Kṛṣṇa; *kaila*—did; *jāgaraṇa*—keeping awake through the night.

TRANSLATION

Śrī Rāmānanda Rāya returned at night, and he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

madhya.9.329

> *dui jane kṛṣṇa-kathā kahe rātri-dine*
> *parama-ānande gela pāñca-sāta dine*

SYNONYMS

dui jane—both of them; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *parama-ānande*—in great happiness; *gela*—passed; *pāñca-sāta dine*—five to seven days.

TRANSLATION

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

madhya.9.330

> *rāmānanda kahe,—prabhu, tomāra ājñā pāñā*
> *rājāke likhiluṅ āmi vinaya kariyā*

SYNONYMS

rāmānanda kahe—Rāmānanda Rāya said; *prabhu*—my dear Lord; *tomāra ājñā*—Your permission; *pāñā*—getting; *rājāke likhiluṅ*—have written a letter to the King; *āmi*—I; *vinaya kariyā*—with great humility.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

madhya.9.331

> *rājā more ājñā dila nīlācale yāite*
> *calibāra udyoga āmi lāgiyāchi karite*

SYNONYMS

rājā—the King; *more*—unto me; *ājñā dila*—has given an order; *nīlācale yāite*—to go to Jagannātha Purī; *calibāra*—to go; *udyoga*—arrangement; *āmi*—I; *lāgiyāchi*—began; *karite*—to do.

TRANSLATION

"The King has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

madhya.9.332

> *prabhu kahe,—ethā mora e-nimitte āgamana*
> *tomā lañā nīlācale kariba gamana*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ethā*—here; *mora*—My; *e-nimitte*—for this reason; *āgamana*—coming back; *tomā lañā*—taking you; *nīlācale*—to Jagannātha Purī; *kariba*—I shall do; *gamana*—going.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Purī."

madhya.9.333

> *rāya kahe,—prabhu, āge cala nīlācale*
> *mora saṅge hātī-ghoḍā, sainya-kolāhale*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *prabhu*—Lord; *āge cala*—You go ahead; *nīlācale*—to Jagannātha Purī; *mora saṅge*—with me; *hātī-ghoḍā*—elephants and horses; *sainya*—soldiers; *kolāhale*—tumultuous roaring.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, it is better that You proceed to Jagannātha Purī alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

madhya.9.334

> *dina-daśe ihā-sabāra kari' samādhāna*
> *tomāra pāche pāche āmi kariba prayāṇa*

SYNONYMS

dina-daśe—within ten days; *ihā-sabāra*—of all of this; *kari' samādhāna*—making adjustment; *tomāra*—You; *pāche pāche*—following; *āmi*—I; *kariba*—shall do; *prayāṇa*—going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."

madhya.9.335

> *tabe mahāprabhu tāṅre āsite ājñā diyā*
> *nīlācale calilā prabhu ānandita hañā*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *āsite*—to come; *ājñā diyā*—giving an order; *nīlācale*—to Jagannātha Purī; *calilā*—departed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—with great pleasure.

TRANSLATION

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

madhya.9.336

> *yei pathe pūrve prabhu kailā āgamana*
> *sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa*

SYNONYMS

yei pathe—the path by which; *pūrve*—formerly; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came; *sei pathe*—by that way; *calilā*—departed; *dekhi*—seeing; *sarva*—all; *vaiṣṇava-gaṇa*—Vaiṣṇavas.

TRANSLATION

Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

madhya.9.337

> *yāhāṅ yāya, loka uṭhe hari-dhvani kari'*
> *dekhi' ānandita-mana hailā gaurahari*

SYNONYMS

yāhāṅ yāya—wherever He goes; *loka uṭhe*—people stand up; *hari-dhvani kari'*—vibrating the holy name of the Hare Kṛṣṇa *mantra*; *dekhi'*—by seeing; *ānandita*—happy; *mana*—in mind; *hailā*—became; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

madhya.9.338

> *ālālanāthe āsi' kṛṣṇadāse pāṭhāila*
> *nityānanda-ādi nija-gaṇe bolāila*

SYNONYMS

ālālanāthe—to the place known as Ālālanātha; *āsi'*—coming; *kṛṣṇadāse*—Kṛṣṇadāsa, His assistant; *pāṭhāila*—sent ahead; *nityānanda*—Lord Nityānanda; *ādi*—and others; *nija-gaṇe*—personal associates; *bolāila*—called for.

TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

madhya.9.339

> *prabhura āgamana śuni' nityānanda rāya*
> *uṭhiyā calilā, preme theha nāhi pāya*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—arrival; *śuni'*—hearing; *nityānanda rāya*—Lord Nityānanda; *uṭhiyā calilā*—got up and started; *preme*—in great ecstasy; *theha*—patience; *nāhi pāya*—does not get.

TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and

started out to see Him. Indeed, He was very impatient in His great ecstasy.

madhya.9.340

> *jagadānanda, dāmodara-paṇḍita, mukunda*
> *nāciyā calilā, dehe nā dhare ānanda*

SYNONYMS

jagadānanda—Jagadānanda; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *mukunda*—Mukunda; *nāciyā*—dancing; *calilā*—departed; *dehe*—the body; *nā dhare*—does not hold; *ānanda*—happiness.

TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

madhya.9.341

> *gopīnāthācārya calilā ānandita hañā*
> *prabhure mililā sabe pathe lāg pāñā*

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *calilā*—departed; *ānandita*—in happiness; *hañā*—being; *prabhure*—Lord Śrī Caitanya

Mahāprabhu; *mililā*—met; *sabe*—all; *pathe*—along the way; *lāg*—contact; *pāñā*—getting.

TRANSLATION

Gopīnātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

madhya.9.342

> *prabhu premāveśe sabāya kaila āliṅgana*
> *premāveśe sabe kare ānanda-krandana*

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *sabāya*—all of them; *kailaāliṅgana*—embraced; *prema-āveśe*—in ecstatic love; *sabe kare*—all of them did; *ānanda-krandana*—crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

madhya.9.343

> *sārvabhauma bhaṭṭācārya ānande calilā*
> *samudrera tīre āsi' prabhure mililā*

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ānande*—in pleasure; *calilā*—went; *samudrera tīre*—on the beach by the ocean; *āsi'*—coming; *prabhure mililā*—met the Lord.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

madhya.9.344

> *sārvabhauma mahāprabhura paḍilā caraṇe*
> *prabhu tāṅre uṭhāñā kaila āliṅgane*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *caraṇe*—at the feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *uṭhāñā*—making get up; *kaila āliṅgane*—embraced.

TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

madhya.9.345

> *premāveśe sārvabhauma karilā rodane*
> *sabā-saṅge āilā prabhu īśvara-daraśane*

SYNONYMS

prema-āveśe—in ecstatic love; *sārvabhauma*—Sārvabhauma; *karilā rodane*—cried; *sabā-saṅge*—with all of them; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *īśvara-daraśane*—to see the Jagannātha temple.

TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then, the Lord, accompanied by them all, went to the temple of Jagannātha.

madhya.9.346

> *jagannātha-daraśana premāveśe kaila*
> *kampa-sveda-pulakāśrute śarīra bhāsila*

SYNONYMS

jagannātha-daraśana—visiting Lord Jagannātha; *prema-āveśe*—in ecstatic love; *kaila*—made; *kampa*—trembling; *sveda*—perspiration; *pulaka*—jubilation; *aśrute*—with tears; *śarīra*—the whole body; *bhāsila*—was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

madhya.9.347

> *bahu nṛtya-gīta kaila premāviṣṭa hañā*
> *pāṇḍā-pāla āila sabe mālā-prasāda lañā*

SYNONYMS

bahu—much; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *prema-āviṣṭa*—in ecstatic love; *hañā*—being; *pāṇḍā-pāla*—the priests and attendants; *āila*—came; *sabe*—all; *mālā-prasāda*—a garland and remnants of the food of Jagannātha; *lañā*—offering.

TRANSLATION

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests

came to offer Him a garland and the remnants of Lord Jagannātha's food.

PURPORT

Those who are priests engaged in Lord Jagannātha's service are called *pāṇḍās* or *paṇḍitas,* and they are *brāhmaṇas*. The attendants who look after the temple's external affairs are called *pālas*. The priests and attendants went together to see Śrī Caitanya Mahāprabhu.

madhya.9.348

> *mālā-prasāda pāñā prabhu susthira ha-ilā*
> *jagannāthera sevaka saba ānande mililā*

SYNONYMS

mālā-prasāda—the garland and *prasāda*; *pāñā*—getting; *prabhu*—Śrī Caitanya Mahāprabhu; *su-sthira ha-ilā*—became patient; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *saba*—all; *ānandemililā*—met Him in great pleasure.

TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

madhya.9.349

> *kāśī-miśra āsi' prabhura paḍilā caraṇe*
> *mānya kari' prabhu tāṅre kaila āliṅgane*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *āsi'*—coming; *prabhura*—of the Lord; *paḍilā*—fell down; *caraṇe*—at the feet; *mānya kari'*—with great respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgane*—embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

madhya.9.350

> *prabhu lañā sārvabhauma nija-ghare gelā*
> *mora ghare bhikṣā bali' nimantraṇa kailā*

SYNONYMS

prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nija-ghare*—to his own home; *gelā*—went; *mora*—my; *ghare*—at home; *bhikṣā*—luncheon; *bali'*—saying; *nimantraṇa kailā*—invited.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

madhya.9.351

> *divya mahā-prasāda aneka ānāila*
> *pīṭhā-pānā ādi jagannātha ye khāila*

SYNONYMS

divya—very nice; *mahā-prasāda*—remnants of food from Jagannātha; *aneka*—various; *ānāila*—brought; *pīṭhā-pānā ādi*—such as cakes and condensed milk; *jagannātha*—Lord Jagannātha; *ye*—which; *khāila*—ate.

TRANSLATION

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed-milk preparations.

madhya.9.352

> *madhyāhna karilā prabhu nija-gaṇa lañā*
> *sārvabhauma-ghare bhikṣā karilā āsiyā*

SYNONYMS

madhyāhna—noon lunch; *karilā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by associates; *sārvabhauma-ghare*—at the home of Sārvabhauma Bhaṭṭācārya; *bhikṣā*—lunch; *karilā*—performed; *āsiyā*—coming.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

madhya.9.353

> *bhikṣā karāñā tāṅre karāila śayana*
> *āpane sārvabhauma kare pāda-saṁvāhana*

SYNONYMS

bhikṣā karāñā—after giving lunch; *tāṅre*—Him; *karāila*—made; *śayana*—lie down to rest; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *pāda-saṁvāhana*—massaging the legs.

TRANSLATION

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest,

and he personally began to massage the legs of the Lord.

madhya.9.354

> *prabhu tāṅre pāṭhāila bhojana karite*
> *sei rātri tāṅra ghare rahilā tāṅra prīte*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *pāṭhāila*—sent; *bhojana karite*—to take lunch; *sei rātri*—that night; *tāṅra ghare*—at his home; *rahilā*—remained; *tāṅra prīte*—just to satisfy him.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

madhya.9.355

> *sārvabhauma-saṅge āra lañā nija-gaṇa*
> *tīrtha-yātrā-kathā kahi' kaila jāgaraṇa*

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *lañā nija-gaṇa*—taking His own associates; *tīrtha-yātrā-kathā*—

topics of the pilgrimage; *kahi'*—telling; *kaila*—did; *jāgaraṇa*—keeping awake through the night.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

madhya.9.356

> *prabhu kahe,—eta tīrtha kailuṅ paryaṭana*
> *tomā-sama vaiṣṇava nā dekhiluṅ eka-jana*

SYNONYMS

prabhu kahe—the Lord said; *eta tīrtha*—to so many holy places; *kailuṅ paryaṭana*—I have traveled; *tomā-sama*—like you; *vaiṣṇava*—devotee; *nā*—not; *dekhiluṅ*—I could see; *eka-jana*—one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

PURPORT

In the *Śrī Caitanya-candrodaya-nāṭaka* (eighth part) Śrī Caitanya Mahāprabhu said, "Sārvabhauma, I have traveled to

many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful."

Sārvabhauma Bhaṭṭācārya replied, "Therefore, my Lord, I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions."

madhya.9.357

> *eka rāmānanda rāya bahu sukha dila*
> *bhaṭṭa kahe,—ei lāgi' milite kahila*

SYNONYMS

eka—one; *rāmānanda rāya*—Rāmānanda Rāya; *bahu sukha*—much pleasure; *dila*—gave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *ei lāgi'*—for this reason; *milite*—to meet; *kahila*—I requested.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I received much pleasure from the talks of Rāmānanda Rāya." The Bhaṭṭācārya replied, "For this reason I requested that You meet him."

madhya.9.358

> *tīrtha-yātrā-kathā ei kailuṅ samāpana*
> *saṅkṣepe kahiluṅ, vistāra nā yāya varṇana*

SYNONYMS

tīrtha-yātrā-kathā—topics of the pilgrimage; *ei*—these; *kailuṅ samāpana*—I have finished; *saṅkṣepe kahiluṅ*—I have described in brief; *vistāra*—expansively; *nā yāya varṇana*—it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at

Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Arcot. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion.

madhya.9.359

> *ananta caitanya-līlā kahite nā jāni*
> *lobhe lajjā khāñā tāra kari ṭānāṭāni*

SYNONYMS

ananta—unlimited; *caitanya-līlā*—pastimes of Lord Caitanya; *kahite*—to speak; *nā jāni*—I do not know; *lobhe*—out of greed; *lajjā khāñā*—becoming shameless; *tāra*—of them; *kari*—I do; *ṭānāṭāni*—some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

madhya.9.360

> *prabhura tīrtha-yātrā-kathā śune yei jana*
> *caitanya-caraṇe pāya gāḍha prema-dhana*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *tīrtha-yātrā*—touring of sacred places of pilgrimage; *kathā*—topics about; *śune*—hears; *yei*—who; *jana*—person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *pāya*—gets; *gāḍha*—deep; *prema-dhana*—riches of ecstatic love.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither *Śrīmad-Bhāgavatam* nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are

imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of *Śrīmad-Bhāgavatam* on the strength of His philosophy of *acintya-bhedābheda-tattva*. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic *yogīs*. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. The *Brahma-saṁhitā* supports this. A Vaiṣṇava's visit to the temple of Lord Siva for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī

Caitanya Mahāprabhu, and it is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 9.4):

> *mayā tatam idaṁ sarvaṁ*
> *jagad avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane *sahajiyās* suppose that the *gopīs* visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the *gopīs* prayed to Kātyāyanī to grant them Kṛṣṇa as their husband, whereas mundaners visit the temple of Kātyāyanī to receive some material profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of *pañcopāsanā,* in which a person worships one of five deities-namely Viṣṇu, Śiva, Durgā, the sun-god or Ganeśa. In this conception the impersonalists accept one of these five deities as supreme and reject the others.

Such philosophical speculation which is certainly idol worship, is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. This imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in *Caitanya-caritāmṛta* (Madhya 8.274):

> *sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti*
> *sarvatra haya nija iṣṭa-deva-sphūrti*

"A Vaiṣṇava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord."

madhya.9.361

> *caitanya-carita śuna śraddhā-bhakti kari'*
> *mātsarya chāḍiyā mukhe bala 'hari' 'hari'*

SYNONYMS

caitanya-carita—the activities of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *śraddhā*—faith; *bhakti*—devotion; *kari'*—accepting; *mātsarya*—envy; *chāḍiyā*—giving up; *mukhe*—by the mouth; *bala*—say; *hari hari*—the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

madhya.9.362

> *ei kali-kāle āra nāhi kona dharma*
> *vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma*

SYNONYMS

ei kali-kāle—in this Age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaiṣṇava devotees and Vaiṣṇava scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with this faith, he can be freed from his

envious position. *Śrīmad-Bhāgavatam* is meant for such nonenvious persons (*nirmatsarāṇāṁ satām*). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra*. That is the sum and substance of the eternal religion, known as *sanātana-dharma*. In this verse the word *vaiṣṇava* refers to a pure devotee and fully realized soul, and the word *vaiṣṇava-śāstra* refers to *śruti,* or the *Vedas,* which are called *śabda-pramāṇa,* the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In *Śrīmad-Bhāgavatam* (11.19.17), it is said:

> *śrutiḥ pratyakṣam aitihyam*
> *anumānaṁ catuṣṭayam*
> *pramāṇeṣv anavasthānād*
> *vikalpāt sa virajyate*

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

madhya.9.363

> *caitanya-candrera līlā—agādha, gambhīra*
> *praveśa karite nāri,—sparśi rahi' tīra*

SYNONYMS

caitanya-candrera līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *agādha*—unfathomable; *gambhīra*—deep; *praveśa karite*—to enter into; *nāri*—I am unable; *sparśi*—I touch; *rahi' tīra*—standing on the bank.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

madhya.9.364

> *caitanya-carita śraddhāya śune yei jana*
> *yateka vicāre, tata pāya prema-dhana*

SYNONYMS

caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; *śraddhāya*—with faith; *śune*—hears; *yei jana*—which person; *yateka vicāre*—as far as he analytically studies; *tata*—so far; *pāya*—he gets; *prema-dhana*—the riches of ecstatic love.

TRANSLATION

The more one hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

madhya.9.365

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, *Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.*

Chapter 10

madhya.10.1

taṁ vande gaura-jaladaṁ
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīvayat

SYNONYMS

tam—unto Him; *vande*—I offer my respectful obeisances; *gaura*—Śrī Caitanya Mahāprabhu; *jala-dam*—rain cloud; *svasya*—of Himself; *yaḥ*—He who; *darśana-amṛtaiḥ*—by the nectar of the audience; *viccheda*—because of separation; *avagraha*—scarcity of rain; *mlāna*—morose, dried up; *bhakta*—devotees; *śasyāni*—food grains; *ajīvayat*—saved.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the

Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

madhya.10.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya All glories to Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

madhya.10.3

> *pūrve yabe mahāprabhu calilā dakṣiṇe*
> *pratāparudra rājā tabe bolāila sārvabhaume*

SYNONYMS

pūrve—formerly; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *dakṣiṇe*—for His South Indian tour; *pratāparudra*—Pratāparudra; *rājā*—the King; *tabe*—at that time; *bolāila*—called for; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

madhya.10.4

> *vasite āsana dila kari' namaskāre*
> *mahāprabhura vārtā tabe puchila tāṅhāre*

SYNONYMS

vasite—to sit; *āsana*—sitting place; *dila*—offered; *kari'*—doing; *namaskāre*—obeisances; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vārtā*—news; *tabe*—at that time; *puchila*—inquired; *tāṅhāre*—from him.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

madhya.10.5

> *śunilāṅa tomāra ghare eka mahāśaya*
> *gauḍa ha-ite āilā, teṅho mahā-kṛpāmaya*

SYNONYMS

śunilāṅa—I have heard; *tomāra*—your; *ghare*—at home; *eka*—one; *mahāśaya*—great personality; *gauḍa ha-ite*—from Bengal; *āilā*—has come; *teṅho*—He; *mahā-kṛpā-maya*—very merciful.

TRANSLATION

The King said to the Bhaṭṭācārya, "I have heard that one great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

madhya.10.6

> *tomāre bahu kṛpā kailā, kahe sarva-jana*
> *kṛpā kari' karāha more tāṅhāra darśana*

SYNONYMS

tomāre—unto you; *bahu kṛpā*—great mercy; *kailā*—showed; *kahe*—says; *sarva-jana*—everyone; *kṛpā kari'*—being merciful; *karāha*—arrange; *more*—for me; *tāṅhāra*—His; *darśana*—interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

madhya.10.7

> *bhaṭṭa kahe,-ye śunilā saba satya haya*
> *tāṅra darśana tomāra ghaṭana nā haya*

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya replied; *ye*—what; *śunilā*—you have heard; *saba*—all; *satya*—true; *haya*—is; *tāṅra darśana*—His interview; *tomāra*—of you; *ghaṭana*—happening; *nā haya*—is not.

TRANSLATION

The Bhaṭṭācārya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

madhya.10.8

> *virakta sannyāsī teṅho rahena nirjane*
> *svapneha nā karena teṅho rāja-daraśane*

SYNONYMS

virakta—detached; *sannyāsī*—in the renounced order; *teṅho*—He; *rahena*—keeps Himself; *nirjane*—in a solitary place; *svapneha*—even in dreams; *nā*—does not; *karena*—do; *teṅho*—He; *rāja-daraśane*—interview with a king.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

madhya.10.9

> *tathāpi prakāre tomā karāitāma daraśana*
> *samprati karilā teṅho dakṣiṇa gamana*

SYNONYMS

tathāpi—yet; *prakāre*—somehow or other; *tomā*—you; *karāitāma*—I would have arranged; *daraśana*—interview; *samprati*—recently; *karilā*—has done; *teṅho*—He; *dakṣiṇa*—to the southern part of India; *gamana*—departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

madhya.10.10

> *rājā kahe,-jagannātha chāḍi' kene gelā*
> *bhaṭṭa kahe,-mahāntera ei eka līlā*

SYNONYMS

rājā kahe—the King said; *jagannātha chāḍi'*—leaving the place of Lord Jagannātha; *kene gelā*—why did He leave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *mahāntera*—of a great person; *ei*—this; *eka*—one; *līlā*—pastime.

TRANSLATION

The King asked, "Why has He left Jagannātha Purī?" The Bhaṭṭācārya replied, "Such are the pastimes of a great personality.

madhya.10.11

> *tīrtha pavitra karite kare tīrtha-bhramaṇa*
> *sei chale nistāraye sāṁsārika jana*

SYNONYMS

tīrtha—holy places; *pavitra karite*—to purify; *kare*—does; *tīrtha-bhramaṇa*—touring in places of pilgrimage; *sei chale*—on that plea; *nistāraye*—delivers; *sāṁsārika*—conditioned; *jana*—souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls.

madhya.10.12

> *bhavad-vidhā bhāgavatās*
> *tīrthī-bhūtāḥ svayaṁ vibho*
> *tīrthī-kurvanti tīrthāni*
> *svāntaḥ-sthena gadā-bhṛtā*

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrthī*—as holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

TRANSLATION

“ 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse, spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10), is also quoted in the *Ādi-līlā* (1.63).

madhya.10.13

> *vaiṣṇavera ei haya eka svabhāva niścala*
> *teṅho jīva nahena, hana svatantra īśvara*

SYNONYMS

vaiṣṇavera—of great devotees; *ei*—this; *haya*—is; *eka*—one; *svabhāva*—nature; *niścala*—unflinching; *teṅho*—He; *jīva*—conditioned soul; *nahena*—is not; *hana*—is; *svatantra*—independent; *īśvara*—controller.

TRANSLATION

"A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Śrī Caitanya Mahāprabhu taught these activities of a Vaiṣṇava although He is the worshipable Deity of all Vaiṣṇavas, the complete and independent Supreme Personality of Godhead. He is *pūrṇaḥ śuddho nitya-muktaḥ*-complete, completely uncontaminated and eternally liberated. He is *sanātana,* for He has no beginning or end.

madhya.10.14

> *rājā kahe,-tāṅre tumi yāite kene dile*
> *pāya paḍi' yatna kari' kene nā rākhile*

SYNONYMS

rājākahe—the King said; *tāṅre*—Him; *tumi*—you; *yāite*—to go; *kene*—why; *dile*—allowed; *pāya*—at His lotus feet; *paḍi'*—falling; *yatna kari'*—endeavoring very much; *kene*—why; *nā*—not; *rākhile*—kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

madhya.10.15

> *bhaṭṭācārya kahe,-teṅho svayaṁ īśvara svatantra*
> *sākṣāt śrī-kṛṣṇa, teṅho nahe para-tantra*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma replied; *teṅho*—He; *svayam*—personally; *īśvara*—the Supreme Personality of Godhead; *svatantra*—independent; *sākṣāt*—directly; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *teṅho*—He; *nahe*—is not; *para-tantra*—dependent on anyone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

madhya.10.16

> *tathāpi rākhite tāṅre bahu yatna kailuṅ*
> *īśvarera svatantra icchā, rākhite nāriluṅ*

SYNONYMS

tathāpi—still; *rākhite*—to keep; *tāṅre*—Him; *bahu*—various; *yatna*—endeavors; *kailuṅ*—I made; *īśvarera*—of the Supreme Personality of Godhead; *svatantra*—independent; *icchā*—desire; *rākhite*—to keep; *nāriluṅ*—I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

madhya.10.17

> *rājā kahe,-bhaṭṭa tumi vijña-śiromaṇi*
> *tumi tāṅre 'kṛṣṇa' kaha, tāte satya māni*

SYNONYMS

rājā kahe—the King said; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *vijña-śiromaṇi*—the most experienced learned scholar; *tumi*—you; *tāṅre*—Him; *kṛṣṇa kaha*—address as Lord Kṛṣṇa; *tāte*—your statement; *satya māni*—I accept as true.

TRANSLATION

The King said, "Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you

address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an *ācārya,* a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous *ācārya* without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a *brāhmaṇa* and a realized soul, whereas Pratāparudra was a *kṣatriya*. *Kṣatriya* kings used to obey very faithfully the orders of learned *brāhmaṇas* and saintly persons, and in this way they would rule their country. Similarly, *vaiśyas* used to follow the king's orders, and *śūdras* used to serve the three higher castes. In this way the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* used to live cooperatively, performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

madhya.10.18

> *punarapi ihāṅ tāṅra haile āgamana*
> *eka-bāra dekhi' kari saphala nayana*

SYNONYMS

punarapi—again; *ihāṅ*—here; *tāṅra*—His; *haile*—when there is; *āgamana*—arrival; *eka-bāra*—once; *dekhi'*—seeing; *kari*—I make; *sa-phala*—fruitful; *nayana*—my eyes.

TRANSLATION

"When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

madhya.10.19

> *bhaṭṭācārya kahe,-teṅho āsibe alpa-kāle*
> *rahite tāṅre eka sthāna cāhiye virale*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *teṅho*—He; *āsibe*—will come; *alpa-kāle*—very soon; *rahite*—to keep; *tāṅre*—Him; *eka*—one; *sthāna*—place; *cāhiye*—I want; *virale*—secluded.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

madhya.10.20

> *ṭhākurera nikaṭa, āra ha-ibe nirjane*
> *e-mata nirṇaya kari' deha' eka sthāne*

SYNONYMS

ṭhākurera nikaṭa—near the place of Lord Jagannātha; *āra*—also; *ha-ibe*—must be; *nirjane*—secluded; *e-mata*—in this way; *nirṇaya kari'*—considering carefully; *deha'*—please give; *eka sthāne*—one place.

TRANSLATION

"Lord Caitanya's residence should be very much secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

madhya.10.21

> *rājā kahe,-aiche kāśī-miśrera bhavana*
> *ṭhākurera nikaṭa, haya parama nirjana*

SYNONYMS

rājā kahe—the King replied; *aiche*—exactly like that; *kāśī-miśrera bhavana*—the house of Kāśī Miśra; *ṭhākurera nikaṭa*—near Lord Jagannātha; *haya*—is; *parama*—very much; *nirjana*—secluded.

TRANSLATION

The King replied, "Kāśī Miśra's house is exactly what you require. It is near the temple and is very much secluded, calm and quiet."

madhya.10.22

> *eta kahi' rājā rahe utkaṇṭhita hañā*
> *bhaṭṭācārya kāśī-miśre kahila āsiyā*

SYNONYMS

eta kahi'—saying this; *rājā*—the King; *rahe*—remained; *utkaṇṭhita*—very anxious; *hañā*—being; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kāśī-miśre*—unto Kāśī Miśra; *kahila*—said; *āsiyā*—coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāśī Miśra to convey the King's desire.

madhya.10.23

> *kāśī-miśra kahe,-āmi baḍa bhāgyavān*
> *mora gṛhe 'prabhu-pādera' habe avasthāna*

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; *āmi*—I; *baḍa*—very much; *bhāgyavān*—fortunate; *mora gṛhe*—in my home; *prabhu-pādera*—of the Lord of the *prabhus*; *habe*—there will be; *avasthāna*—staying.

TRANSLATION

When Kāśī Miśra heard the proposal, he said, "I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word *prabhupāda,* referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda comments, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead

Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many *prabhus* taking shelter under His lotus feet." The pure Vaiṣṇava is addressed as *prabhu,* and this address is an etiquette observed between Vaiṣṇavas. When many *prabhus* remain under the shelter of the lotus feet of another *prabhu,* the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all *viṣṇu-tattva,* the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas; therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Oṁ Viṣṇupāda or Prabhupāda. The *ācārya,* the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like *Śrīmad-Bhāgavatam, Caitanya-caritāmṛta* and *Caitanya-bhāgavata*. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The *prākṛta-sahajiyās* are not even worthy of being called Vaiṣṇavas. They think that only caste *gosvāmīs* should be called Prabhupāda. Such ignorant *sahajiyās* call themselves *vaiṣṇava-dāsa-anudāsa,* which means the servant of the servant of the

Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such *sahajiyās* as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

madhya.10.24

> *ei-mata puruṣottama-vāsī yata jana*
> *prabhuke milite sabāra utkaṇṭhita mana*

SYNONYMS

ei-mata—in this way; *puruṣottama-vāsī*—the residents of Jagannātha Purī; *yata*—all; *jana*—persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *milite*—to meet; *sabāra*—of everyone; *utkaṇṭhita*—anxious; *mana*—mind.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, became anxious to meet Śrī Caitanya Mahāprabhu again.

madhya.10.25

> *sarva-lokera utkaṇṭhā yabe atyanta bāḍila*
> *mahāprabhu dakṣiṇa haite tabahi āila*

SYNONYMS

sarva-lokera—of all people; *utkaṇṭhā*—anxieties; *yabe*—when; *atyanta*—very much; *bāḍila*—increased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇa haite*—from South India; *tabahi*—at that very time; *āila*—returned.

TRANSLATION

When all the residents of Jagannātha Purī were thus anxious, the Lord again, He returned from South India.

madhya.10.26

> *śuni' ānandita haila sabākāra mana*
> *sabe āsi' sārvabhaume kaila nivedana*

SYNONYMS

śuni'—hearing; *ānandita*—happy; *haila*—were; *sabākāra*—of everyone; *mana*—the minds; *sabe āsi'*—everyone coming; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *nivedana*—submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

madhya.10.27

> *prabhura sahita āmā-sabāra karāha milana*
> *tomāra prasāde pāi prabhura caraṇa*

SYNONYMS

prabhura sahita—with Śrī Caitanya Mahāprabhu; *āmā-sabāra*—of all of us; *karāha*—arrange; *milana*—meeting; *tomāra*—your; *prasāde*—by mercy; *pāi*—we get; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

madhya.10.28

> *bhaṭṭācārya kahe,-kāli kāśī-miśrera ghare*
> *prabhu yāibena, tāhāṅ milāba sabāre*

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya replied; *kāli*—tomorrow; *kāśī-miśrera ghare*—in the house of Kāśī Miśra; *prabhu*—the Lord; *yāibena*—will go; *tāhāṅ*—there; *milāba sabāre*—I shall arrange for a meeting with all of you.

TRANSLATION

The Bhaṭṭācārya replied to the people, "Tomorrow the Lord will be at the house of Kāśī Miśra. I shall arrange for you all to meet Him."

madhya.10.29

> *āra dina mahāprabhu bhaṭṭācāryera saṅge*
> *jagannātha daraśana kaila mahā-raṅge*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācāryera saṅge*—with Sārvabhauma Bhaṭṭācārya; *jagannātha*—of Lord Jagannātha; *daraśana*—visiting the temple; *kaila*—did; *mahā-raṅge*—with great enthusiasm.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

madhya.10.30

> *mahā-prasāda diyā tāhāṅ mililā sevaka-gaṇa*
> *mahāprabhu sabākāre kaila āliṅgana*

SYNONYMS

mahā-prasāda—remnants of the food of Lord Jagannātha; *diyā*—delivering; *tāhāṅ*—there; *mililā*—met; *sevaka-gaṇa*—the servants of Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—unto all of them; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

madhya.10.31

> *darśana kari' mahāprabhu calilā bāhire*
> *bhaṭṭācārya ānila tāṅre kāśī-miśra-ghare*

SYNONYMS

darśana kari'—seeing Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *bāhire*—outside; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ānila*—brought; *tāṅre*—Him; *kāśī-miśra-ghare*—to the house of Kāśī Miśra.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. The Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

madhya.10.32

> *kāśī-miśra āsi' paḍila prabhura caraṇe*
> *gṛha-sahita ātmā tāṅre kaila nivedane*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *āsi'*—coming; *paḍila*—fell down; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *gṛha-sahita*—with his house; *ātmā*—his personal self; *tāṅre*—unto Him; *kaila*—did; *nivedane*—submission.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

madhya.10.33

> *prabhu catur-bhuja-mūrti tāṅre dekhāila*
> *ātmasāt kari' tāre āliṅgana kaila*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *catur-bhuja-mūrti*—four-armed form; *tāṅre*—unto him; *dekhāila*—showed; *ātmasāt kari'*—accepting; *tāre*—him; *āliṅgana kaila*—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

madhya.10.34

> *tabe mahāprabhu tāhāṅ vasilā āsane*
> *caudike vasilā nityānandādi bhakta-gaṇe*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *vasilā*—sat down; *āsane*—on His seat; *cau-dike*—on four sides; *vasilā*—sat down; *nityānanda-ādi*—headed by Lord Nityānanda; *bhakta-gaṇe*—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

madhya.10.35

> *sukhī hailā dekhi' prabhu vāsāra saṁsthāna*
> *yei vāsāya haya prabhura sarva-samādhāna*

SYNONYMS

sukhī hailā—became very happy; *dekhi'*—by seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsāra*—of the residential quarters; *saṁsthāna*—situation; *yei vāsāya*—at which place; *haya*—there is; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarva-samādhāna*—fulfillment of all necessities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

madhya.10.36

> *sārvabhauma kahe,-prabhu, yogya tomāra vāsā*
> *tumi aṅgīkāra kara,-kāśī-miśrera āśā*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhu*—my dear Lord; *yogya*—just befitting; *tomāra*—Your; *vāsā*—

residential quarters; *tumi*—You; *aṅgīkāra kara*—accept; *kāśī-miśrera āśā*—the hope of Kāśī Miśra.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

madhya.10.37

> *prabhu kahe,-ei deha tomā-sabākāra*
> *yei tumi kaha, sei sammata āmāra*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu said; *ei deha*—this body; *tomā-sabākāra*—belongs to all of you; *yei*—whatever; *tumi*—you; *kaha*—say; *sei*—that; *sammata āmāra*—accepted by Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

madhya.10.38

> *tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'*
> *milāite lāgilā saba puruṣottama-vāsī*

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma; *prabhura*—of Śrī Caitanya Mahāprabhu; *dakṣiṇa-pārśve*—by the right side; *vasi'*—sitting; *milāite*—to introduce; *lāgilā*—began; *saba*—all; *puruṣottama-vāsī*—residents of Puruṣottama (Jagannātha Purī).

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

madhya.10.39

> *ei saba loka, prabhu, vaise nīlācale*
> *utkaṇṭhita hañāche sabe tomā milibāre*

SYNONYMS

ei saba loka—all these people; *prabhu*—my Lord; *vaise*—reside; *nīlācale*—at Jagannātha Purī; *utkaṇṭhita hañāche*—they have become very anxious; *sabe*—all; *tomā*—You; *milibāre*—to meet.

TRANSLATION

The Bhaṭṭācārya said, "My dear Lord, all these people who are residents of Nīlācala, Jagannātha Purī, have been very anxious to meet You.

madhya.10.40

> *tṛṣita cātaka yaiche kare hāhākāra*
> *taiche ei saba,-sabe kara aṅgīkāra*

SYNONYMS

tṛṣita—thirsty; *cātaka*—the *cātaka* bird; *yaiche*—just as; *kare*—does; *hāhā-kāra*—vibration of disappointment; *taiche*—similarly; *ei saba*—all of these; *sabe*—all of them; *kara aṅgīkāra*—kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them."

madhya.10.41

> *jagannātha-sevaka ei, nāma-janārdana*
> *anavasare kare prabhura śrī-aṅga-sevana*

SYNONYMS

jagannātha-sevaka—servitor of Lord Jagannātha; *ei*—this; *nāma*—named; *janārdana*—Janārdana; *anavasare*—during the time of renovation; *kare*—does; *prabhura*—of the Lord; *śrī-aṅga*—of the transcendental body; *sevana*—service.

TRANSLATION

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, "Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

madhya.10.42

> *kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī*
> *śikhi māhāti-nāma ei likhanādhikārī*

SYNONYMS

kṛṣṇadāsa—Kṛṣṇadāsa; *nāma*—named; *ei*—this; *suvarṇa*—golden; *vetra-dhārī*—carrier of the cane; *śikhi māhāti*—Śikhi Māhiti; *nāma*—named; *ei*—this; *likhana-adhikārī*—entrusted with writing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called *deula-karaṇa-pada-prāpta karmacārī*. He is employed especially to write the calendar called *Mātalā-pāṅji*.

madhya.10.43

> *pradyumna-miśra iṅha vaiṣṇava pradhāna*
> *jagannāthera mahā-soyāra iṅha 'dāsa' nāma*

SYNONYMS

pradyumna-miśra—Pradyumna Miśra; *iṅha*—this person; *vaiṣṇava pradhāna*—chief of all the Vaiṣṇavas; *jagannāthera*—of Lord Jagannātha; *mahā-soyāra*—great servitor; *iṅha*—this; *dāsa nāma*—designated as Dāsa.

TRANSLATION

"This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is Dāsa.

PURPORT

In Orissa most of the *brāhmaṇas* have the title Dāsa. Generally it is understood that the word *dāsa* refers to those other than the *brāhmaṇas,* but in Orissa the *brāhmaṇas* use the Dāsa title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is *dāsa* because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide *brāhmaṇa* has first claim to the appellation *dāsa*. Therefore in this case the designation *dāsa* is not incompatible.

madhya.10.44

> *murāri māhāti iṅha-śikhi-māhātira bhāi*
> *tomāra caraṇa vinu āra gati nāi*

SYNONYMS

murāri māhāti—Murāri Māhiti; *iṅha*—this; *śikhi-māhātira*—of Śikhi Māhiti; *bhāi*—younger brother; *tomāra*—Your; *caraṇa*—lotus feet; *vinu*—without; *āra*—any other; *gati*—destination; *nāi*—he does not have.

TRANSLATION

"This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

madhya.10.45

> *candaneśvara, siṁheśvara, murāri brāhmaṇa*
> *viṣṇudāsa,-iṅha dhyāye tomāra caraṇa*

SYNONYMS

candaneśvara—Candaneśvara; *siṁheśvara*—Siṁheśvara; *murāri brāhmaṇa*—the *brāhmaṇa* named Murāri; *viṣṇudāsa*—Viṣṇudāsa; *iṅha*—all of them; *dhyāye*—meditate; *tomāra*—Your; *caraṇa*—on the lotus feet.

TRANSLATION

"Here are Candaneśvara, Siṁheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

madhya.10.46

> *prahararāja mahāpātra iṅha mahā-mati*
> *paramānanda mahāpātra iṅhāra saṁhati*

SYNONYMS

prahararāja—Prahararāja; *mahāpātra*—Mahāpātra; *iṅha*—this; *mahā-mati*—very intelligent; *paramānanda mahāpātra*—Paramānanda Mahāpātra; *iṅhāra*—of him; *saṁhati*—combination.

TRANSLATION

"This is Paramānanda Praharārāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Praharārāja is a designation given to *brāhmaṇas* who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Praharārāja. The Praharārāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Praharārāja was Paramānanda Praharārāja.

madhya.10.47

> *e-saba vaiṣṇava-ei kṣetrera bhūṣaṇa*
> *ekānta-bhāve cinte sabe tomāra caraṇa*

SYNONYMS

e-saba vaiṣṇava—all these pure devotees; *ei kṣetrera*—of this holy place; *bhūṣaṇa*—ornaments; *ekānta-bhāve*—without deviation; *cinte*—meditate; *sabe*—all; *tomāra caraṇa*—on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet."

madhya.10.48

> *tabe sabe bhūme paḍe daṇḍavat hañā*
> *sabā āliṅgilā prabhu prasāda kariyā*

SYNONYMS

tabe—thereafter; *sabe*—all of them; *bhūme*—on the ground; *paḍe*—fell down; *daṇḍa-vat*—flat like rods; *hañā*—becoming; *sabā*—all of them; *āliṅgilā*—embraced; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda kariyā*—being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each one of them.

madhya.10.49

> *hena-kāle āilā tathā bhavānanda rāya*
> *cāri-putra-saṅge paḍe mahāprabhura pāya*

SYNONYMS

hena-kāle—at this time; *āilā*—came; *tathā*—there; *bhavānanda rāya*—Bhavānanda Rāya; *cāri-putra-saṅge*—with four of his sons; *paḍe*—fell down; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time Bhavānanda Rāya appeared with four of his sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇīnātha, Gopīnātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the *Ādi-līlā* (10.133-34).

madhya.10.50

> *sārvabhauma kahe,-ei rāya bhavānanda*
> *iṅhāra prathama putra-rāya rāmānanda*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya continued to speak; *ei*—this person; *rāya bhavānanda*—Bhavānanda Rāya; *iṅhāra*—his; *prathama putra*—first son; *rāya rāmānanda*—Rāmānanda Rāya.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son."

madhya.10.51

> *tabe mahāprabhu tāṅre kaila āliṅgana*
> *stuti kari' kahe rāmānanda-vivaraṇa*

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgana*—embracing; *stuti kari'*—praising very highly; *kahe*—said; *rāmānanda*—of Rāmānanda Rāya; *vivaraṇa*—description.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

madhya.10.52

> *rāmānanda-hena ratna yāṅhāra tanaya*
> *tāṅhāra mahimā loke kahana nā yāya*

SYNONYMS

rāmānanda-hena—like Rāmānanda Rāya; *ratna*—jewel; *yāṅhāra*—whose; *tanaya*—son; *tāṅhāra*—his; *mahimā*—glorification; *loke*—within this world; *kahana*—to describe; *nā*—not; *yāya*—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, "The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

madhya.10.53

> *sākṣāt pāṇḍu tumi, tomāra patnī kuntī*
> *pañca-pāṇḍava tomāra pañca-putra mahā-mati*

SYNONYMS

sākṣāt pāṇḍu—directly Mahārāja Pāṇḍu; *tumi*—you; *tomāra*—your; *patnī*—wife; *kuntī*—like Kuntīdevī; *pañca-pāṇḍava*—five Pāṇḍavas; *tomāra*—your; *pañca-putra*—five sons; *mahā-mati*—all highly intellectual.

TRANSLATION

"You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas."

madhya.10.54

> *rāya kahe,-āmi śūdra, viṣayī, adhama*
> *tabu tumi sparśa,-ei īśvara-lakṣaṇa*

SYNONYMS

rāya kahe—Bhavānanda Rāya replied; *āmi śūdra*—I belong to the fourth class of the social divisions; *viṣayī*—engaged in mundane affairs; *adhama*—very much fallen; *tabu*—still; *tumi*—You; *sparśa*—touch; *ei*—this; *īśvara-lakṣaṇa*—sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very much fallen, You have still touched us. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in the *Bhagavad-gītā* (Bg. 5.18):

> *vidyā-vinaya-sampanne*
> *brāhmaṇe gavi hastini*
> *śuni caiva śva-pāke ca*
> *paṇḍitāḥ sama-darśinaḥ*

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned *brāhmaṇa,* a dog, a *caṇḍāla* or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu's statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to the *śūdra* caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, along with that of Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person-any living entity-regardless of whether one belongs to a *brāhmaṇa* family or a *caṇḍāla* family. The spiritual master reclaims all people and encourages everyone in spiritual life. By

taking shelter of such a devotee, one can make his life successful. As confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

> *kirāta-hūṇāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khasādayaḥ*
> *ye 'nye ca pāpā yad-apāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

"Members of the Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed in *Bhagavad-gītā* (Bg. 9.32):

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

madhya.10.55

> *nija-gṛha-vitta-bhṛtya-pañca-putra-sane*
> *ātmā samarpiluṅ āmi tomāra caraṇe*

SYNONYMS

nija—own; *gṛha*—house; *vitta*—wealth; *bhṛtya*—servants; *pañca-putra*—five sons; *sane*—with; *ātmā*—self; *samarpiluṅ*—surrender; *āmi*—I; *tomāra*—Your; *caraṇe*—at the lotus feet.

TRANSLATION

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

> *mānasa, deha, geha, yo kichu mora*
> *arpiluṅ tuyā pade nanda-kiśora!*

(*Śaraṇāgati*)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession-his house, his body, his

mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take *sannyāsa*. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

madhya.10.56

> *ei vāṇīnātha rahibe tomara caraṇe*
> *yabe yei ājñā, tāhā karibe sevane*

SYNONYMS

ei vāṇīnātha—this Vāṇīnātha; *rahibe*—will remain; *tomāra caraṇe*—at Your lotus feet; *yabe*—when; *yei*—whatever; *ājñā*—order; *tāhā*—that; *karibe*—will execute; *sevane*—service.

TRANSLATION

"This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

madhya.10.57

> *ātmīya-jñāne more saṅkoca nā karibe*
> *yei yabe icchā, tabe sei ājñā dibe*

SYNONYMS

ātmīya-jñāne—by considering as a relative; *more*—me; *saṅkoca*—hesitation; *nā*—do not; *karibe*—do; *yei*—whatever; *yabe*—whenever; *icchā*—Your desire; *tabe*—then; *sei*—that; *ājñā*—order; *dibe*—kindly give.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

madhya.10.58

> *prabhu kahe,-ki saṅkoca, tumi naha para*
> *janme janme tumi āmāra savaṁśe kiṅkara*

SYNONYMS

prabhu kahe—the Lord replied; *ki saṅkoca*—what hesitation; *tumi*—you; *naha*—are not; *para*—outsider; *janme janme*—birth after birth; *tumi*—you; *āmāra*—My; *sa-vaṁśe*—with family members; *kiṅkara*—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya's offer, saying, "I accept without hesitation because you

are not an outsider. Birth after birth you have been My servant along with your family members.

madhya.10.59

> *dina-pāṅca-sāta bhitare āsibe rāmānanda*
> *tāṅra saṅge pūrṇa habe āmāra ānanda*

SYNONYMS

dina-pāṅca-sāta—five or seven days; *bhitare*—within; *āsibe*—will come; *rāmānanda*—Rāmānanda; *tāṅra saṅge*—with him; *pūrṇa habe*—will be full; *āmāra*—My; *ānanda*—pleasure.

TRANSLATION

"Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

madhya.10.60

> *eta bali' prabhu tāṅre kaila āliṅgana*
> *tāṅra putra saba śire dharila caraṇa*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kaila*—did; *āliṅgana*—embracing; *tāṅra putra*—his sons; *saba*—all; *śire*—on the head; *dharila*—kept; *caraṇa*—His feet.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

madhya.10.61

> *tabe mahāprabhu tāṅre ghare pāṭhāila*
> *vāṇīnātha-paṭṭanāyake nikaṭe rākhila*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him (Bhavānanda Rāya); *ghare*—to his home; *pāṭhāila*—sent back; *vāṇīnātha-paṭṭanāyake*—Vāṇīnātha Paṭṭanāyaka; *nikaṭe*—near; *rākhila*—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇīnātha Paṭṭanāyaka in His personal service.

madhya.10.62

> *bhaṭṭācārya saba loke vidāya karāila*
> *tabe prabhu kālā-kṛṣṇadāse bolāila*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *saba loke*—all persons; *vidāya karāila*—asked to leave; *tabe*—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kālā-kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *bolāila*—called for.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who had accompanied the Lord during His South Indian tour.

madhya.10.63

> *prabhu kahe,-bhaṭṭācārya, śunaha iṅhāra carita*
> *dakṣiṇa giyāchila iṅha āmāra sahita*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *śunaha*—just hear; *iṅhāra carita*—his character;

dakṣiṇa giyāchila—went to South India; *iṅha*—this man; *āmāra sahita*—with Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, just consider this man's character. He went with Me to South India.

madhya.10.64

> *bhaṭṭathāri-kāche gelā āmāre chāḍiyā*
> *bhaṭṭathāri haite iṅhāre āniluṅ uddhāriyā*

SYNONYMS

bhaṭṭathāri-kāche—in the association of the Bhaṭṭathāris; *gelā*—he went; *āmāre chāḍiyā*—giving up My company; *bhaṭṭathāri haite*—from the Bhaṭṭathāris; *iṅhāre*—him; *āniluṅ*—I brought; *uddhāriyā*—after rescuing.

TRANSLATION

"He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

madhya.10.65

> *ebe āmi ihāṅ āni' karilāṅa vidāya*
> *yāhāṅ icchā, yāha, āmā-sane nāhi āra dāya*

SYNONYMS

ebe—now; *āmi*—I; *ihāṅ*—here; *āni'*—bringing; *karilāṅa vidāya*—have asked to go away; *yāhāṅ icchā*—wherever he likes; *yāha*—go; *āmā-sane*—with Me; *nāhi āra*—there is no more; *dāya*—responsibility.

TRANSLATION

"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

PURPORT

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. *Māyā* is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu's company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by *māyā* and leave the Lord's company due to his slight independence. Only one who is overwhelmed by *māyā* can be so unfortunate as to leave Śrī Caitanya Mahāprabhu's company, yet unless one is very conscientious, the influence of *māyā* can drag one away, even

though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭathāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

madhya.10.66

> *eta śuni' kṛṣṇadāsa kāndite lāgila*
> *madhyāhna karite mahāprabhu cali' gela*

SYNONYMS

eta śuni'—hearing this; *kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *kāndite lāgila*—began to cry; *madhyāhna*—noon lunch; *karite*—to execute; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali' gela*—left.

TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

madhya.10.67

> *nityānanda, jagadānanda, mukunda, dāmodara*
> *cāri-jane yukti tabe karilā antara*

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *dāmodara*—Dāmodara; *cāri-jane*—four persons; *yukti*—plan; *tabe*—thereupon; *karilā*—did; *antara*—within the mind.

TRANSLATION

After this, the other devotees-headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara-began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

madhya.10.68

> *gauḍa-deśe pāṭhāite cāhi eka-jana*
> *'āi'ke kahibe yāi, prabhura āgamana*

SYNONYMS

gauḍa-deśe—to Bengal; *pāṭhāite*—to send; *cāhi*—we want; *eka-jana*—one person; *āike*—mother Śacīdevī; *kahibe*—will inform; *yāi*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Śacīmātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Purī.

madhya.10.69

> *advaita-śrīvāsādi yata bhakta-gaṇa*
> *sabei āsibe śuni' prabhura āgamana*

SYNONYMS

advaita—Advaita Prabhu; *śrīvāsa-ādi*—and all the devotees like Śrīvāsa; *yata*—all; *bhakta-gaṇa*—devotees; *sabei*—all; *āsibe*—will come; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

madhya.10.70

ei kṛṣṇadāse diba gauḍe pāṭhāñā
eta kahi' tāre rākhilena āśvāsiyā

SYNONYMS

ei—this; *kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *diba*—away; *gauḍe*—to Bengal; *pāṭhāñā*—let us send; *eta kahi'*—saying this; *tāre*—him; *rākhilena*—they kept; *āśvāsiyā*—giving assurance.

TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

madhya.10.71

> *āra dine prabhu-sthāne kaila nivedana*
> *ājñā deha' gauḍa-deśe pāṭhāi eka-jana*

SYNONYMS

āra dine—next day; *prabhu-sthāne*—before Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *ājñā deha'*—please give permission; *gauḍa-deśe*—to Bengal; *pāṭhāi*—we may send; *eka-jana*—one person.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

madhya.10.72

> *tomāra dakṣina-gamana śuni' śacī 'āi'*
> *advaitādi bhakta saba āche duḥkha pāi'*

SYNONYMS

tomāra—Your; *dakṣiṇa-gamana*—South Indian tour; *śuni'*—hearing; *śacī āi*—mother Śacī; *advaita-ādi*—Śrī Advaita Prabhu and others; *bhakta*—devotees; *saba*—all; *āche*—remain; *duḥkha pāi'*—in great unhappiness.

TRANSLATION

"Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

madhya.10.73

> *eka-jana yāi' kahuk śubha samācāra*
> *prabhu kahe,-sei kara, ye icchā tomāra*

SYNONYMS

eka-jana—one person; *yāi'*—going; *kahuk*—may inform; *śubha samācāra*—this auspicious news; *prabhu kahe*—the Lord replied; *sei kara*—do that; *ye*—whatever; *icchā*—desire; *tomāra*—your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Purī." Upon hearing this, Śrī Caitanya Mahāprabhu replied, "Do whatever you decide."

madhya.10.74

> *tabe sei kṛṣṇadāse gauḍe pāṭhāila*
> *vaiṣṇava-sabāke dite mahā-prasāda dila*

SYNONYMS

tabe—thereafter; *sei*—that; *kṛṣṇadāse*—Kṛṣṇadāsa; *gauḍe*—to Bengal; *pāṭhāila*—sent; *vaiṣṇava-sabāke*—to all the Vaiṣṇavas; *dite*—to deliver; *mahā-prasāda*—the remnants of Jagannātha's food; *dila*—they gave.

TRANSLATION

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha's food remnants to distribute there.

madhya.10.75

> *tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa*
> *navadvīpe gela teṅha śacī-āi-pāśa*

SYNONYMS

tabe—then; *gauḍa-deśe*—to Bengal; *āilā*—came; *kālā-kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *navadvīpe*—to Navadvīpa; *gela*—went; *teṅha*—he; *śacī-āi-pāśa*—before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

madhya.10.76

> *mahā-prasāda diyā tāṅre kaila namaskāra*
> *dakṣiṇa haite āilā prabhu,-kahe samācāra*

SYNONYMS

mahā-prasāda diyā—delivering the *mahā-prasāda*; *tāṅre*—unto Śacīmātā; *kaila namaskāra*—he offered respects by bowing down; *dakṣiṇa haite*—from the South India tour; *āilā*—came back; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe samācāra*—he delivered this news.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

madhya.10.77

> *śuniyā ānandita haila śacīmātāra mana*
> *śrīvāsādi āra yata yata bhakta-gaṇa*

SYNONYMS

śuniyā—hearing; *ānandita*—very happy; *haila*—became; *śacī-mātāra*—of mother Śacī; *mana*—mind; *śrīvāsa-ādi*—headed by Śrīvāsa; *āra*—and others; *yata yata*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

madhya.10.78

> *śuniyā sabāra haila parama ullāsa*
> *advaita-ācārya-gṛhe gelā kṛṣṇadāsa*

SYNONYMS

śuniyā—hearing; *sabāra*—of all; *haila*—there was; *parama*—supreme; *ullāsa*—happiness; *advaita-ācārya*—of Advaita Ācārya Prabhu; *gṛhe*—to the home; *gelā*—went; *kṛṣṇadāsa*—Kṛṣṇadāsa.

TRANSLATION

Hearing of Lord Caitanya's return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

madhya.10.79

> *ācāryere prasāda diyā kari' namaskāra*
> *samyak kahila mahāprabhura samācāra*

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; *prasāda*—the remnants of Jagannātha's food; *diyā*—delivering; *kari'*—making; *namaskāra*—obeisances; *samyak*—completely; *kahila*—informed; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *samācāra*—news.

TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

madhya.10.80

> *śuni' ācārya-gosāñira ānanda ha-ila*
> *premāveśe huṅkāra bahu nṛtya-gīta kaila*

SYNONYMS

śuni'—hearing; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *ānanda ha-ila*—there was much jubilation; *prema-āveśe*—

in great ecstasy; *huṅkāra*—rumbling sound; *bahu*—various; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very much pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

madhya.10.81

> *haridāsa ṭhākurera haila parama ānanda*
> *vāsudeva datta, gupta murāri, sena śivānanda*

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; *haila*—was; *parama*—topmost; *ānanda*—ecstasy; *vāsudeva datta*—Vāsudeva Datta; *gupta murāri*—Murāri Gupta; *sena śivānanda*—Śivānanda Sena.

TRANSLATION

Also hearing this auspicious news, Haridāsa Ṭhākura became very much pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

madhya.10.82

> *ācāryaratna, āra paṇḍita vakreśvara*
> *ācāryanidhi, āra paṇḍita gadādhara*

SYNONYMS

ācāryaratna—Ācāryaratna; *āra*—and; *paṇḍita vakreśvara*—Vakreśvara Paṇḍita; *ācāryanidhi*—Ācāryanidhi; *āra*—also; *paṇḍita gadādhara*—Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very much pleased to hear this news.

madhya.10.83

> *śrīrāma paṇḍita āra paṇḍita dāmodara*
> *śrīmān paṇḍita, āra vijaya, śrīdhara*

SYNONYMS

śrī-rāma paṇḍita—Śrīrāma Paṇḍita; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *āra*—and; *vijaya*—Vijaya; *śrīdhara*—Śrīdhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very much pleased to hear it.

madhya.10.84

> *rāghava-paṇḍita, āra ācārya nandana*
> *kateka kahiba āra yata prabhura gaṇa*

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *āra*—and; *ācārya nandana*—the son of Advaita Ācārya; *kateka*—how many; *kahiba*—shall I describe; *āra*—other; *yata*—all; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very much satisfied. How many can I describe?

madhya.10.85

> *śuniyā sabāra haila parama ullāsa*
> *sabe meli' gelā śrī-advaitera pāśa*

SYNONYMS

śuniyā—hearing; *sabāra*—of everyone; *haila*—there was; *parama ullāsa*—great ecstasy; *sabe meli'*—all together; *gelā*—went; *śrī-advaitera pāśa*—to the house of Śrī Advaita Ācārya.

TRANSLATION

Everyone was very much pleased, and they all gathered together at the house of Advaita Ācārya.

madhya.10.86

> *ācāryera sabe kaila caraṇa vandana*
> *ācārya-gosāñi sabāre kaila āliṅgana*

SYNONYMS

ācāryera—of Advaita Ācārya; *sabe*—all; *kaila*—did; *caraṇa vandana*—offering obeisances at the lotus feet; *ācārya-gosāñi*—Advaita Ācārya; *sabāre*—to all; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.

madhya.10.87

> *dina dui-tina ācārya mahotsava kaila*
> *nīlācala yāite ācārya yukti dṛḍha kaila*

SYNONYMS

dina dui-tina—for two or three days; *ācārya*—Advaita Ācārya; *mahotsava*—festival; *kaila*—performed; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *ācārya*—Advaita Ācārya; *yukti*—consideration; *dṛḍha*—firm; *kaila*—made.

TRANSLATION

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Purī.

madhya.10.88

> *sabe meli' navadvīpe ekatra hañā*
> *nīlādri calila śacīmātāra ājñā lañā*

SYNONYMS

sabe—all; *meli'*—meeting; *navadvīpe*—at Navadvīpa; *ekatra hañā*—being together; *nīlādri*—to Jagannātha Purī; *calila*—departed; *śacī-mātāra*—of mother Śacī; *ājñā*—permission; *lañā*—taking.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

madhya.10.89

> *prabhura samācāra śuni' kulīna-grāma-vāsī*
> *satyarāja-rāmānanda mililā sabe āsi'*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *samācāra*—news; *śuni'*—hearing; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *satyarāja*—Satyarāja; *rāmānanda*—Rāmānanda; *mililā*—met; *sabe*—all; *āsi'*—coming.

TRANSLATION

The inhabitants of Kulīna-grāma-Satyarāja, Rāmānanda and all the other devotees there-came and joined Advaita Ācārya.

madhya.10.90

> *mukunda, narahari, raghunandana khaṇḍa haite*
> *ācāryera ṭhāñi āilā nīlācala yāite*

SYNONYMS

mukunda—Mukunda; *narahari*—Narahari; *raghunandana*—Raghunandana; *khaṇḍa haite*—from the place known as Khaṇḍa; *ācāryera ṭhāñi*—to Advaita Ācārya; *āilā*—came; *nīlācala yāite*—to go to Nīlācala (Jagannātha Purī).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

madhya.10.91

> *se-kāle dakṣiṇa haite paramānanda-purī*
> *gaṅgā-tīre-tīre āilā nadīyā nagarī*

SYNONYMS

se-kāle—at that time; *dakṣiṇa haite*—from the South; *paramānanda-purī*—Paramānanda Purī; *gaṅgā-tīre-tīre*—along the bank of the Ganges; *āilā*—came; *nadīyā nagarī*—to the town of Nadia.

TRANSLATION

At that time Paramānanda Purī came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

madhya.10.92

> *āira mandire sukhe karilā viśrāma*
> *āi tāṅre bhikṣā dilā kariyā sammāna*

SYNONYMS

āira mandire—at the house of Śacīmātā; *sukhe*—in happiness; *karilā*—took; *viśrāma*—lodging; *āi*—mother Śacī; *tāṅre*—unto him; *bhikṣā dilā*—gave boarding; *kariyā sammāna*—with great respect.

TRANSLATION

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

madhya.10.93

> *prabhura āgamana teṅha tāhāṅi śunila*
> *śīghra nīlācala yāite tāṅra icchā haila*

SYNONYMS

prabhuraāgamana—Śrī Caitanya Mahāprabhu's return; *teṅha*—he; *tāhāṅi*—there; *śunila*—heard; *śīghra*—very soon; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *tāṅra*—his; *icchā*—desire; *haila*—became.

TRANSLATION

While residing at the house of Śacīmātā, Paramānanda Purī heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Purī. He therefore decided to go there as soon as possible.

madhya.10.94

> *prabhura eka bhakta-'dvija kamalākānta' nāma*
> *tāṅre lañā nīlācale karilā prayāṇa*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *eka bhakta*—one devotee; *dvija kamalākānta*—Dvija Kamalākānta; *nāma*—named; *tāṅre*—him; *lañā*—accepting as his companion; *nīlācale*—to Jagannātha Purī; *karilā*—did; *prayāṇa*—departure.

TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu's named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

madhya.10.95

> *satvare āsiyā teṅha mililā prabhure*
> *prabhura ānanda haila pāñā tāṅhāre*

SYNONYMS

satvare—very soon; *āsiyā*—coming; *teṅha*—he; *mililā*—met; *prabhure*—Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—was; *pāñā*—getting; *tāṅhāre*—him.

TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

madhya.10.96

> *premāveśe kaila tāṅra caraṇa vandana*
> *teṅha premāveśe kaila prabhure āliṅgana*

SYNONYMS

prema-āveśe—in great ecstasy; *kaila*—did; *tāṅra*—his; *caraṇa vandana*—worshiping the feet; *teṅha*—Paramānanda Purī; *prema-āveśe*—in great ecstasy; *kaila*—did; *prabhure*—unto Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing.

TRANSLATION

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.

madhya.10.97

> *prabhu kahe,-tomā-saṅge rahite vāñchā haya*
> *more kṛpā kari' kara nīlādri āśraya*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomā-saṅge*—with you; *rahite*—to stay; *vāñchā haya*—I desire; *more*—unto Me; *kṛpā kari'*—doing a favor; *kara*—accept; *nīlādri*—at Jagannātha Purī; *āśraya*—shelter.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī."

madhya.10.98

> *purī kahe,-tomā-saṅge rahite vāñchā kari'*
> *gauḍa haite cali' āilāṅa nīlācala-purī*

SYNONYMS

purī kahe—Paramānanda Purī replied; *tomā-saṅge*—with You; *rahite*—to stay; *vāñchā kari'*—desiring; *gauḍa haite*—from Bengal; *cali'*—traveling; *āilāṅa*—I have come; *nīlācala-purī*—to Jagannātha Purī.

TRANSLATION

Paramānanda Purī replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī.

madhya.10.99

> *dakṣiṇa haite śuni' tomāra āgamana*
> *śacī ānandita, āra yata bhakta-gaṇa*

SYNONYMS

dakṣiṇa haite—from South India; *śuni'*—hearing; *tomāra āgamana*—Your return; *śacī*—mother Śacī; *ānandita*—very happy; *āra*—and; *yata*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

"At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

madhya.10.100

> *sabe āsitechena tomāre dekhite*
> *tāṅ-sabāra vilamba dekhi' āilāṅa tvarite*

SYNONYMS

sabe—all; *āsitechena*—are coming; *tomāre*—You; *dekhite*—to see; *tāṅ-sabāra*—of all of them; *vilamba*—delay; *dekhi'*—seeing; *āilāṅa*—I have come; *tvarite*—very quickly.

TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

madhya.10.101

> *kāśī-miśrera āvāse nibhṛte eka ghara*
> *prabhu tāṅre dila, āra sevāra kiṅkara*

SYNONYMS

kāśī-miśrera—of Kāśī Miśra; *āvāse*—at the house; *nibhṛte*—solitary; *eka*—one; *ghara*—room; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Paramānanda Purī; *dila*—gave; *āra*—and; *sevāra*—to serve him; *kiṅkara*—one servant.

TRANSLATION

There was a solitary room at Kāśī Miśra's house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Purī. He also gave him one servant.

madhya.10.102

> *āra dine āilā svarūpa dāmodara*
> *prabhura atyanta marmī, rasera sāgara*

SYNONYMS

āra dine—next day; *āilā*—came; *svarūpa dāmodara*—Svarūpa Dāmodara; *prabhura*—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *marmī*—intimate friend; *rasera*—of transcendental mellows; *sāgara*—ocean.

TRANSLATION

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT

"Svarūpa" is one of the names of a *brahmacārī* in Śaṅkarācārya's disciplic succession. In the Vedic discipline there are ten names for *sannyāsīs,* and it is customary for a *brahmacārī* assisting a *sannyāsī* of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took *sannyāsa* from a *sannyāsī* designated Tīrtha. Although he received the title Svarūpa in his *brahmacārī* stage, he did not change his name when he took *sannyāsa*.

Actually as a *sannyāsī* he should have been called Tīrtha, but he chose to retain his original *brahmacārī* title as Svarūpa.

madhya.10.103

> *'puruṣottama ācārya' tāṅra nāma pūrvāśrame*
> *navadvīpe chilā teṅha prabhura caraṇe*

SYNONYMS

puruṣottama ācārya—Puruṣottama Ācārya; *tāṅra*—his; *nāma*—name; *pūrva-āśrame*—in the previous *āśrama*; *navadvīpe*—at Navadvīpa; *chilā*—was; *teṅha*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

madhya.10.104

> *prabhura sannyāsa dekhi' unmatta hañā*
> *sannyāsa grahaṇa kaila vārāṇasī giyā*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *sannyāsa dekhi'*—when he saw the *sannyāsa* order; *unmatta hañā*—he became just like a madman; *sannyāsa grahaṇa kaila*—he also accepted the renounced order of life; *vārāṇasī*—to Vārāṇasī; *giyā*—going.

TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take sannyāsa.

madhya.10.105

> *'caitanyānanda' guru tāṅra ājñā dilena tāṅre*
> *vedānta paḍiyā paḍāo samasta lokere*

SYNONYMS

caitanya-ānanda—of the name Caitanyānanda Bhāratī; *guru*—spiritual master; *tāṅra*—his; *ājñā*—order; *dilena*—gave; *tāṅre*—to him; *vedānta paḍiyā*—reading the *Vedānta-sūtra*; *paḍāo*—teach; *samasta*—all; *lokere*—people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, "Read Vedānta-sūtra and teach it to all others."

madhya.10.106

> *parama virakta teṅha parama paṇḍita*
> *kāya-mane āśriyāche śrī-kṛṣṇa-carita*

SYNONYMS

parama—very; *virakta*—renounced; *teṅha*—he; *parama*—great; *paṇḍita*—learned scholar; *kāya-mane*—with body and mind; *āśriyāche*—took shelter of; *śrī-kṛṣṇa-carita*—the Personality of Godhead Śrī Kṛṣṇa.

TRANSLATION

Svarūpa Dāmodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

madhya.10.107

> *'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe*
> *unmāde karila teṅha sannyāsa grahaṇe*

SYNONYMS

niścinte—without disturbance; *kṛṣṇa*—Lord Kṛṣṇa; *bhajiba*—I shall worship; *ei*—for this; *ta'*—certainly; *kāraṇe*—reason; *unmāde*—ecstatic; *karila*—did; *teṅha*—he; *sannyāsa*—the renounced order of life; *grahaṇe*—taking.

TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness that he accepted the sannyāsa order.

madhya.10.108

> *sannyāsa karilā śikhā-sūtra-tyāga-rūpa*
> *yoga-paṭṭa nā nila, nāma haila 'svarūpa'*

SYNONYMS

sannyāsa karilā—accepted the *sannyāsa* order; *śikhā*—tuft of hair; *sūtra*—sacred thread; *tyāga*—giving up; *rūpa*—in the form of; *yoga-paṭṭa*—saffron-colored dress; *nā nila*—did not accept; *nāma*—name; *haila*—was; *svarūpa*—Svarūpa.

TRANSLATION

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the

saffron-colored dress. Also, he did not accept a sannyāsī title but remained as a naiṣṭhika-brahmacārī.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of *śrāddha*. One must offer oblations to one's forefathers and perform the sacrifice of *virajā-homa* Then one must cut off the tuft of hair called a *śikhā* and also give up the sacred thread. These are preliminary processes in the acceptance of *sannyāsa,* and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a *sannyāsī* name or a *daṇḍa,* and for this reason he retained his *brahmacārī* name. Actually Puruṣottama Ācārya did not accept the *sannyāsa* order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the *sannyāsa* order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a *sannyāsī* and a *yogī*. This is confirmed in the *Bhagavad-gītā* (Bg. 6.1):

> *śrī-bhagavān uvāca*
> *anāśritaḥ karma-phalaṁ*
> *kāryaṁ karma karoti yaḥ*

> *sa sannyāsī ca yogī ca*
> *na niragnir na cākriyaḥ*

"The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

madhya.10.109

> *guru-ṭhāñi ājñā māgi' āilā nīlācale*
> *rātri-dine kṛṣṇa-prema-ānanda-vihvale*

SYNONYMS

guru-ṭhāñi—from his spiritual master; *ājñā māgi'*—asking permission; *āilā*—came; *nīlācale*—to Jagannātha Purī; *rātri-dine*—day and night; *kṛṣṇa-prema-ānanda*—by ecstatic love of Kṛṣṇa; *vihvale*—overwhelmed.

TRANSLATION

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

madhya.10.110

> *pāṇḍityera avadhi, vākya nāhi kāro sane*
> *nirjane rahaye, loka saba nāhi jāne*

SYNONYMS

pāṇḍityera avadhi—the limit of learned scholarship; *vākya nāhi*—no word; *kāro sane*—with anyone; *nirjane*—in a solitary place; *rahaye*—stays; *loka*—people in general; *saba*—all; *nāhi jāne*—do not know.

TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

madhya.10.111

> *kṛṣṇa-rasa-tattva-vettā, deha-prema-rūpa*
> *sākṣāt mahāprabhura dvitīya svarūpa*

SYNONYMS

kṛṣṇa-rasa—of transcendental mellows in relationship with Kṛṣṇa; *tattva*—of the truth; *vettā*—cognizant; *deha*—body; *prema-rūpa*—

personified *prema*; *sākṣāt*—directly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *dvitīya*—second; *svarūpa*—representation.

TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

madhya.10.112

> *grantha, śloka, gīta keha prabhu-pāśe āne*
> *svarūpa parīkṣā kaile, pāche prabhu śune*

SYNONYMS

grantha—scriptures; *śloka*—verses; *gīta*—songs; *keha*—anyone; *prabhu-pāśe*—to Śrī Caitanya Mahāprabhu; *āne*—brings; *svarūpa*—Svarūpa Dāmodara; *parīkṣā kaile*—after he examined; *pāche*—later; *prabhu*—Śrī Caitanya Mahāprabhu; *śune*—hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

madhya.10.113

> *bhakti-siddhānta-viruddha, āra rasābhāsa*
> *śunite nā haya prabhura cittera ullāsa*

SYNONYMS

bhakti-siddhānta—conclusive statements about the science of devotional service; *viruddha*—opposing; *āra*—and; *rasa-ābhāsa*—overlapping of transcendental mellows; *śunite*—to hear; *nā*—not; *haya*—becomes; *prabhura*—of Śrī Caitanya Mahāprabhu; *cittera*—of the heart; *ullāsa*—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as *acintya-bhedābheda*-simultaneous oneness and difference-while *rasābhāsa* is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaiṣṇavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If

one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (*rasābhāsa*) one eventually becomes a *prākṛta-sahajiyā* and takes everything to be very easy. One may also become a member of the *bāula* community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid *bhakti-siddhānta-viruddha* and *rasābhāsa*. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from *bhakti-siddhānta-viruddha* and *rasābhāsa*.

madhya.10.114

> *ataeva svarūpa āge kare parīkṣaṇa*
> *śuddha haya yadi, prabhure karā'na śravaṇa*

SYNONYMS

ataeva—therefore; *svarūpa*—Svarūpa Dāmodara; *āge*—at first; *kare*—does; *parīkṣaṇa*—examination; *śuddha*—pure; *haya*—is; *yadi*—if; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karā'na*—causes; *śravaṇa*—hearing.

TRANSLATION

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all works of literature to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept *rasābhāsa,* or overlapping, contradictory mellows, and other principles opposed to the *bhakti* path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of *rasābhāsa,* and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of *rasābhāsa* and *bhakti-siddhānta-viruddha* are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord, Śrī Caitanya Mahāprabhu.

madhya.10.115

> *vidyāpati, caṇḍīdāsa, śrī-gīta-govinda*
> *ei tina gīte karā'na prabhura ānanda*

SYNONYMS

vidyāpati—an old Vaiṣṇava poet from the province of Mithilā; *caṇḍīdāsa*—a Bengali Vaiṣṇava poet born in the village of Nānnura, in the Birbhum district; *śrī-gīta-govinda*—a celebrated poem by Jayadeva Gosvāmī; *ei*—these; *tina*—three; *gīte*—songs; *karā'na*—

cause; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness.

TRANSLATION

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

madhya.10.116

> *saṅgīte-gandharva-sama, śāstre bṛhaspati*
> *dāmodara-sama āra nāhi mahā-mati*

SYNONYMS

saṅgīte—in music; *gandharva-sama*—just like the Gandharvas; *śāstre*—in discussions of the revealed scriptures; *bṛhaspati*—like Bṛhaspati, the priest of the heavenly demigods; *dāmodara-sama*—equal to Svarūpa Dāmodara; *āra*—anyone else; *nāhi*—there is not; *mahā-mati*—great personality.

TRANSLATION

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

PURPORT

Svarūpa Dāmodara Gosvāmī was very expert in music as well as the Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by Śrī Caitanya Mahāprabhu and added to the name given by his *sannyāsa-guru*. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named *Saṅgīta-dāmodara*.

madhya.10.117

> *advaita-nityānandera parama priyatama*
> *śrīvāsādi bhakta-gaṇera haya prāṇa-sama*

SYNONYMS

advaita—of Advaita Ācārya; *nityānandera*—of Lord Nityānanda Prabhu; *parama*—very; *priya-tama*—dear; *śrīvāsa-ādi*—beginning with Śrīvāsa; *bhakta-gaṇera*—of the devotees; *haya*—is; *prāṇa-sama*—exactly like the life and soul.

TRANSLATION

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

madhya.10.118

> *sei dāmodara āsi' daṇḍavat hailā*
> *caraṇe paḍiyā śloka paḍite lāgilā*

SYNONYMS

sei dāmodara—that Svarūpa Dāmodara; *āsi'*—coming; *daṇḍa-vat hailā*—fell flat to offer obeisances; *caraṇe paḍiyā*—falling down at the lotus feet; *śloka*—a verse; *paḍite lāgilā*—began to recite.

TRANSLATION

When Svarūpa Dāmodara came to Jagannātha Purī, he fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

madhya.10.119

> *heloddhūnita-khedayā viśadayā pronmīlad-āmodayā*
> *śāmyac-chāstra-vivādayā rasa-dayā*
> *cittārpitonmādayā*
> *śaśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā*
> *śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

SYNONYMS

helā—very easily; *uddhūnita*—driven away; *khedayā*—lamentation; *viśadayā*—which purifies everything; *pronmīlat*—awakening; *āmodayā*—transcendental bliss; *śāmyat*—mitigating; *śāstra*—of revealed scriptures; *vivādayā*—disagreements; *rasa-dayā*—distributing all transcendental mellows; *citta*—in the heart; *arpita*—fixed; *unmādayā*—jubilation; *śaśvat*—always; *bhakti*—devotional service; *vinodayā*—stimulating; *sa-madayā*—full of ecstasy; *mādhurya*—of conjugal love; *maryādayā*—the limit; *śrī-caitanya*—O Lord Śrī Caitanya Mahāprabhu; *dayā-nidhe*—ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—let it be; *amanda*—of good fortune; *udayā*—in which there is awakening.

TRANSLATION

"O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse (*Śrī Caitanya-candrodaya-nāṭaka* 8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. However, the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. However, when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such

fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord

all over the world. These Kṛṣṇa conscious activities separate him from material activities and the desire for liberation, for at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

madhya.10.120

> *uṭhāñā mahāprabhu kaila āliṅgana*
> *dui-jane premāveśe haila acetana*

SYNONYMS

uṭhāñā—after raising him; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *āliṅgana*—embracing; *dui-jane*—two persons; *prema-āveśe*—in the ecstasy of love; *haila*—became; *acetana*—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

madhya.10.121

> *kata-kṣaṇe dui jane sthira yabe hailā*
> *tabe mahāprabhu tāṅre kahite lāgilā*

SYNONYMS

kata-kṣaṇe—after some time; *dui jane*—both persons; *sthira*—patient; *yabe*—when; *hailā*—became; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

After they had regained their patience, Śrī Caitanya Mahāprabhu began to speak.

madhya.10.122

> *tumi ye āsibe, āji svapnete dekhila*
> *bhāla haila, andha yena dui netra pāila*

SYNONYMS

tumi—you; *ye*—that; *āsibe*—will come; *āji*—today; *svapnete*—in dream; *dekhila*—I saw; *bhāla haila*—it is very good; *andha*—a blind man; *yena*—as if; *dui*—two; *netra*—eyes; *pāila*—got back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

madhya.10.123

> *svarūpa kahe,-prabhu, mora kṣama' aparādha*
> *tomā chāḍi' anyatra genu, karinu pramāda*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *mora*—my; *kṣama'*—please excuse; *aparādha*—offense; *tomā*—You; *chāḍi'*—giving up; *anyatra*—elsewhere; *genu*—I went; *karinu*—I have done; *pramāda*—great mistake.

TRANSLATION

Svarūpa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

madhya.10.124

> *tomāra caraṇe mora nāhi prema-leśa*
> *tomā chāḍi' pāpī muñi genu anya deśa*

SYNONYMS

tomāra caraṇe—at Your lotus feet; *mora*—my; *nāhi*—there is not; *prema-leśa*—a trace of love; *tomā*—You; *chāḍi'*—giving up; *pāpī*—sinful; *muñi*—I; *genu*—went; *anya deśa*—to another country.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

madhya.10.125

> *muñi tomā chāḍila, tumi more nā chāḍilā*
> *kṛpā-pāśa gale bāndhi' caraṇe ānilā*

SYNONYMS

muñi—I; *tomā*—You; *chādila*—gave up; *tumi*—You; *more*—me; *nā*—did not; *chāḍilā*—give up; *kṛpā*—of mercy; *pāśa*—by the rope; *gale*—by the neck; *bāndhi'*—binding; *caraṇe*—at Your lotus feet; *ānilā*—You brought back.

TRANSLATION

"I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

madhya.10.126

> *tabe svarūpa kaila nitāira caraṇa vandana*
> *nityānanda-prabhu kaila prema-āliṅgana*

SYNONYMS

tabe—thereafter; *svarūpa*—Svarūpa Dāmodara; *kaila*—did; *nitāira*—of Nityānanda Prabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *nityānanda-prabhu*—Lord Nityānanda; *kaila*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda in turn embraced him in the ecstasy of love.

madhya.10.127

> *jagadānanda, mukunda, śaṅkara, sārvabhauma*
> *sabā-saṅge yathā-yogya karila milana*

SYNONYMS

jagadānanda—Jagadānanda; *mukunda*—Mukunda; *śaṅkara*—Śaṅkara; *sārvabhauma*—Sārvabhauma; *sabā-saṅge*—with all; *yathā-yogya*—as is befitting; *karila*—did; *milana*—meeting.

TRANSLATION

After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda, Mukunda, Śaṅkara and Sārvabhauma, as was befitting.

madhya.10.128

> *paramānanda purīra kaila caraṇa vandana*
> *purī-gosāñi tāṅre kaila prema-āliṅgana*

SYNONYMS

paramānanda purīra—of Paramānanda Purī; *kaila*—he did; *caraṇa vandana*—worshiping the lotus feet; *purī-gosāñi*—Paramānanda Purī; *tāṅre*—unto him; *kaila*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

madhya.10.129

> *mahāprabhu dila tāṅre nibhṛte vāsā-ghara*
> *jalādi-paricaryā lāgi' dila eka kiṅkara*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dila*—gave; *tāṅre*—unto him; *nibhṛte*—in a solitary place; *vāsā-ghara*—residential quarters; *jala-ādi*—supplying water, etc.; *paricaryā*—service; *lāgi'*—for the purpose of; *dila*—gave; *eka*—one; *kiṅkara*—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered one servant to serve him with a supply of water and other necessities.

madhya.10.130

> *āra dina sārvabhauma-ādi bhakta-saṅge*
> *vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge*

SYNONYMS

āra dina—the next day; *sārvabhauma-ādi*—headed by Sārvabhauma Bhaṭṭācārya; *bhakta-saṅge*—with the devotees; *vasiyā āchena*—was sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—engaged in discussions of topics concerning Kṛṣṇa.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

madhya.10.131

> *hena-kāle govindera haila āgamana*
> *daṇḍavat kari' kahe vinaya-vacana*

SYNONYMS

hena-kāle—at that time; *govindera*—of Govinda; *haila*—there was; *āgamana*—arrival; *daṇḍavat kari'*—offering obeisances; *kahe*—says; *vinaya-vacana*—submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

madhya.10.132

> *īśvara-purīra bhṛtya,-'govinda' mora nāma*
> *purī-gosāñira ājñāya āinu tomāra sthāna*

SYNONYMS

īśvara-purīra bhṛtya—servant of Īśvara Purī; *govinda mora nāma*—my name is Govinda; *purī-gosāñira*—of Īśvara Purī; *ājñāya*—on the order; *āinu*—I have come; *tomāra*—to your; *sthāna*—place.

TRANSLATION

"I am the servant of Īśvara Purī. My name is Govinda, and following the orders of my spiritual master, I have come here.

madhya.10.133

> *siddha-prāpti-kāle gosāñi ājñā kaila more*
> *kṛṣṇa-caitanya-nikaṭe rahi seviha tāṅhāre*

SYNONYMS

siddhi-prāpti-kāle—at the time of his departure from this mortal world to achieve the highest perfection of life; *gosāñi*—my spiritual master; *ājñā*—order; *kaila*—made; *more*—unto me; *kṛṣṇa-caitanya-nikaṭe*—at the place of Śrī Kṛṣṇa Caitanya; *rahi*—remaining; *seviha*—render service; *tāṅhāre*—unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Īśvara Purī told me that I

should go to Śrī Caitanya Mahāprabhu and render service unto Him.

madhya.10.134

> *kāśīśvara āsibena saba tīrtha dekhiyā*
> *prabhu-ājñāya muñi āinu tomā-pade dhāñā*

SYNONYMS

kāśīśvara—Kāśīśvara; *āsibena*—will come; *saba*—all; *tīrtha*—holy places; *dekhiyā*—visiting; *prabhu-ājñāya*—under the order of my spiritual master; *muñi*—I; *āinu*—have come; *tomā*—to Your; *pade*—lotus feet; *dhāñā*—running.

TRANSLATION

"Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

madhya.10.135

> *gosāñi kahila, 'purīśvara' vātsalya kare more*
> *kṛpā kari' mora ṭhāñi pāṭhāilā tomāre*

SYNONYMS

gosāñi kahila—Śrī Caitanya Mahāprabhu replied; *purīśvara*—Īśvara Purī; *vātsalya*—paternal affection; *kare*—does; *more*—unto Me; *kṛpā kari'*—being merciful; *mora ṭhāñi*—to My place; *pāṭhāilā*—sent; *tomāre*—you.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My spiritual master, Īśvara Purī, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

madhya.10.136

> *eta śuni' sārvabhauma prabhure puchila*
> *purī-gosāñi śūdra-sevaka kāṅhe ta' rākhila*

SYNONYMS

eta śuni'—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhure*—unto the Lord; *puchila*—inquired; *purī-gosāñi*—Īśvara Purī; *śūdra-sevaka*—a servant who is a *śūdra*; *kāṅhe ta'*—why; *rākhila*—kept.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, "Why did Īśvara Purī keep a servant who comes from a śūdra family?"

PURPORT

Both Kāśīśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī's demise, Kāśīśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a *śūdra* family, but because he was initiated by Īśvara Purī, he was certainly a *brāhmaṇa*. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a *śūdra* family. According to the *smṛti-śāstra,* which gives directions for the management of the *varṇāśrama* institution, a *brāhmaṇa* cannot accept a disciple from the lower castes. In other words, a *kṣatriya, vaiśya* or *śūdra* cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sārvabhauma Bhaṭṭācārya therefore asked why Īśvara Purī accepted a servant or disciple born of a *śūdra* family.

In answer to this, question, Śrī Caitanya Mahāprabhu replied that His spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered

spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own *guru* should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: *sākṣād-dharitvenaśā*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the *Caitanya-caritāmṛta* (*Antya-līlā* 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana*. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of *sākṣād-dharitvena*. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

madhya.10.137

> *prabhu kahe,-īśvara haya parama svatantra*
> *īśvarera kṛpā nahe veda-paratantra*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *īśvara*—the Supreme Personality of Godhead or Īśvara Purī; *haya*—is; *parama*—supremely; *svatantra*—independent; *īśvarera*—of the Supreme Personality of Godhead or of Īśvara Purī; *kṛpā*—the mercy; *nahe*—is not; *veda-paratantra*—subject to the Vedic rules.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and the spiritual master, Īśvara Purī, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead and Īśvara Purī is subject to any Vedic rules and regulations.

madhya.10.138

> *īśvarera kṛpā jāti-kulādi nā māne*
> *vidurera ghare kṛṣṇa karilā bhojane*

SYNONYMS

īśvarera kṛpā—the mercy of the Lord; *jāti*—caste; *kula-ādi*—family, etc.; *nā māne*—does not obey; *vidurera*—of Vidura; *ghare*—at the home; *kṛṣṇa*—Lord Kṛṣṇa; *karilā*—did; *bhojane*—eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

madhya.10.139

> *sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra*
> *sneha-vaśa hañā kare svatantra ācāra*

SYNONYMS

sneha—of affection; *leśa*—on a trace; *apekṣā*—reliance; *mātra*—only; *śrī-kṛṣṇa*—of Lord Śrī Kṛṣṇa; *kṛpāra*—of the mercy; *sneha-vaśa*—obliged by affection; *hañā*—being; *kare*—does; *svatantra*—independent; *ācāra*—behavior.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else.

Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a *śūdra* by birth. By the same token, Īśvara Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a *śūdra* family. When Govinda was initiated, he became a *brāhmaṇa* and was accepted as Īśvara Purī's personal servant. In the *Hari-bhakti-vilāsa,* Śrī Sanātana Gosvāmī states that one who is initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa.* A pseudo spiritual master cannot transform a person into a *brāhmaṇa,* but an authorized spiritual master can do so. This is the verdict of *śāstra,* Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

madhya.10.140

> *maryādā haite koṭi sukha sneha-ācaraṇe*
> *paramānanda haya yāra nāma-śravaṇe*

SYNONYMS

maryādā haite—greater than veneration and awe; *koṭi*—millions of times; *sukha*—happiness; *sneha*—with affection; *ācaraṇe*—in dealings; *parama-ānanda*—transcendental bliss; *haya*—there is; *yāra*—whose; *nāma*—holy name; *śravaṇe*—by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

madhya.10.141

> *eta bali' govindere kaila āliṅgana*
> *govinda karila prabhura caraṇa vandana*

SYNONYMS

eta bali'—saying this; *govindere*—unto Govinda; *kaila*—did; *āliṅgana*—embracing; *govinda*—Govinda; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

madhya.10.142

> *prabhu kahe,-bhaṭṭācārya, karaha vicāra*
> *gurura kiṅkara haya mānya se āmāra*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *karaha vicāra*—just consider; *gurura kiṅkara*—the servant of the spiritual master; *haya*—is; *mānya*—respectable; *se*—he; *āmāra*—to Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya: "Consider this point. The servant of the spiritual master is always respectable for Me.

madhya.10.143

> *tāṅhāre āpana-sevā karāite nā yuyāya*
> *guru ājñā diyāchena, ki kari upāya*

SYNONYMS

tāṅhāre—him; *āpana-sevā*—personal service; *karāite*—to engage to do; *nā yuyāya*—is not befitting; *guru*—the spiritual master; *ājñā*—order; *diyāchena*—has given; *ki*—what; *kari*—can I do; *upāya*—remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

A *guru's* servants or disciples are all Godbrothers to one another, and as such they should all respect one another as *prabhu,* or master. No one should disrespect his Godbrother. or try to engage him as a servant. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Īśvara Purī, Śrī Caitanya Mahāprabhu's spiritual master, and now Īśvara Purī had ordered Govinda to become Śrī Caitanya Mahāprabhu's personal servant. So what was to be done? This was the inquiry Śrī Caitanya Mahāprabhu placed before Sārvabhauma Bhaṭṭācārya, an experienced friend.

madhya.10.144

> *bhaṭṭa kahe,-gurura ājñā haya balavān*
> *guru-ājñā nā laṅghiye, śāstra-pramāṇa*

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *gurura ājñā*—the order of the spiritual master; *haya*—is; *balavān*—strong; *guru-ājñā*—the order of the spiritual master; *nā*—not; *laṅghiye*—we can disobey; *śāstra*—scriptural; *pramāṇa*—injunction.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

madhya.10.145

> *sa śuśruvān mātari bhārgaveṇa*
> *pitur niyogāt prahṛtaṁ dviṣad-vat*
> *pratyagṛhīd agraja-śāsanaṁ tad*
> *ājñā gurūṇāṁ hy avicāraṇīyā*

SYNONYMS

saḥ—He (Lakṣmaṇa, the brother of Lord Rāmacandra); *śuśruvān*—hearing; *mātari*—unto the mother; *bhārgaveṇa*—by Paraśurāma; *pituḥ*—of the father; *niyogāt*—by the order; *prahṛtam*—killing; *dviṣat-vat*—like an enemy; *pratyagṛhīt*—accepted; *agraja-śāsanam*—the order of the elder brother; *tat*—that; *ājñā*—order; *gurūṇām*—of superior persons, such as the spiritual master or father; *hi*—because; *avicāraṇīyā*—to be obeyed without consideration.

TRANSLATION

“ 'Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. When Lakṣmaṇa, the younger brother of Lord Rāmacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the *Raghu-vaṁśa* (14.46). Lord Rāmacandra's statement to Sītā given below is from the *Rāmāyaṇa* (*Ayodhyā-kāṇḍa* 22.9).

madhya.10.146

nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyāś ca
mama caiva viśeṣataḥ

SYNONYMS

nirvicāram—to be obeyed without consideration; *guroḥ*—of the spiritual master; *ājñā*—the order; *mayā*—by Me; *kāryā*—must be done; *mahā-ātmanaḥ*—of the great soul; *śreyaḥ*—good fortune; *hi*—indeed; *evam*—thus; *bhavatyāḥ*—for you; *ca*—and; *mama*—for Me; *ca*—also; *eva*—certainly; *viśeṣataḥ*—specifically.

TRANSLATION

“ 'The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.' "

madhya.10.147

tabe mahāprabhu tāṅre kaila aṅgīkāra
āpana-śrī-aṅga-sevāya dila adhikāra

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Govinda; *kaila*—did; *aṅgīkāra*—acceptance; *āpana*—personal; *śrī-aṅga*—of the transcendental body; *sevāya*—in the service; *dila*—gave; *adhikāra*—responsibility.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

madhya.10.148

> *prabhura priya bhṛtya kari' sabe kare māna*
> *sakala vaiṣṇavera govinda kare samādhāna*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya*—dear; *bhṛtya*—servant; *kari'*—understanding; *sabe*—all; *kare*—do; *māna*—respect; *sakala*—all; *vaiṣṇavera*—of devotees; *govinda*—Govinda; *kare*—does; *samādhāna*—service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

madhya.10.149

> *choṭa-baḍa-kīrtanīyā-dui haridāsa*
> *rāmāi, nandāi rahe govindera pāśa*

SYNONYMS

choṭa-baḍa—junior and senior; *kīrtanīyā*—musicians; *dui*—two; *haridāsa*—Haridāsas; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *rahe*—stay; *govindera pāśa*—with Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

madhya.10.150

> *govindera saṅge kare prabhura sevana*
> *govindera bhāgya-sīmā nā yāya varṇana*

SYNONYMS

govindera saṅge—with Govinda; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *sevana*—service; *govindera*—of Govinda; *bhāgya-sīmā*—the limit of good fortune; *nā*—not; *yāya varṇana*—can be described.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

madhya.10.151

> *āra dine mukunda-datta kahe prabhura sthāne*
> *brahmānanda-bhāratī āilā tomāra daraśane*

SYNONYMS

āra dine—the next day; *mukunda-datta*—Mukunda Datta; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *brahmānanda-bhāratī*—Brahmānanda Bhāratī; *āilā*—has come; *tomāra daraśane*—to see You.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."

madhya.10.152

> *ājñā deha' yadi tāṅre āniye ethāi*
> *prabhu kahe,-guru teṅha, yāba tāṅra ṭhāñi*

SYNONYMS

ājñā deha'—order; *yadi*—if; *tāṅre*—him; *āniye*—I can bring; *ethāi*—here; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *guru teṅha*—he is My spiritual master; *yāba*—I shall go; *tāṅra ṭhāñi*—to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?" Śrī Caitanya Mahāprabhu said, "Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him."

madhya.10.153

> *eta bali' mahāprabhu bhakta-gaṇa-saṅge*
> *cali' āilā brahmānanda-bhāratīra āge*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with the devotees; *cali'*—walking; *āilā*—came; *brahmānanda-bhāratīra*—of Brahmānanda Bhāratī; *āge*—in the presence.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came into the presence of Brahmānanda Bhāratī.

madhya.10.154

> *brahmānanda pariyāche mṛga-carmāmbara*
> *tāhā dekhi' prabhu duḥkha pāilā antara*

SYNONYMS

brahmānanda—Brahmānanda; *pariyāche*—did wear; *mṛga-carma-ambara*—a garment made of deerskin; *tāhā dekhi'*—seeing that; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *pāilā*—got; *antara*—within Himself.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

PURPORT

Brahmānanda Bhāratī belonged to the Śaṅkara-sampradāya. (The title *bhāratī* indicates a member of one of that *sampradāya's* ten classes of *sannyāsīs*.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the *Manu-saṁhitā*. But if a *sannyāsī* who has renounced the world simply wears a deerskin and does not spiritually advance, he is

bewildered by false prestige. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

madhya.10.155

> *dekhiyā ta' chadma kaila yena dekhe nāñi*
> *mukundere puche,-kāhāṅ bhāratī-gosāñi*

SYNONYMS

dekhiyā—seeing; *ta'*—certainly; *chadma kaila*—pretended; *yena*—as if; *dekhe*—sees; *nāñi*—not; *mukundere puche*—inquired from Mukunda; *kāhāṅ*—where; *bhāratī-gosāñi*—Brahmānanda Bhāratī, my spiritual master.

TRANSLATION

Seeing Brahmānanda Bhāratī wearing the deerskin, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmānanda Bhāratī, My spiritual master?"

madhya.10.156

> *mukunda kahe,-ei āge dekha vidyamāna*
> *prabhu kahe,-teṅha nahena, tumi ageyāna*

SYNONYMS

mukunda kahe—Mukunda said; *ei āge*—here in front; *dekha*—see; *vidyamāna*—present; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *teṅha nahena*—he is not; *tumi ageyāna*—you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmānanda Bhāratī, in Your presence." The Lord replied, "You are incorrect. This is not Brahmānanda Bhāratī.

madhya.10.157

> *anyere anya kaha, nāhi tomāra jñāna*
> *bhāratī-gosāñi kene paribena cāma*

SYNONYMS

anyere—another; *anya kaha*—you talk of someone else; *nāhi*—there is not; *tomāra*—your; *jñāna*—knowledge; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—My spiritual master; *kene*—why; *paribena*—should wear; *cāma*—skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?"

madhya.10.158

> *śuni' brahmānanda kare hṛdaye vicāre*
> *mora carmāmbara ei nā bhāya iṅhāre*

SYNONYMS

śuni'—hearing; *brahmānanda*—Brahmānanda; *kare*—does; *hṛdaye*—within himself; *vicāre*—consideration; *mora*—my; *carma-ambara*—deerskin garment; *ei*—this; *nā*—not; *bhāya*—is approved; *iṅhāre*—by Śrī Caitanya Mahāprabhu.

TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

madhya.10.159

> *bhāla kahena,—carmāmbara dambha lāgi' pari*
> *carmāmbara-paridhāne saṁsāra nā tari*

SYNONYMS

bhāla—well; *kahena*—He said; *carma-ambara*—the garment of deerskin; *dambha*—prestige; *lāgi'*—for the matter of; *pari*—I put on; *carma-ambara-paridhāne*—by putting on a garment of skin; *saṁsāra*—the material world; *nā tari*—I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmānanda Bhāratī thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

madhya.10.160

> *āji haite nā pariba ei carmāmbara*
> *prabhu bahirvāsa ānāilā jāniyā antara*

SYNONYMS

āji haite—from today; *nā pariba*—I shall not put on; *ei*—this; *carma-ambara*—deerskin garment; *prabhu*—Śrī Caitanya Mahāprabhu; *bahirḥ-vāsa*—the cloth of a *sannyāsī*; *ānāilā*—had someone bring; *jāniyā*—knowing; *antara*—his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a sannyāsī.

madhya.10.161

> *carmāmbara chāḍi' brahmānanda parila vasana*
> *prabhu āsi' kaila tāṅra caraṇa vandana*

SYNONYMS

carma-ambara chāḍi'—giving up the deerskin garment; *brahmānanda*—Brahmānanda Bhāratī; *parila*—put on; *vasana*—cloth garment; *prabhu*—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *tāṅra*—his; *caraṇa vandana*—worshiping the feet.

TRANSLATION

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

madhya.10.162

> *bhāratī kahe,-tomāra ācāra loka śikhāite*
> *punaḥ nā karibe nati, bhaya pāṅa citte*

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; *tomāra*—Your; *ācāra*—behavior; *loka*—people in general; *śikhāite*—to teach; *punaḥ*—

again; *nā*—not; *karibe*—will do; *nati*—obeisances; *bhaya*—fear; *pāṅa*—I get; *citte*—within the mind.

TRANSLATION

Brahmānanda Bhāratī said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

madhya.10.163

> *sāmpratika 'dui brahma' ihāṅ 'calācala'*
> *jagannātha-acala brahma, tumi ta' sacala*

SYNONYMS

sāmpratika—at the present moment; *dui brahma*—two Brahmans, or spiritual identities; *ihāṅ*—here; *cala-acala*—moving and not moving; *jagannātha*—Lord Jagannātha; *acala brahma*—not moving Brahman; *tumi*—You; *ta'*—but; *sa-cala*—moving Brahman.

TRANSLATION

"At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannātha is the arcā-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. However, You are Lord Śrī Caitanya Mahāprabhu, and You are

moving here and there. Both of You are the same Brahman, master of the material nature, but You are playing two parts-one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Purī, Puruṣottama.

madhya.10.164

> *tumi-gaura-varṇa, teṅha-śyāmala-varṇa*
> *dui brahme kaila saba jagat-tāraṇa*

SYNONYMS

tumi—You; *gaura-varṇa*—having a golden or fair complexion; *teṅha*—He; *śyāmala-varṇa*—having a blackish complexion; *dui brahme*—both Brahmans; *kaila*—performed; *saba jagat*—of the whole world; *tāraṇa*—deliverance.

TRANSLATION

"Of the two Brahmans, You are fair-complexioned, and the other, Lord Jagannātha, is blackish. both of You are delivering the whole world."

madhya.10.165

> *prabhu kahe,-satya kahi, tomara āgamane*
> *dui brahma prakaṭila śrī-puruṣottame*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *satya kahi*—I speak the truth; *tomāra āgamane*—by your presence; *dui brahma*—two Brahmans; *prakaṭila*—appeared; *śrī-puruṣottame*—at Jagannātha Purī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Purī.

madhya.10.166

> *'brahmānanda' nāma tumi-gaura-brahma 'cala'*
> *śyama-varṇa jagannātha vasiyāchena 'acala'*

SYNONYMS

brahmānanda—Brahmānanda; *nāma tumi*—your name; *gaura-brahma*—the Brahman of the name Gaura; *cala*—both of them are moving; *śyāma-varṇa*—of blackish hue; *jagannātha*—Lord Jagannātha; *vasiyāchena*—is sitting; *acala*—without movement.

TRANSLATION

"Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile."

PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the *jīva,* and Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were *jīvas* and that although the *jīvas* are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī also wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Śrī Caitanya Mahāprabhu appeared to be moving whereas Lord Jagannātha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

madhya.10.167

> *bhāratī kahe,-sārvabhauma, madhyastha hañā*
> *iṅhāra sane āmāra 'nyāya' bujha' mana diyā*

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; *sārvabhauma*—O Sārvabhauma Bhaṭṭācārya; *madhya-stha hañā*—becoming a mediator; *iṅhāra sane*—with Lord Śrī Caitanya Mahāprabhu; *āmāra*—my; *nyāya*—logic; *bujha'*—try to understand; *mana diyā*—with attention.

TRANSLATION

Brahmānanda Bhāratī said, "My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me."

madhya.10.168

> *'vyāpya' 'vyāpaka'-bhāve 'jīva'-'brahme' jāni*
> *jīva-vyāpya, brahma-vyāpaka, śāstrete vākhāni*

SYNONYMS

vyāpya—localized; *vyāpaka*—all-pervading; *bhāve*—in this way; *jīva*—living entity; *brahme*—the Supreme Lord; *jāni*—I know; *jīva*—the living entity; *vyāpya*—localized; *brahma*—the Supreme Lord; *vyāpaka*—all-pervading; *śāstrete*—in the revealed scripture; *vākhāni*—description.

TRANSLATION

Brahmānanda Bhāratī continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya's attention because he wanted him to judge the argument. He then

stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 13.3):

> *kṣetra-jñaṁ cāpi māṁ viddhi*
> *sarva-kṣetreṣu bhārata*
> *kṣetra-kṣetrajñayor jñānaṁ*
> *yat taj jñānaṁ mataṁ mama*

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion."

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The *Brahma-saṁhitā* says, *aṇḍāntara-stha-paramāṇu-cayāntara-stham:* by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

madhya.10.169

> *carma ghucāñā kaila āmāre śodhana*
> *doṅhāra vyāpya-vyāpakatve ei ta' kāraṇa*

SYNONYMS

carma—deerskin; *ghucāñā*—taking away; *kaila*—did; *āmāre*—unto me; *śodhana*—purification; *doṅhāra*—of both of us; *vyāpya*—being localized; *vyāpakatve*—being all-pervasive; *ei*—this; *ta'*—indeed; *kāraṇa*—the cause.

TRANSLATION

"Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the *Vedas: nityo nityānāṁ cetanaś cetanānām*. The Supreme Personality of Godhead is Brahman or Paraṁbrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

madhya.10.170

> *suvarṇa-varṇo hemāṅgo*
> *varāṅgaś candanāṅgadī*

sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—of devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

TRANSLATION

“ 'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

PURPORT

This is a quote from the *Mahābhārata's Viṣṇu-sahasra-nāma-stotra*.

madhya.10.171

> *ei saba nāmera iṅha haya nijāspada*
> *candanākta prasāda-ḍora-śrī-bhuje aṅgada*

SYNONYMS

ei saba—all these; *nāmera*—of names; *iṅha*—Śrī Caitanya Mahāprabhu; *haya*—is; *nija-āspada*—the reservoir; *candana-akta*—smeared with the pulp of sandalwood; *prasāda-ḍora*—the thread received from the Jagannātha temple; *śrī-bhuje*—on His arms; *aṅgada*—ornaments.

TRANSLATION

"All the symptoms mentioned in the verse from the Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with sandalwood pulp and the thread received from the Śrī Jagannātha Deity, and these are His ornamental bangles."

madhya.10.172

> *bhaṭṭācārya kahe,-bhāratī, dekhi tomāra jaya*
> *prabhu kahe,-yei kaha, sei satya haya*

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *bhāratī*—O Brahmānanda Bhāratī; *dekhi*—I see; *tumāra jaya*—your victory; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *yei kaha*—whatever you say; *sei*—that; *satya*—true; *haya*—is.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, "Brahmānanda Bhāratī, I see that you are victorious." Śrī Caitanya Mahāprabhu immediately said, "I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me."

madhya.10.173

> *guru-śiṣya-nyāye satya śiṣyera parājaya*
> *bhāratī kahe,-eho nahe, anya hetu haya*

SYNONYMS

guru-śiṣya-nyāye—when there is a logical argument between the spiritual master and the disciple; *satya*—certainly; *śiṣyera*—of the disciple; *parājaya*—defeat; *bhāratī kahe*—Brahmānanda Bhāratī said; *eho nahe*—in this case it is not the fact; *anya hetu*—another cause; *haya*—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, "The disciple is certainly defeated in an argument with the spiritual master." Brahmānanda Bhāratī immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause.

madhya.10.174

> *bhakta ṭhāñi hāra' tumi,-e tomāra svabhāva*
> *āra eka śuna tumi āpana prabhāva*

SYNONYMS

bhakta ṭhāñi—in the presence of a devotee; *hāra'*—become defeated; *tumi*—You; *e*—this; *tomāra*—Your; *svabhāva*—nature; *āra*—another; *eka*—one; *śuna*—hear; *tumi*—You; *āpana prabhāva*—Your own influence.

TRANSLATION

"It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

madhya.10.175

> *ājanma karinu muñi 'nirākāra'-dhyāna*
> *tomā dekhi' 'kṛṣṇa' haila mora vidyamāna*

SYNONYMS

ā-janma—since my birth; *karinu*—have done; *muñi*—I; *nirākāra-dhyāna*—meditation on impersonal Brahman; *tomā dekhi'*—by seeing You; *kṛṣṇa*—Lord Kṛṣṇa; *haila*—became; *mora*—my; *vidyamāna*—experience.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

PURPORT

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhāratī's disciple. However,

Brahmānanda Bhāratī reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for the devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in *Śrīmad-Bhāgavatam* (1.9.37) are important:

> *sva-nigamam apahāya mat-pratijñām*
> *ṛtam adhikartum avapluto ratha-sthaḥ*
> *dhṛta-ratha-caraṇo 'bhyayāc calad-gur*
> *harir iva hantum ibhaṁ gatottarīyaḥ*

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa." Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

madhya.10.176

> *kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa*
> *tomāke tad-rūpa dekhi' hṛdaya-satṛṣṇa*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *sphure*—is manifest; *mukhe*—in the mouth; *mane*—in the mind; *netre*—before the eyes; *kṛṣṇa*—the presence of Lord Kṛṣṇa; *tomāke*—You; *tat-rūpa*—His form; *dekhi'*—I see; *hṛdaya*—my heart; *sa-tṛṣṇa*—very eager.

TRANSLATION

Brahmānanda Bhāratī continued, "Since I have seen You, I have been feeling Lord Kṛṣṇa's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

madhya.10.177

> *bilvamaṅgala kaila yaiche daśā āpanāra*
> *ihāṅ dekhi' sei daśā ha-ila āmāra*

SYNONYMS

bilvamaṅgala—Bilvamaṅgala; *kaila*—did; *yaiche*—as; *daśā*—condition; *āpanāra*—his own; *ihāṅ*—here; *dekhi'*—I see; *sei daśā*—that condition; *ha-ila*—became; *āmāra*—mine.

TRANSLATION

"Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamaṅgala Ṭhākura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse (text 178) that is quoted in the *Bhakti-rasāmṛta-sindhu*. Sometimes a devotee Gradually comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization-impersonal Brahman realization and localized Paramātmā realization. The condition of such a devotee is described in the *Caitanya-candrāmṛta* (5) by Prabodhānanda Sarasvatī:

> *kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate*
> *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate*

> *viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate*
> *yat-kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ*

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagoria. The *yogīs* meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the *Caitanya-candrāmṛta* there are many more verses illustrating this same principle.

> *dhik kurvanti ca brahma-yoga-viduṣas taṁ*
> *gauracandraṁ numaḥ*

> *tāvad brahma-kathā vimukta-padavī tāvan na tiktī-bhavet*
> *tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ*
> *tāvac chāstra-vidāṁ mithaḥ kala-kalo nānā-bahir-vartmasu*
> *śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocaraḥ*

> *gauraś cauraḥ sakalamaharat ko 'pi me tīvra-vīryaḥ*

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the *śāstras* also appear null and void to him. There are many people who argue over the *śāstras,* but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

madhya.10.178

> *advaita-vīthī-pathikair upāsyāḥ*
> *svānanda-siṁhāsana-labdha-dīkṣāḥ*
> *śaṭhena kenāpi vayaṁ haṭhena*
> *dāsī-kṛtā gopa-vadhū-viṭena*

SYNONYMS

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realization; *siṁha-āsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kena api*—some; *vayam*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—by a boy engaged in joking with the *gopīs*.

TRANSLATION

Brahmānanda Bhāratī concluded, " 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted in the *Bhakti-rasāmṛta-sindhu* (3.1.44).

madhya.10.179

> *prabhu kahe,-kṛṣṇe tomāra gāḍha premā haya*
> *yāhāṅ netra paḍe, tāhāṅ śrī-kṛṣṇa sphuraya*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha*—deep; *premā*—love; *haya*—there is; *yāhāṅ*—wherever; *netra*—eyes; *paḍe*—fall; *tāhāṅ*—there; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sphuraya*—becomes manifest.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep ecstatic love for Kṛṣṇa; therefore wherever you turn your eyes, you simply heighten your Kṛṣṇa consciousness."

madhya.10.180

> *bhaṭṭācārya kahe,-doṅhāra susatya vacana*
> *āge yadi kṛṣṇa dena sākṣāt daraśana*

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; *doṅhāra*—of both; *su-satya*—correct; *vacana*—statements; *āge*—first; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *dena*—gives; *sākṣāt*—direct; *daraśana*—audience.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Both Your statements of both of you are correct. Kṛṣṇa gives direct audience through His own mercy.

madhya.10.181

> *prema vinā kabhu nahe tāṅra sākṣātkāra*
> *iṅhāra kṛpāte haya daraśana iṅhāra*

SYNONYMS

prema vinā—without ecstatic love; *kabhu nahe*—there is never; *tāṅra*—His; *sākṣātkāra*—direct meeting; *iṅhāra kṛpāte*—by the mercy of Śrī Caitanya Mahāprabhu; *haya*—becomes possible; *daraśana*—visit; *iṅhāra*—of Brahmānanda Bhāratī.

TRANSLATION

"Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu said, "You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about

it." Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī was seeing Kṛṣṇa by Kṛṣṇa's mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of the *Brahma-saṁhitā* (5.38):

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval, Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee."

madhya.10.182

> *prabhu kahe,-'viṣṇu' 'viṣṇu', ki kaha sārvabhauma*
> *'ati-stuti' haya ei nindāra lakṣaṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—Lord Viṣṇu, Lord Viṣṇu; *ki kaha*—what are you speaking; *sārvabhauma*

—Sārvabhauma Bhaṭṭācārya; *ati-stuti*—overly glorifying; *haya*—is; *ei*—this; *nindāra lakṣaṇa*—symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by the Bhaṭṭācārya's statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

madhya.10.183

> *eta bali' bhāratīre lañā nija-vāsā āilā*
> *bhāratī-gosāñi prabhura nikaṭe rahilā*

SYNONYMS

eta bali'—saying this; *bhāratīre*—Brahmānanda Bhāratī; *lañā*—taking with Him; *nija-vāsā āilā*—returned to His own residence; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *prabhura nikaṭe*—in the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

madhya.10.184

> *rāmabhadrācārya, āra bhagavān ācārya*
> *prabhu-pade rahilā duṅhe chāḍi' sarva kārya*

SYNONYMS

rāmabhadra-ācārya—Rāmabhadra Ācārya; *āra*—and; *bhagavān ācārya*—Bhagavān Ācārya; *prabhu-pade*—under the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained; *duṅhe*—both of them; *chāḍi'*—giving up; *sarva kārya*—all other responsibilities.

TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

madhya.10.185

> *kāśīśvara gosāñi āilā āra dine*
> *sammāna kariyā prabhu rākhilā nija sthāne*

SYNONYMS

kāśīśvara gosāñi—Kāśīśvara Gosāñi, another devotee; *āilā*—came; *āra dine*—the next day; *sammāna kariyā*—giving all respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rākhilā*—kept; *nija sthāne*—at His own place.

TRANSLATION

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

madhya.10.186

> *prabhuke lañā karā'na īśvara daraśana*
> *āge loka-bhiḍa saba kari' nivāraṇa*

SYNONYMS

prabhuke—Śrī Caitanya Mahāprabhu; *lañā*—taking; *karā'na*—helps in; *īśvara daraśana*—visiting Lord Jagannātha; *āge*—in front of; *loka-bhiḍa*—crowds of people; *saba*—all; *kari' nivāraṇa*—restraining.

TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

madhya.10.187

> *yata nada nadī yaiche samudre milaya*
> *aiche mahāprabhura bhakta yāhāṅ tāhāṅ haya*

SYNONYMS

yata—all; *nada nadī*—rivers; *yaiche*—as; *samudre*—in the sea; *milaya*—meet; *aiche*—similarly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *yāhāṅ tāhāṅ*—wherever; *haya*—they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

madhya.10.188

> *sabe āsi' mililā prabhura śrī-caraṇe*
> *prabhu kṛpā kari' sabāya rākhila nija sthāne*

SYNONYMS

sabe—all; *āsi'*—coming; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-caraṇe*—under the shelter; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing mercy; *sabāya*—every one of them; *rākhila*—kept; *nija sthāne*—under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

madhya.10.189

> *ei ta' kahila prabhura vaiṣṇava-milana*
> *ihā yei śune, pāya caitanya-caraṇa*

SYNONYMS

ei ta'—thus; *kahila*—I have described; *prabhura*—of Lord Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with all the Vaiṣṇavas; *ihā*—this narration; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

madhya.10.190

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.*

Chapter 11

madhya.11.1

aty-uddaṇḍaṁ tāṇḍavaṁ gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvaṁ prema-vanyā-nimagnam

SYNONYMS

ati—very much; *uddaṇḍam*—high jumping; *tāṇḍavam*—very graceful dancing; *gaura-candraḥ*—Lord Śrī Caitanya Mahāprabhu; *kurvan*—performing; *bhaktaiḥ*—with the devotees; *śrī-jagannātha-gehe*—in the temple of Lord Jagannātha; *nānā-bhāva-alaṅkṛta-aṅgaḥ*—having many ecstatic symptoms manifested in His transcendental body; *sva-dhāmnā*—by the influence of His ecstatic love; *cakre*—made; *viśvam*—the whole world; *prema-vanyā-nimagnam*—merged into the inundation of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

madhya.11.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

madhya.11.3

> *āra dina sārvabhauma kahe prabhu-sthāne*
> *abhaya-dāna deha' yadi, kari nivedane*

SYNONYMS

āra dina—the next day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *prabhu-sthāne*—in the presence of Lord Caitanya

Mahāprabhu; *abhaya-dāna*—the charity of fearlessness; *deha'*—You give; *yadi*—if; *kari*—I do; *nivedane*—submission.

TRANSLATION

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

madhya.11.4

> *prabhu kahe,-kaha tumi, nāhi kichu bhaya*
> *yogya haile kariba, ayogya haile naya*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kaha tumi*—yes, you can speak; *nāhi*—there is not; *kichu*—any; *bhaya*—fear; *yogya*—befitting; *haile*—if it is; *kariba*—I shall grant; *ayogya*—not befitting; *haile*—if it is; *naya*—then I shall not.

TRANSLATION

The Lord gave the Bhaṭṭācārya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

madhya.11.5

> *sārvabhauma kahe-ei pratāparudra rāya*
> *utkaṇṭhā hañāche, tomā milibāre cāya*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *ei*—this; *pratāparudra rāya*—King Pratāparudra of Jagannātha Purī; *utkaṇṭhā hañāche*—has been very anxious; *tomā*—You; *milibāre*—to meet; *cāya*—he wants.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission."

madhya.11.6

> *karṇe hasta diyā prabhu smare 'nārāyaṇa'*
> *sārvabhauma, kaha kena ayogya vacana*

SYNONYMS

karṇe—on the ears; *hasta*—hands; *diyā*—placing; *prabhu*—Śrī Caitanya Mahāprabhu; *smare*—remembers; *nārāyaṇa*—the holy name of Lord Nārāyaṇa; *sārvabhauma*—My dear Sārvabhauma;

kaha—you say; *kena*—why; *ayogya vacana*—a request that is not suitable.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?

madhya.11.7

> *virakta sannyāsī āmāra rāja-daraśana*
> *strī-daraśana-sama viṣera bhakṣaṇa*

SYNONYMS

virakta—unattached; *sannyāsī*—person in the renounced order; *āmāra*—My; *rāja-daraśana*—meeting a king; *strī-daraśana*—meeting a woman; *sama*—like; *viṣera*—of poison; *bhakṣaṇa*—drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. They are both just like drinking poison."

madhya.11.8

> *niṣkiñcanaṣya bhagavad-bhajanonmukhasya*
> *pāraṁ paraṁ jigamiṣor bhava-sāgarasya*
> *sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca*
> *hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

SYNONYMS

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāram*—to the other side; *param*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—the seeing (for some material purpose); *viṣayiṇām*—of persons engaged in material activities; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhu*—more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, " 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is

similarly interested is more abominable than drinking poison willingly.' "

PURPORT

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a *sannyāsī* renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. *Pāraṁ paraṁ jigamiṣoḥ* means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named *bhava-sāgara,* the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the *Bhagavad-gītā* (Bg. 8.20):

> *paras tasmāt tu bhāvo 'nyo*
> *'vyakto 'vyaktāt sanātanaḥ*
> *yaḥ sa sarveṣu bhūteṣu*
> *naśyatsu na vinaśyati*

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of *bhakti-yoga*. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A *sannyāsī* should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

madhya.11.9

> *sārvabhauma kahe,-satya tomāra vacana*
> *jagannātha-sevaka rājā kintu bhaktottama*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *satya*—true; *tomāra*—Your; *vacana*—statement; *jagannātha-sevaka*—servant of Lord Jagannātha; *rājā*—the King; *kintu*—but; *bhakta-uttama*—a great devotee.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha."

madhya.11.10

> *prabhu kahe,-tathāpi rājā kāla-sarpākāra*
> *kāṣṭha-nārī-sparśe yaiche upaje vikāra*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *tathāpi*—still; *rājā*—the King; *kāla-sarpa-ākāra*—just like a venomous snake; *kāṣṭha-nārī*—a woman made of wood; *sparśe*—by touching; *yaiche*—as; *upaje*—arises; *vikāra*—agitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although it is correct that the King is a great devotee, he is still to be

considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Śrī Cāṇakya Paṇḍita in his moral instructions has stated: *tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam*. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies-namely, *kāma, krodha, mada, moha, mātsarya* and *bhaya*—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in

spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

madhya.11.11

> *ākārād api bhetavyaṁ*
> *strīṇāṁ viṣayiṇām api*
> *yathāher manasaḥ kṣobhas*
> *tathā tasyākṛter api*

SYNONYMS

ākārāt—from bodily features; *api*—even; *bhetavyam*—to be feared; *strīṇām*—of women; *viṣayiṇām*—of materialistic persons; *api*—even; *yathā*—as; *aheḥ*—from a serpent; *manasaḥ*—of the mind; *kṣobhaḥ*—agitation; *tathā*—so; *tasya*—of it; *ākṛteḥ*—from the appearance; *api*—even.

TRANSLATION

“ 'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.24).

madhya.11.12

> *aiche bāta punarapi mukhe nā ānibe*
> *kaha yadi, tabe āmāya ethā nā dekhibe*

SYNONYMS

aichebāta—such a request; *punarapi*—again; *mukhe*—in the mouth; *nā*—do not; *ānibe*—bring; *kaha yadi*—if you speak; *tabe*—then; *āmāya*—Me; *ethā*—here; *nā*—not; *dekhibe*—you will see.

TRANSLATION

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

madhya.11.13

> *bhaya pāñā sārvabhauma nija ghare gelā*
> *vāsāya giyā bhaṭṭācārya cintita ha-ilā*

SYNONYMS

bhaya pāñā—being afraid; *sārvabhauma*—Sārvabhauma; *nija*—own; *ghare*—to home; *gelā*—returned; *vāsāya giyā*—reaching his residential place; *bhaṭṭācārya*—the Bhaṭṭācārya; *cintita ha-ilā*—became meditative.

TRANSLATION

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

madhya.11.14

> *hena kāle pratāparudra puruṣottame āilā*
> *pātra-mitra-saṅge rājā daraśane calilā*

SYNONYMS

henakāle—at this time; *pratāparudra*—King Pratāparudra; *puruṣottame*—at Jagannātha Purī; *āilā*—arrived; *pātra-mitra-saṅge*—accompanied by his secretaries, ministers, military officers and so on; *rājā*—the King; *daraśane*—to visit Lord Jagannātha; *calilā*—departed.

TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

PURPORT

It appears that Mahārāja Pratāparudra used to live at Kaṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

madhya.11.15

> *rāmānanda rāya āilā gajapati-saṅge*
> *prathamei prabhure āsi' mililā bahu-raṅge*

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āilā*—came; *gajapati-saṅge*—with the King; *prathamei*—in the first instance; *prabhure*—unto Lord Caitanya Mahāprabhu; *āsi'*—coming; *mililā*—met; *bahu-raṅge*—with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Aśvapati, and so on. The King of Orissa is addressed as Gajapati.

madhya.11.16

> *rāya praṇati kaila, prabhu kaila āliṅgana*
> *dui jane premāveśe karena krandana*

SYNONYMS

rāya praṇati kaila—Rāmānanda Rāya offered his obeisances; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *prema-āveśe*—in ecstatic love; *karena*—did; *krandana*—crying.

TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

madhya.11.17

> *rāya-saṅge prabhura dekhi' sneha-vyavahāra*
> *sarva bhakta-gaṇera mane haila camatkāra*

SYNONYMS

rāya-saṅge—with Rāmānanda Rāya; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sneha-vyavahāra*—very intimate behavior; *sarva*—all; *bhakta-gaṇera*—of all the devotees; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

madhya.11.18

> *rāya kahe,-tomāra ājñā rājāke kahila*
> *tomāra icchāya rājā mora viṣaya chāḍāila*

SYNONYMS

rāya kahe—Rāmānanda Rāya said; *tomāra ājñā*—Your order; *rājāke kahila*—I informed the King; *tomāra icchāya*—by Your grace; *rājā*—the King; *mora*—my; *viṣaya*—material activities; *chāḍāila*—gave me relief from.

TRANSLATION

Rāmānanda Rāya said, "I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord's desire, Rāmānanda Rāya petitioned the King. The King was very much

pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

madhya.11.19

> *āmi kahi,-āmā haite nā haya 'viṣaya'*
> *caitanya-caraṇe rahoṅ, yadi ājñā haya*

SYNONYMS

āmi kahi—I said; *āmā haite*—by me; *nā*—not; *haya*—is possible; *viṣaya*—government service; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rahoṅ*—I may stay; *yadi ājñā haya*—if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.'

madhya.11.20

> *tomāra nāma śuni' rājā ānandita haila*
> *āsana haite uṭhi' more āliṅgana kaila*

SYNONYMS

tomāra—Your; *nāma*—name; *śuni'*—hearing; *rājā*—the King; *ānandita*—very much pleased; *haila*—became; *āsana haite*—from his throne; *uṭhi'*—standing; *more*—me; *āliṅgana kaila*—embraced.

TRANSLATION

"When I submitted this proposal, the King immediately became very much pleased upon hearing Your name, Indeed, he instantly arose from his throne and embraced me.

madhya.11.21

> *tomāra nāma śuni' haila mahā-premāveśa*
> *mora hāte dhari' kare pirīti viśeṣa*

SYNONYMS

tomāra—Your; *nāma*—name; *śuni'*—hearing; *haila*—became; *mahā*—great; *prema-āveśa*—ecstasy of love; *mora hāte*—my hand; *dhari'*—catching; *kare*—does; *pirīti*—loving symptoms; *viśeṣa*—specific.

TRANSLATION

"My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great

ecstatic love. Catching my hand, he displayed all the symptoms of love.

madhya.11.22

> *tomāra ye vartana, tumi khāo sei vartana*
> *niścinta hañā bhaja caitanyera caraṇa*

SYNONYMS

tomāra—Your; *ye*—whatever; *vartana*—remuneration; *tumi*—you; *khāo*—take; *sei*—that; *vartana*—pension; *niścinta hañā*—without anxiety; *bhaja*—just worship; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet.

TRANSLATION

"As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

madhya.11.23

> *āmi-chāra, yogya nahi tāṅra daraśane*
> *tāṅre yei bhaje tāṅra saphala jīvane*

SYNONYMS

āmi—I; *chāra*—very much fallen; *yogya*—fit; *nahi*—not; *tāṅra*—His; *daraśane*—for interviewing; *tāṅre*—Him; *yei*—anyone who; *bhaje*—worships; *tāṅra*—his; *saphala*—successful; *jīvane*—life.

TRANSLATION

"Then Mahārāja Pratāparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

madhya.11.24

> *parama kṛpālu teṅha vrajendra-nandana*
> *kona-janme more avaśya dibena daraśana*

SYNONYMS

parama—very much; *kṛpālu*—merciful; *teṅha*—Lord Caitanya Mahāprabhu; *vrajendra-nandana*—the son of Mahārāja Nanda; *kona-janme*—in some future birth; *more*—unto me; *avaśya*—certainly; *dibena*—will give; *daraśana*—interview.

TRANSLATION

"The King then said, 'Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful,

and I hope that in a future birth He will allow me an interview.'

madhya.11.25

> *ye tāṅhāra prema-ārti dekhiluṅ tomāte*
> *tāra eka prema-leśa nāhika āmāte*

SYNONYMS

ye—whatever; *tāṅhāra*—his; *prema-ārti*—painful feelings of love of Godhead; *dekhiluṅ*—I saw; *tomāte*—unto You; *tāra*—of that; *eka*—one; *prema-leśa*—fraction of love; *nāhika*—there is not; *āmāte*—in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Mahārāja Pratāparudra's loving ecstasy in me."

madhya.11.26

> *prabhu kahe,-tumi kṛṣṇa-bhakata-pradhāna*
> *tomāke ye prīti kare, sei bhāgyavān*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *tumi*—you; *kṛṣṇa-bhakata-pradhāna*—the chief of the devotees of Lord Kṛṣṇa;

tomāke—unto you; *ye*—anyone who; *prīti kare*—shows love; *sei*—such a person; *bhāgyavān*—most fortunate.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

madhya.11.27

> *tomāte ye eta prīti ha-ila rājāra*
> *ei guṇe kṛṣṇa tāṅre karibe aṅgīkāra*

SYNONYMS

tomāte—unto you; *ye*—that; *eta*—so much; *prīti*—love; *ha-ila*—was; *rājāra*—of the King; *ei guṇe*—for this reason; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—him; *karibe aṅgīkāra*—will accept.

TRANSLATION

"Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview.

Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Purī) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, "Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you."

madhya.11.28

> *ye me bhakta-janāḥ pārtha*
> *na me bhaktāś ca te janāḥ*
> *mad-bhaktānāṁ ca ye bhaktās*
> *te me bhakta-tamā matāḥ*

SYNONYMS

ye—those who; *me*—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; *me*—My; *bhaktāḥ*—devotees; *ca*—and; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; *ye*

—those who; *bhaktāḥ*—devotees; *te*—such persons; *me*—My; *bhakta-tamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

TRANSLATION

"Lord Kṛṣṇa told Arjuna, 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the *Ādi Purāṇa*. The verse is also included in the *Laghu-bhāgavatāmṛta* (2.6).

madhya.11.29-30

> *ādaraḥ paricaryāyāṁ*
> *sarvāṅgair abhivandanam*
> *mad-bhakta-pūjābhyadhikā*
> *sarva-bhūteṣu man-matiḥ*

> *mad-artheṣv aṅga-ceṣṭā ca*
> *vacasā mad-guṇeraṇam*
> *mayy arpaṇaṁ ca manasaḥ*
> *sarva-kāma-vivarjanam*

SYNONYMS

ādaraḥ—respect, care; *paricaryāyām*—in service; *sarva-aṅgaiḥ*—by all the parts of the body; *abhivandanam*—offering obeisances; *mat-bhakta*—of My devotees; *pūjā*—worshiping; *abhyadhikā*—very high; *sarva-bhūteṣu*—in all living entities; *mat-matiḥ*—realization of having a relationship with Me; *mat-artheṣu*—for the sake of My service; *aṅga-ceṣṭāḥ*—engaging the bodily energy; *ca*—and; *vacasā*—by words; *mat-guṇa-īraṇam*—describing My glories; *mayi*—unto Me; *arpaṇam*—dedicating; *ca*—and; *manasaḥ*—of the mind; *sarva-kāma*—all material desires; *vivarjanam*—giving up.

TRANSLATION

“ 'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.'

PURPORT

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava's inquiry about devotional service.

madhya.11.31

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānāṁ samarcanam

SYNONYMS

ārādhanānām—of varieties of worship; *sarveṣām*—all; *viṣṇoḥ*—of Lord Viṣṇu; *ārādhanam*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—of persons in relationship with Lord Viṣṇu; *samarcanam*—rigid and firm worship.

TRANSLATION

"Lord Śiva told the goddess Durgā, 'My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

PURPORT

The *Vedas* are divided into three divisions—*karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. These are activities dealing with fruitive work, empiric philosophical speculation and

worship. There are recommendations in the *Vedas* for the worship of various demigods as well as Lord Viṣṇu. In this quotation from the *Padma Purāṇa,* Lord Śiva answers a question posed to him by the goddess Durgā. This verse is also included in the *Laghu-bhāgavatāmṛta* (2.4), by Śrīla Rūpa Gosvāmī. The words *viṣṇor ārādhanam* refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in *śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *mādhurya-rasa*. Although all the *rasas* are on the transcendental platform, *mādhurya-rasa* is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in *mādhurya-rasa* is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in *mādhurya-rasa*. Other Vaiṣṇava *ācāryas* recommended worship up to *vātsalya-rasa*. Therefore Śrīla Rūpa Gosvāmī in his *Vidagdha-mādhava* (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

> *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*
> *samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of *mādhurya-rasa,* a gift never previously bestowed by any *ācārya* or incarnation. Consequently

Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal *rasa*.

madhya.11.32

durāpā hy alpa-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

SYNONYMS

durāpā—very difficult to achieve; *hi*—certainly; *alpa-tapasaḥ*—by a person not advanced in spiritual life; *sevā*—service; *vaikuṇṭha-vartmasu*—unto persons on the path back home, back to Godhead; *yatra*—wherein; *upagīyate*—is worshiped and glorified; *nityam*—regularly; *deva-devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Lord Kṛṣṇa.

TRANSLATION

“ 'Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.' "

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (3.7.20). It was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

madhya.11.33

> *purī, bhāratī-gosāñi, svarūpa, nityānanda*
> *jagadānanda, mukundādi yata bhakta-vṛnda*

SYNONYMS

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—on the level of the spiritual master; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nityānanda*—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *ādi*—and others; *yata*—all; *bhakta-vṛnda*—devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

madhya.11.34

> *cāri gosāñira kaila rāya caraṇa vandana*
> *yathā-yogya saba bhaktera karila milana*

SYNONYMS

cāri gosāñira—of the four *gosāñis,* or spiritual masters; *kaila*—did; *rāya*—Rāmānanda Rāya; *caraṇa vandana*—worshiping the lotus feet; *yathā-yogya*—as it is befitting; *saba*—all; *bhaktera*—of the devotees; *karila*—did; *milana*—meeting.

TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

madhya.11.35

> *prabhu kahe,-rāya, dekhile kamala-nayana?*
> *rāya kahe-ebe yāi pāba daraśana*

SYNONYMS

prabhu kahe—the Lord said; *rāya*—My dear Rāmānanda Rāya; *dekhile*—have you seen; *kamala-nayana*—the lotus-eyed Lord Jagannātha; *rāya kahe*—Rāmānanda Rāya replied; *ebe yāi*—now I shall go; *pāba daraśana*—I shall visit the temple.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Have you already visited the temple of the lotus-eyed Lord Jagannātha?" Rāmānanda Rāya replied, "I shall now go visit the temple."

madhya.11.36

> *prabhu kahe,-rāya, tumi ki kārya karile?*
> *īśvare nā dekhi' kene āge ethā āile?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rāya*—My dear Rāmānanda Rāya; *tumi*—you; *ki kārya*—what; *karile*—have done; *īśvare*—the Supreme Personality of Godhead; *nā dekhi'*—without seeing; *kene*—why; *āge*—first; *ethā*—here; *āile*—you came.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord

Jagannātha and then come here? Why have you come here first?"

madhya.11.37

> *rāya kahe, caraṇa-ratha, hṛdaya-sārathi*
> *yāhāṅ lañā yāya, tāhāṅ yāya jīva-rathī*

SYNONYMS

rāyakahe—Rāmānanda Rāya replied; *caraṇa*—the legs; *ratha*—chariot; *hṛdaya*—the heart; *sārathi*—chariot driver; *yāhāṅ*—wherever; *lañā*—taking; *yāya*—goes; *tāhāṅ*—there; *yāya*—goes; *jīva-rathī*—the living entity on the chariot.

TRANSLATION

Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In the *Bhagavad-gītā* (Bg. 18.61) Lord Kṛṣṇa explains:

> *īśvaraḥ sarva-bhūtānāṁ*
> *hṛd-deśe 'rjuna tiṣṭhati*
> *bhrāmayan sarva-bhūtāni*
> *yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the *Kaṭha Upaniṣad* (1.3.3-4):

> *ātmānaṁ rathinaṁ viddhi*
> *śarīraṁ ratham eva tu*
> *buddhiṁ tu sārathiṁ viddhi*
> *manaḥ pragraham eva ca*

> *indriyāṇi hayān āhur*
> *viṣayāṁs teṣu gocarān*
> *ātmendriya-mano-yuktaṁ*
> *bhoktety āhur manīṣiṇaḥ*

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the

ultimate goal of life. *Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*. Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu's external energy, the material world.

madhya.11.38

> *āmi ki kariba, mana ihāṅ lañā āila*
> *jagannātha-daraśane vicāra nā kaila*

SYNONYMS

āmi—I; *ki*—what; *kariba*—shall do; *mana*—my mind; *ihāṅ*—here; *lañā*—taking; *āila*—arrived; *jagannātha-daraśane*—to see Lord Jagannātha; *vicāra*—consideration; *nā*—did not; *kaila*—make.

TRANSLATION

Śrī Rāmānanda Rāya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha's temple."

madhya.11.39

> *prabhu kahe,-śīghra giyā kara daraśana*
> *aiche ghara yāi' kara kuṭumba milana*

SYNONYMS

prabhukahe—Lord Śrī Caitanya Mahāprabhu said; *śīghra giyā*—going hastily; *kara daraśana*—see Lord Jagannātha; *aiche*—similarly; *ghara yāi'*—going home; *kara*—just do; *kuṭumba*—family; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu advised, "Immediately go to Lord Jagannātha's temple to see the Lord. Then go home and meet your family members."

madhya.11.40

> *prabhu ājñā pāñā rāya calilā daraśane*
> *rāyera prema-bhakti-rīti bujhe kon jane*

SYNONYMS

prabhuājñā—the Lord's permission; *pāñā*—getting; *rāya*—Rāmānanda Rāya; *calilā*—departed; *daraśane*—to see Lord Jagannātha; *rāyera*—of Rāmānanda Rāya; *prema-bhakti*—of ecstatic love for Kṛṣṇa; *rīti*—process; *bujhe*—understands; *kon jane*—what person.

TRANSLATION

Having received Śrī Caitanya Mahāprabhu's permission, Rāmānanda Rāya hastily went to the

temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

madhya.11.41

> *kṣetre āsi' rājā sārvabhaume bolāilā*
> *sārvabhaume namaskari' tāṅhāre puchilā*

SYNONYMS

kṣetre—to Jagannātha Purī; *āsi'*—coming; *rājā*—the King; *sārvabhaume*—for Sārvabhauma Bhaṭṭācārya; *bolāilā*—called; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *namaskari'*—offering obeisances; *tāṅhāre puchilā*—he asked him.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When the Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

madhya.11.42

> *mora lāgi' prabhu-pade kaile nivedana?*
> *sārvabhauma kahe,-kainu aneka yatana*

SYNONYMS

moralāgi'—on my behalf; *prabhu-pade*—at the lotus feet of the Lord; *kaile nivedana*—did you submit my petition; *sārvabhauma kahe*—Sārvabhauma replied; *kainu*—I did; *aneka yatana*—much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?" Sārvabhauma replied, "Yes, with much endeavor I have tried my best.

madhya.11.43

> *tathāpi nā kare teṅha rāja-daraśana*
> *kṣetra chāḍi' yābena punaḥ yadi kari nivedana*

SYNONYMS

tathāpi—yet; *nā kare*—does not do; *teṅha*—He; *rāja-daraśana*—visiting a king; *kṣetra chāḍi'*—leaving Jagannātha-kṣetra; *yābena*—He will go away; *punaḥ*—again; *yadi*—if; *kari nivedana*—I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Purī and go elsewhere."

madhya.11.44

> *śuniyā rājāra mane duḥkha upajila*
> *viṣāda kariyā kichu kahite lāgila*

SYNONYMS

śuniyā—hearing; *rājāra*—of the King; *mane*—in the mind; *duḥkha*—unhappiness; *upajila*—arose; *viṣāda*—lamentation; *kariyā*—doing; *kichu*—something; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

madhya.11.45

> *pāpī nīca uddhārite tāṅra avatāra*
> *jagāi mādhāi teṅha karilā uddhāra*

SYNONYMS

pāpī—sinful; *nīca*—lowborn; *uddhārite*—to deliver; *tāṅra*—His; *avatāra*—incarnation; *jagāi*—Jagāi; *mādhāi*—Mādhāi; *teṅha*—He; *karilā uddhāra*—delivered.

TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhāi.

madhya.11.46

> *pratāparudra chāḍi' karibe jagat nistāra*
> *ei pratijñā kari' kariyāchena avatāra?*

SYNONYMS

pratāparudra chāḍi'—except for Pratāparudra; *karibe*—He will do; *jagat*—of the whole universe; *nistāra*—deliverance; *ei pratijñā*—this promise; *kari'*—making; *kariyāchena*—has made; *avatāra*—incarnation.

TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

PURPORT

Śrī Caitanya Mahāprabhu's mission is thus described by Narottama dāsa Ṭhākura: *patita-pāvana-hetu tava avatāra mo-sama patita prabhu nā pāibe āra.* If Śrī Caitanya Mahāprabhu

descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord-provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

madhya.11.47

> *adarśanīyān api nīca-jātīn*
> *saṁvīkṣate hanta tathāpi no mām*
> *mad-eka-varjaṁ kṛpayiṣyatīti*
> *nirṇīya kiṁ so 'vatatāra devaḥ*

SYNONYMS

adarśanīyān—upon those who are unfit to be seen; *api*—although; *nīca-jātīn*—the lower class of men; *saṁvīkṣate*—puts His merciful glance; *hanta*—alas; *tathā api*—still; *na u*—not; *mām*—upon me; *mat*—myself; *eka*—alone; *varjam*—rejecting; *kṛpayiṣyati*—He will bestow His mercy; *iti*—thus; *nirṇīya*—deciding; *kim*—whether; *saḥ*—Lord Śrī Caitanya Mahāprabhu; *avatatāra*—has descended; *devaḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

PURPORT

This verse is found in the *Śrī Caitanya-candrodaya-nāṭaka* (8.28).

madhya.11.48

> *tāṅra pratijñā-more nā karibe daraśana*
> *mora pratijñā-tāṅhā vinā chāḍiba jīvana*

SYNONYMS

tāṅra pratijñā—His determination; *more*—unto me; *nā*—not; *karibe*—will do; *daraśana*—seeing; *mora pratijñā*—my promise; *tāṅhā vinā*—without Him; *chāḍiba*—I will give up; *jīvana*—life.

TRANSLATION

Mahārāja Pratāparudra continued, "If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Mahārāja Pratāparudra's determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in the *Bhagavad-gītā* (Bg. 9.14):

> *satataṁ kīrtayanto māṁ*
> *yatantaś ca dṛḍha-vratāḥ*
> *namasyantaś ca māṁ bhaktyā*
> *nitya-yuktā upāsate*

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a *mahātmā* engaged in the Lord's service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra's determination is very much exalted and is called *dṛḍha-vrata*. Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

madhya.11.49

> *yadi sei mahāprabhura nā pāi kṛpā-dhana*
> *kibā rājya, kibā deha,-saba akāraṇa*

SYNONYMS

yadi—if; *sei*—that; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nā*—not; *pāi*—I get; *kṛpā-dhana*—the treasure of mercy; *kibā rājya*—what is the value of my kingdom; *kibā deha*—what is the value of this body; *saba akāraṇa*—everything useless.

TRANSLATION

"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of *dṛḍha-vrata,* determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In *Śrīmad-Bhāgavatam* (5.5.5) it is said: *parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam*. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

madhya.11.50

> *eta śuni' sārvabhauma ha-ilā cintita*
> *rājāra anurāga dekhi' ha-ilā vismita*

SYNONYMS

eta śuni'—hearing this; *sārvabhauma*—Sārvabhauma; *ha-ilā*—became; *cintita*—very thoughtful; *rājāra*—of the King; *anurāga*—attachment; *dekhi'*—seeing; *ha-ilā*—became; *vismita*—astonished.

TRANSLATION

Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In *Śrīmad-Bhāgavatam* it is stated that *bhakti,* devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be *dṛḍha-vrata,* firmly determined.

madhya.11.51

> *bhaṭṭācārya kahe-deva nā kara viṣāda*
> *tomāre prabhura avaśya ha-ibe prasāda*

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *deva*—O King; *nā kara viṣāda*—do not be worried; *tomāre*—unto you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avaśya*—certainly; *ha-ibe*—there must be; *prasāda*—mercy.

TRANSLATION

Finally Sārvabhauma Bhaṭṭācārya said, "My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Pratāparudra's firm determination, the Bhaṭṭācārya predicted that the King would receive Śrī Caitanya Mahāprabhu's mercy without fail. As confirmed elsewhere in *Caitanya-caritāmṛta* (Madhya 19.151), *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja:* "By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service." The Bhaṭṭācārya was the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The

mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the *Vedas:*

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

Mahārāja Pratāparudra had firm faith in the Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 9.34):

> *man-manā bhava mad-bhakto*
> *mad-yājī māṁ namaskuru*
> *mām evaiṣyasi yuktvaivam*
> *ātmānaṁ mat-parāyaṇaḥ*

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

madhya.11.52

> *teṅha-premādhīna, tomāra prema-gāḍhatara*
> *avaśya karibena kṛpā tomāra upara*

SYNONYMS

teṅha—He (Śrī Caitanya Mahāprabhu); *prema-adhīna*—under the control of love; *tomāra prema*—your love; *gāḍha-tara*—very deep; *avaśya*—certainly; *karibena kṛpā*—He will bestow mercy; *tomāra upara*—upon you.

TRANSLATION

As soon as the Bhaṭṭācārya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Śrī

Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (*Upadeśāmṛta* 3): *utsāhān niścayād dhairyāt*. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the *śāstras*.

madhya.11.53

> *tathāpi kahiye āmi eka upāya*
> *ei upāya kara' prabhu dekhibe yāhāya*

SYNONYMS

tathāpi—still; *kahiye*—say; *āmi*—I; *eka upāya*—one means; *ei upāya*—this means; *kara'*—try to adopt; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhibe*—will see you; *yāhāya*—by that.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him.

madhya.11.54

> *ratha-yātrā-dine prabhu saba bhakta lañā*
> *ratha-āge nṛtya karibena premāviṣṭa hañā*

SYNONYMS

ratha-yātrā-dine—on the day of the car festival ceremony; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—taking with Him; *ratha*—the chariot; *āge*—in front of; *nṛtya karibena*—will dance; *prema-āviṣṭa hañā*—in great ecstatic love.

TRANSLATION

"On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

madhya.11.55

> *premāveśe puṣpodyāne karibena praveśa*
> *sei-kāle ekale tumi chāḍi' rāja-veśa*

SYNONYMS

prema-āveśe—in ecstatic love; *puṣpa-udyāne*—into the garden at Guṇḍicā where the Lord stays; *karibena praveśa*—will enter; *sei-kāle*—at that time; *ekale*—alone; *tumi*—you; *chāḍi'*—giving up; *rāja-veśa*—the royal dress.

TRANSLATION

"On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Guṇḍicā garden. At that time you should go there alone, stripped of your royal dress.

madhya.11.56

> *'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana*
> *ekale yāi' mahāprabhura dharibe caraṇa*

SYNONYMS

kṛṣṇa-rāsa-pañca-adhyāya—the five chapters in the Tenth Canto of *Śrīmad-Bhāgavatam* in which Lord Kṛṣṇa's pastimes of the *rāsa* dance are described; *karite paṭhana*—to recite; *ekale yāi'*—going alone; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *dharibe caraṇa*—catch hold of the lotus feet.

TRANSLATION

"When Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read the five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

madhya.11.57

> *bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,*
> *āliṅgana karibena tomāya 'vaiṣṇava' jāni'*

SYNONYMS

bāhya-jñāna nāhi—without external consciousness; *se-kāle*—at that time; *kṛṣṇa-nāma śuni'*—by hearing the holy name of Lord Kṛṣṇa; *āliṅgana karibena*—He will embrace; *tomāya*—you; *vaiṣṇava jāni'*—taking you to be a Vaiṣṇava.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time you recite those chapters from Śrīmad-Bhāgavatam, He will embrace you, knowing you to be a pure Vaiṣṇava.

PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King's position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and the Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when

he sees a prospective devotee very much determined (*dṛḍha-vrata*). Consequently the Bhaṭṭācārya was ready to help the King.

madhya.11.58

> *rāmānanda rāya, āji tomāra prema-guṇa*
> *prabhu-āge kahite prabhura phiri' gela mana*

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *āji*—today; *tomāra*—your; *prema-guṇa*—quality of love; *prabhu-āge*—in front of the Lord; *kahite*—when he described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *phiri' gela*—became changed; *mana*—the mind.

TRANSLATION

"The Lord has already changed His mind due to Rāmānanda Rāya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to the Bhaṭṭācārya's and Rāmānanda Rāya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee's mercy; then Kṛṣṇa's mercy will descend. *Yasya prasādād bhagavat-prasādo*

yasyāprasādān na gatiḥ kuto 'pi. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja's in *Śrīmad-Bhāgavatam* (7.5.32):

> *naiṣāṁ matis tāvad urukramāṅghriṁ*
> *spṛśaty anarthāpagamo yad-arthaḥ*
> *mahīyasāṁ pāda-rajo-'bhiṣekaṁ*
> *niṣkiñcanānāṁ na vṛṇīta yāvat*

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

madhya.11.59

> *śuni' gajapatira mane sukha upajila*
> *prabhure milite ei mantraṇā dṛḍha kaila*

SYNONYMS

śuni'—hearing; *gajapatira*—of King Pratāparudra; *mane*—in the mind; *sukha*—happiness; *upajila*—awakened; *prabhure*—Śrī

Caitanya Mahāprabhu; *milite*—to meet; *ei*—this; *mantraṇā*—instruction; *dṛḍha kaila*—decided to accept rigidly.

TRANSLATION

Mahārāja Pratāparudra took the Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

madhya.11.60

> *snāna-yātrā kabe habe puchila bhaṭṭere*
> *bhaṭṭa kahe,-tina dina āchaye yātrāre*

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *kabe*—when; *habe*—will be; *puchila*—he inquired; *bhaṭṭere*—from the Bhaṭṭācārya; *bhaṭṭa kahe*—the Bhaṭṭācārya said; *tina dina*—three days; *āchaye*—there are still; *yātrāre*—until the festival.

TRANSLATION

When the King asked the Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, the Bhaṭṭācārya replied that there were only three days left before the ceremony.

madhya.11.61

> *rājāre prabodhiyā bhaṭṭa gelā nijālaya*
> *snāna-yātrā-dine prabhura ānanda hṛdaya*

SYNONYMS

rājāre—the King; *prabodhiyā*—encouraging; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *gelā*—departed; *nija-ālaya*—to his own home; *snāna-yātrā-dine*—on the day of the bathing ceremony of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—full of happiness; *hṛdaya*—heart.

TRANSLATION

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha's bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

madhya.11.62

> *snāna-yātrā dekhi' prabhura haila baḍa sukha*
> *īśvarera 'anavasare' pāila baḍa duḥkha*

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *dekhi'*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—

became; *baḍa*—very much; *sukha*—happiness; *īśvarera*—of the Lord; *anavasare*—during the pastime of retirement; *pāila*—got; *baḍa*—very much; *duḥkha*—unhappiness.

TRANSLATION

Upon seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

madhya.11.63

> *gopī-bhāve virahe prabhu vyākula hañā*
> *ālālanāthe gelā prabhu sabāre chāḍiyā*

SYNONYMS

gopī-bhāve—in the mood of the *gopīs*; *virahe*—in separation; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākula*—agitated; *hañā*—being; *ālālanāthe*—to Ālālanātha; *gelā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sabāre*—all; *chāḍiyā*—having given up.

TRANSLATION

Due to separation from Lord Jagannātha, Śrī Caitanya Mahāprabhu felt the same great anxiety the gopīs feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

madhya.11.64

> *pāche prabhura nikaṭa āilā bhakta-gaṇa*
> *gauḍa haite bhakta āise,-kaila nivedana*

SYNONYMS

pāche—behind; *prabhura*—of Śrī Caitanya Mahāprabhu; *nikaṭa*—in the presence; *āilā*—came; *bhakta-gaṇa*—the devotees; *gauḍa haite*—from Bengal; *bhakta*—devotees; *āise*—come; *kaila nivedana*—submitted.

TRANSLATION

The devotees who had followed the Lord came into His presence and requested Him to return to Purī. They

submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

madhya.11.65

> *sārvabhauma nīlācale āilā prabhu lañā*
> *prabhu āilā,-rājā-ṭhāñi kahilena giyā*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *nīlācale*—to Jagannātha Purī; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—arrived; *rājā-ṭhāñi*—to the King; *kahilena*—said; *giyā*—after going.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Purī. He then went to King Pratāparudra and informed him of the Lord's arrival.

madhya.11.66

> *hena-kāle āilā tathā gopīnāthācārya*
> *rājāke āśīrvāda kari' kahe,-śuna bhaṭṭācārya*

SYNONYMS

hena-kāle—during this time; *āilā*—came; *tathā*—there; *gopīnātha-ācārya*—Gopīnātha Ācārya; *rājāke*—unto the King; *āśīrvāda kari'*—offering a benediction; *kahe*—said; *śuna bhaṭṭācārya*—my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

At this time, Gopīnātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

madhya.11.67

> *gauḍa haite vaiṣṇava āsitechena dui-śata*
> *mahāprabhura bhakta saba-mahā-bhāgavata*

SYNONYMS

gauḍahaite—from Bengal; *vaiṣṇava*—devotees; *āsitechena*—are coming; *dui-śata*—numbering about two hundred; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—the devotees; *saba*—all; *mahā-bhāgavata*—greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

madhya.11.68

> *narendre āsiyā sabe haila vidyamāna*
> *tāṅ-sabāre cāhi vāsā prasāda-samādhāna*

SYNONYMS

narendre—on the bank of Lake Narendra; *āsiyā*—coming; *sabe*—all of them; *haila vidyamāna*—staying; *tāṅ-sabāre*—for all of them; *cāhi*—I want; *vāsā*—residential quarters; *prasāda*—for distributing *prasāda*; *samādhāna*—arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take

their bath in this lake. There they wash their hands and feet before entering the temple.

madhya.11.69

> *rājā kahe,-paḍichāke āmi ājñā diba*
> *vāsā ādi ye cāhiye,-paḍichā saba diba*

SYNONYMS

rājā kahe—the King said; *paḍichāke*—unto the attendant; *āmi*—I; *ājñā diba*—shall give orders; *vāsā*—residential quarters; *ādi*—and other arrangements; *ye cāhiye*—whatever you want; *paḍichā*—the attendant; *saba*—everything; *diba*—will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasāda, as you desire.

madhya.11.70

> *mahāprabhura gaṇa yata āila gauḍa haite*
> *bhaṭṭācārya, eke eke dekhāha āmāte*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *gaṇa*—associates; *yata*—all; *āila*—who have come; *gauḍa haite*—from Bengal; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *eke eke*—one after another; *dekhāha*—please show; *āmāte*—to me.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu's devotees who are coming from Bengal."

madhya.11.71

> *bhaṭṭa kahe,-aṭṭālikāya kara ārohaṇa*
> *gopīnātha cine sabāre, karābe daraśana*

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya said; *aṭṭālikāya*—on the roof of the palace; *kara ārohaṇa*—just go up; *gopīnātha*—Gopīnātha Ācārya; *cine*—knows; *sabāre*—everyone; *karābe daraśana*—he will show.

TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, "Go up on the roof of the palace. Gopīnātha Ācārya knows every one of the devotees. He will identify them for you.

madhya.11.72

> *āmi kāho nāhi cini, cinite mana haya*
> *gopīnāthācārya sabāre karā'be paricaya*

SYNONYMS

āmi—I; *kāho*—anyone; *nāhi*—do not; *cini*—know; *cinite mana haya*—I desire to know; *gopīnātha-ācārya*—Gopīnātha Ācārya; *sabāre*—all of them; *karā'be paricaya*—will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopīnātha Ācārya knows them all, he will give you their names."

madhya.11.73

> *eta bali' tina jana aṭṭālikāya caḍila*
> *hena-kāle vaiṣṇava saba nikaṭe āila*

SYNONYMS

eta bali'—saying this; *tina jana*—the three persons (namely, the King, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya); *aṭṭālikāya*—on the roof of the palace; *caḍila*—went up; *hena-kāle*—at this time; *vaiṣṇava*—the Vaiṣṇava devotees; *saba*—all; *nikaṭe*—nearby; *āila*—came.

TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopīnātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

madhya.11.74

> *dāmodara-svarūpa, govinda,-dui jana*
> *mālā-prasāda lañā yāya, yāhāṅ vaiṣṇava-gaṇa*

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *govinda*—Govinda; *dui jana*—two persons; *mālā-prasāda*—flower garlands and remnants of Lord Jagannātha's food; *lañā*—taking; *yāya*—went; *yāhāṅ*—where; *vaiṣṇava-gaṇa*—the Vaiṣṇavas.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

madhya.11.75

> *prathamete mahāprabhu pāṭhāilā duṅhāre*
> *rājā kahe, ei dui kon cināha āmāre*

SYNONYMS

prathamete—at first; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *duṅhāre*—two persons; *rājā kahe*—the King said; *ei dui*—these two; *kon*—who are they; *cināha*—kindly identify; *āmāre*—to me.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identities."

madhya.11.76

> *bhaṭṭācārya kahe,-ei svarūpa-dāmodara*
> *mahāprabhura haya iṅha dvitīya kalevara*

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *ei*—this gentleman; *svarūpa-dāmodara*—his name is Svarūpa Dāmodara; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haya*—is; *iṅha*—he; *dvitīya*—the second; *kalevara*—expansion of the body.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, "Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

madhya.11.77

> *dvitīya, govinda-bhṛtya, ihāṅ doṅhā diyā*
> *mālā pāṭhāñāchena prabhu gaurava kariyā*

SYNONYMS

dvitīya—the second; *govinda*—Govinda; *bhṛtya*—personal servant; *ihāṅ*—here; *doṅhā diyā*—through these two persons; *mālā*—flower garlands; *pāṭhāñāchena*—has sent; *prabhu*—Śrī Caitanya Mahāprabhu; *gaurava kariyā*—giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannātha's food with these two persons simply to honor the devotees from Bengal."

madhya.11.78

> *ādau mālā advaitere svarūpa parāila*
> *pāche govinda dvitīya mālā āni' tāṅre dila*

SYNONYMS

ādau—in the beginning; *mālā*—a garland; *advaitere*—unto Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *parāila*—offered; *pāche*—after that; *govinda*—Govinda, the Lord's personal servant; *dvitīya*—

a second; *mālā*—garland; *āni'*—bringing; *tāṅre dila*—delivered to Him.

TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

madhya.11.79

> *tabe govinda daṇḍavat kaila ācāryere*
> *tāṅre nāhi cine ācārya, puchila dāmodare*

SYNONYMS

tabe—at that time; *govinda*—Govinda; *daṇḍavat*—falling flat to offer obeisances; *kaila*—did; *ācāryere*—unto Advaita Ācārya; *tāṅre*—him; *nāhi*—not; *cine*—recognized; *ācārya*—Advaita Ācārya; *puchila*—inquired; *dāmodare*—to Svarūpa Dāmodara.

TRANSLATION

When Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

madhya.11.80

> *dāmodara kahe,-ihāra 'govinda' nāma*
> *īśvara-purīra sevaka ati guṇavān*

SYNONYMS

dāmodara kahe—Dāmodara said; *ihāra*—of him; *govinda*—Govinda; *nāma*—the name; *īśvara-purīra sevaka*—servant of Īśvara Purī; *ati guṇavān*—very much qualified.

TRANSLATION

Svarūpa Dāmodara informed Him, "Govinda was the servant of Īśvara Purī. He is very highly qualified.

madhya.11.81

> *prabhura sevā karite purī ājñā dila*
> *ataeva prabhu iṅhāke nikaṭe rākhila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sevā*—the service; *karite*—to perform; *purī*—Īśvara Purī; *ājñā dila*—ordered; *ataeva*—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *iṅhāke*—him; *nikaṭe*—by His side; *rākhila*—kept.

TRANSLATION

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

madhya.11.82

> *rājā kahe,-yāṅre mālā dila dui-jana*
> *āścarya teja, baḍa mahānta,-kaha kon jana?*

SYNONYMS

rājā kahe—the King inquired; *yāṅre*—unto which person; *mālā*—garlands; *dila*—offered; *dui-jana*—Svarūpa Dāmodara and Govinda; *āścarya teja*—wonderfully effulgent; *baḍa mahānta*—a very great devotee; *kaha kon jana*—kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

madhya.11.83

> *ācārya kahe,-iṅhāra nāma advaita ācārya*
> *mahāprabhura mānya-pātra, sarva-śirodhārya*

SYNONYMS

ācārya kahe—Gopīnātha Ācārya said; *iṅhāra nāma*—His name; *advaita ācārya*—Advaita Ācārya; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mānya-pātra*—honorable; *sarva-śirodhārya*—the topmost devotee.

TRANSLATION

Gopīnātha Ācārya replied, "His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

madhya.11.84

> *śrīvāsa-paṇḍita iṅha, paṇḍita-vakreśvara*
> *vidyānidhi-ācārya, iṅha paṇḍita-gadādhara*

SYNONYMS

śrīvāsa-paṇḍita—Śrīvāsa Paṇḍita; *iṅha*—here; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *vidyānidhi-ācārya*—Vidyānidhi Ācārya; *iṅha*—here; *paṇḍita-gadādhara*—Gadādhara Paṇḍita.

TRANSLATION

"Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānidhi Ācārya and Gadādhara Paṇḍita.

madhya.11.85

> *ācāryaratna iṅha, paṇḍita-purandara*
> *gaṅgādāsa paṇḍita iṅha, paṇḍita-śaṅkara*

SYNONYMS

ācāryaratna—Candraśekhara; *iṅha*—here; *paṇḍita-purandara*—Purandara Paṇḍita; *gaṅgādāsa paṇḍita*—Gaṅgādāsa Paṇḍita; *iṅha*—here; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

"Here are Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

madhya.11.86

> *ei murāri gupta, iṅha paṇḍita nārāyaṇa*
> *haridāsa ṭhākura iṅha bhuvana-pāvana*

SYNONYMS

ei—this; *murāri gupta*—Murāri Gupta; *iṅha*—here; *paṇḍita nārāyaṇa*—Nārāyaṇa Paṇḍita; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *iṅha*—here; *bhuvana-pāvana*—deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

madhya.11.87

> *ei hari-bhaṭṭa, ei śrī-nṛsiṁhānanda*
> *ei vāsudeva datta, ei śivānanda*

SYNONYMS

ei—this; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ei*—this; *śrī-nṛsiṁhānanda*—Śrī Nṛsiṁhānanda; *ei*—this; *vāsudeva datta*—Vāsudeva Datta; *ei*—this; *śivānanda*—Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛsiṁhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

madhya.11.88

> *govinda, mādhava ghoṣa, ei vāsu-ghoṣa*
> *tina bhāira kīrtane prabhu pāyena santoṣa*

SYNONYMS

govinda—Govinda Ghoṣa; *mādhava ghoṣa*—Mādhava Ghoṣa; *ei*—this; *vāsu-ghoṣa*—Vāsudeva Ghoṣa; *tina bhāira*—of the three

brothers; *kīrtane*—in the *saṅkīrtana*; *prabhu*—the Lord; *pāyena santoṣa*—gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghoṣa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghoṣa belonged to the *kāyastha* dynasty of the Uttara-rāḍhīya section, and he was known as Ghoṣa Ṭhākura. Even to the present day there is a place named Agradvīpa, near Katwa, where a fair takes place and is named after Ghoṣa Ṭhākura. As far as Vāsudeva Ghoṣa is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

madhya.11.89

> *rāghava paṇḍita, iṅha ācārya nandana*
> *śrīmān paṇḍita ei, śrīkānta, nārāyaṇa*

SYNONYMS

rāghava paṇḍita—Rāghava Paṇḍita; *iṅha*—here; *ācārya nandana*—Ācārya Nandana; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *ei*—this; *śrīkānta*—Śrīkānta; *nārāyaṇa*—and also Nārāyaṇa.

TRANSLATION

"Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa."

PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (*Prārthanā* 13):

> *gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne*
> *se yāya vrajendra-suta-pāśa*

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called *nitya-siddha*. Śrīla Rūpa Gosvāmī confirms this statement:

> *īhā yasya harer dāsye*
> *karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu*
> *jīvan-muktaḥ sa ucyate*

"A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (*Bhakti-rasāmṛta-sindhu* 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is *nitya-siddha* has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, *nitya-siddha kari' māne*. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a *nitya-siddha* if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as *nitya-siddha* and should not consider them conditioned.

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*

> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

(Bg. 14.26)

One who has transcended the material modes of nature is supposed to be on the Brahman platform. That is also the platform of *nitya-siddha*. The *nitya-siddha* not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as *nitya-siddha,* one can very easily go back home, back to Godhead.

madhya.11.90

> *śuklāmbara dekha, ei śrīdhara, vijaya*
> *vallabha-sena, ei puruṣottama, sañjaya*

SYNONYMS

śuklāmbara—Śuklāmbara; *dekha*—see; *ei*—this; *śrīdhara*—Śrīdhara; *vijaya*—Vijaya; *vallabha-sena*—Vallabha Sena; *ei*—this; *puruṣottama*—Puruṣottama; *sañjaya*—Sañjaya.

TRANSLATION

Gopīnātha Ācārya continued to point out the devotees. "Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

madhya.11.91

> *kulīna-grāma-vāsī ei satyarāja-khāna*
> *rāmānanda-ādi sabe dekha vidyamāna*

SYNONYMS

kulīna-grāma-vāsī—residents of the village known as Kulīna-grāma; *ei*—these; *satyarāja-khāna*—Satyarāja Khān; *rāmānanda-ādi*—headed by Rāmānanda; *sabe*—everyone; *dekha*—you see; *vidyamāna*—present.

TRANSLATION

"And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

madhya.11.92

> *mukunda-dāsa, narahari, śrī-raghunandana*
> *khaṇḍa-vāsī cirañjīva, āra sulocana*

SYNONYMS

mukunda-dāsa—Mukunda dāsa; *narahari*—Narahari; *śrī-raghunandana*—Śrī Raghunandana; *khaṇḍa-vāsī*—residents of Khaṇḍa; *cirañjīva*—Cirañjīva; *āra*—and; *sulocana*—Sulocana.

TRANSLATION

"Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.

madhya.11.93

> *kateka kahiba, ei dekha yata jana*
> *caitanyera gaṇa, saba-caitanya-jīvana*

SYNONYMS

kateka kahiba—how many shall I speak; *ei*—these; *dekha*—see; *yata jana*—all the persons; *caitanyera gaṇa*—associates of Śrī Caitanya Mahāprabhu; *saba*—all of them; *caitanya-jīvana*—considering Śrī Caitanya Mahāprabhu their life and soul.

TRANSLATION

"How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul."

madhya.11.94

> *rājā kahe-dekhi' mora haila camatkāra*
> *vaiṣṇavera aiche teja dekhi nāhi āra*

SYNONYMS

rājā kahe—the King said; *dekhi'*—after seeing; *mora*—my; *haila*—there is; *camatkāra*—astonishment; *vaiṣṇavera*—of the devotees of the Lord; *aiche*—such; *teja*—effulgence; *dekhi*—I see; *nāhi*—not; *āra*—anyone else.

TRANSLATION

The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

madhya.11.95

> *koṭi-sūrya-sama saba-ujjvala-varaṇa*
> *kabhu nāhi śuni ei madhura kīrtana*

SYNONYMS

koṭi-sūrya-sama—equal to the shining of millions of suns; *saba*—all of them; *ujjvala-varaṇa*—very bright luster; *kabhu nāhi śuni*—I have never heard; *ei*—this; *madhura kīrtana*—such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of *saṅkīrtana* is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such *kīrtana* without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

madhya.11.96

> *aiche prema, aiche nṛtya, aiche hari-dhvani*
> *kāhāṅ nāhi dekhi, aiche kāhāṅ nāhi śuni*

SYNONYMS

aiche—such; *prema*—ecstatic love; *aiche nṛtya*—such dancing; *aiche hari-dhvani*—such vibration of the chanting of the holy name;

kāhāṅ—anywhere; *nāhi dekhi*—I have never seen; *aiche*—such; *kāhāṅ*—anywhere; *nāhi śuni*—I never heard.

TRANSLATION

"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkīrtana."

PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform *saṅkīrtana* in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the *kīrtana* performed by the associates of the Lord was unique. He had never before heard such *saṅkīrtana* nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpura and perform *saṅkīrtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and *saṅkīrtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya

Mahāprabhu is to be understood as a *nitya-siddha* associate of the Lord.

madhya.11.97

> *bhaṭṭācārya kahe ei madhura vacana*
> *caitanyera sṛṣṭi-ei prema-saṅkīrtana*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—replied; *ei*—this; *madhura vacana*—transcendental sweetness of the voice; *caitanyera sṛṣṭi*—the creation of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *prema-saṅkīrtana*—chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

madhya.11.98

> *avatari' caitanya kaila dharma-pracāraṇa*
> *kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana*

SYNONYMS

avatari'—descending; *caitanya*—Śrī Caitanya Mahāprabhu; *kaila*—did; *dharma-pracāraṇa*—preaching of real religion; *kali-kāle*—in this Age of Kali; *dharma*—religious principle; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting.

TRANSLATION

"In this Age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

madhya.11.99

> *saṅkīrtana-yajñe tāṅre kare ārādhana*
> *sei ta' sumedhā, āra-kali-hata-jana*

SYNONYMS

saṅkīrtana-yajñe—in the performance of congregational chanting; *tāṅre*—unto Śrī Caitanya Mahāprabhu; *kare*—does; *ārādhana*—worship; *sei ta'*—such a person; *su-medhā*—sharply intelligent; *āra*—others; *kali-hata-jana*—victims of this Age of Kali.

TRANSLATION

"Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa *mahā-mantra*. The real meaning of religion is stated in *Śrīmad-Bhāgavatam* (6.3.19-22).

> *dharmaṁ tu sākṣād bhagavat-praṇītaṁ*
> *na vai vidur ṛṣayo nāpi devāḥ*
> *na siddha-mukhyā asurā manuṣyāḥ*
> *kuto nu vidyādhara-cāraṇādayaḥ*

> *svayambhūr nāradaḥ śambhuḥ*
> *kumāraḥ kapilo manuḥ*
> *prahlādo janako bhīṣmo*
> *balir vaiyāsakir vayam*

> *dvādaśaite vijānīmo*
> *dharmaṁ bhāgavataṁ bhaṭāḥ*

> *guhyaṁ viśuddhaṁ durbodhaṁ*
> *yaṁ jñātvāmṛtam aśnute*

> *etāvān eva loke 'smin*
> *puṁsāṁ dharmaḥ paraḥ smṛtaḥ*
> *bhakti-yogo bhagavati*
> *tan-nāma-grahaṇādibhiḥ*

The purport of these verses is that *dharma,* or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or *siddha-mukhyas,* and what to speak of *asuras,* human beings, Vidyādharas, Cāraṇas, and so on. The principles of *dharma,* religion, come down in the *paramparā* system beginning with twelve personalities-namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. *Dharma* refers to the religious principles by which one can understand the Supreme Personality of Godhead. *Dharma* is very confidential, uncontaminated by all material influence, and very difficult for ordinary men to understand. However, if one actually understands *dharma,* he immediately becomes liberated and is transferred to the kingdom of God. *Bhāgavata-dharma,* or the principle of religion enunciated by the *paramparā* system, is the supreme principle of religion. In other words, *dharma* refers to

the science of *bhakti-yoga,* which begins by the novice's chanting the holy name of the Lord (*tan-nāma-grahaṇādibhiḥ*).

Therefore in this Age of Kali it is recommended here in the *Caitanya-caritāmṛta* (text 98), *kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana:* the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the *Caitanya-caritāmṛta,* quoted from *Śrīmad-Bhāgavatam* (11.5.32), it is further stressed.

madhya.11.100

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi su-medhasaḥ*

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

“ 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.' "

PURPORT

For an explanation of this verse, refer to *Ādi-līlā,* Chapter Three, verse 52.

madhya.11.101

> *rājā kahe,-śāstra-pramāṇe caitanya hana kṛṣṇa*
> *tabe kene paṇḍita saba tāṅhāte vitṛṣṇa?*

SYNONYMS

rājā kahe—the King said; *śāstra-pramāṇe*—by the evidence of revealed scripture; *caitanya*—Śrī Caitanya Mahāprabhu; *hana*—is; *kṛṣṇa*—the Supreme Personality of Godhead, Lord Kṛṣṇa; *tabe*—therefore; *kene*—why; *paṇḍita*—so-called learned scholars; *saba*—all; *tāṅhāte*—unto Him; *vitṛṣṇa*—indifferent.

TRANSLATION

The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?"

madhya.11.102

> *bhaṭṭa kahe,-tāṅra kṛpā-leśa haya yāṅre*
> *sei se tāṅhāre 'kṛṣṇa' kari' la-ite pāre*

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *tāṅra kṛpā*—of Lord Caitanya's mercy; *leśa*—even a fraction; *haya*—there is; *yāṅre*—unto whom; *sei se*—that person only; *tāṅhāre*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa kari'*—accepting as Kṛṣṇa; *la-ite pāre*—can take up.

TRANSLATION

The Bhaṭṭācārya replied, "A person who has received but a small fraction of mercy from Śrī Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

PURPORT

The *saṅkīrtana* movement can be spread by a person who is especially favored by Lord Kṛṣṇa (*kṛṣṇa-śakti vinā nahe tāra pravartana*). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called *labdha-caitanya* in the words of Bhaktisiddhānta Sarasvatī. The *labdha-caitanya* is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *su-medhasaḥ* means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the *saṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

madhya.11.103

> *tāṅra kṛpā nahe yāre, paṇḍita nahe kene*
> *dekhile śunileha tāṅre 'īśvara' nā māne*

SYNONYMS

tāṅra kṛpā—His mercy; *nahe*—there is not; *yāre*—unto whom; *paṇḍita*—learned scholar; *nahe*—even though; *kene*—nevertheless; *dekhile*—even by seeing; *śunileha*—even by listening; *tāṅre*—Him; *īśvara*—as the Supreme Personality of Godhead; *nā māne*—does not accept.

TRANSLATION

"If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person-regardless of how learned a scholar that person may be and regardless of his seeing or listening-he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the *sampradāya* of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the

holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

madhya.11.104

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*
> *jānāti tattvaṁ bhagavan-mahimno*
> *na cānya eko 'pi ciraṁ vicinvan*

SYNONYMS

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

TRANSLATION

“ 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the

greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (10.14.29). It is explained in the *Madhya-līlā,* in the Sixth Chapter, text 84.

madhya.11.105

> *rājā kahe,-sabe jagannātha nā dekhiyā*
> *caitanyera vāsā-gṛhe calilā dhāñā*

SYNONYMS

rājā kahe—the King said; *sabe*—all of them; *jagannātha*—Lord Jagannātha; *nā dekhiyā*—without visiting; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *vāsā-gṛhe*—to the residential place; *calilā*—they went; *dhāñā*—running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu."

madhya.11.106

> *bhaṭṭa kahe,-ei ta' svābhāvika prema-rīta*
> *mahāprabhu milibāre utkaṇṭhita cita*

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya replied; *ei ta'*—this is; *svābhāvika*—spontaneous; *prema-rīta*—attraction of love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—for meeting; *utkaṇṭhita*—anxious; *cita*—mind.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

madhya.11.107

> *āge tāṅre mili' sabe tāṅre saṅge lañā*
> *tāṅra saṅge jagannātha dekhibena giyā*

SYNONYMS

āge—first; *tāṅre*—Śrī Caitanya Mahāprabhu; *mili'*—meeting; *sabe*—all the devotees; *tāṅre*—Him; *saṅge*—with them; *lañā*—taking; *tāṅra saṅge*—with Him; *jagannātha*—Lord Jagannātha; *dekhibena*—they will see; *giyā*—going.

TRANSLATION

"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha."

madhya.11.108

> *rājā kahe,-bhavānandera putra vāṇīnātha*
> *prasāda lañā saṅge cale pāṅca-sāta*

SYNONYMS

rājā kahe—the King said; *bhavānandera putra*—the son of Bhavānanda; *vāṇīnātha*—Vāṇīnātha; *prasāda lañā*—taking *mahā-prasāda*; *saṅge*—along; *cale*—goes; *pāṅca-sāta*—five or seven men.

TRANSLATION

The King said, "The son of Bhavānanda Rāya named Vāṇīnātha, along with five or seven other men, went there to obtain the remnants of Lord Jagannātha's food.

madhya.11.109

> *mahāprabhura ālaye karila gamana*
> *eta mahā-prasāda cāhi'-kaha ki kāraṇa*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *ālaye*—the residential place; *karila gamana*—he has already gone; *eta*—so much; *mahā-prasāda—mahā-prasāda*; *cāhi'*—requiring; *kaha*—please tell; *ki kāraṇa*—what is the reason.

TRANSLATION

"Indeed, Vāṇīnātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this."

madhya.11.110

> *bhaṭṭa kahe,-bhakta-gaṇa āila jāniñā*
> *prabhura iṅgite prasāda yāya tāṅrā lañā*

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *bhakta-gaṇa*—all the devotees; *āila*—have come; *jāniñā*—knowing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *iṅgite*—by the indication; *prasāda*—remnants of the food of Jagannātha; *yāya*—go; *tāṅrā*—all of them; *lañā*—taking.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāṇīnātha and the others have brought such great quantities of mahā-prasāda."

madhya.11.111

> *rājā kahe,-upavāsa, kṣaura-tīrthera vidhāna*
> *tāhā nā kariyā kene khāiba anna-pāna*

SYNONYMS

rājā kahe—the King said; *upavāsa*—fasting; *kṣaura*—shaving; *tīrthera vidhāna*—this is the regulation for visiting a holy place; *tāhā*—that; *nā kariyā*—without performing; *kene*—why; *khāiba*—they shall eat; *anna-pāna*—solid and liquid food.

TRANSLATION

The King then asked the Bhaṭṭācārya, "Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?"

> *bhaṭṭa kahe,-tumi yei kaha, sei vidhi-dharma*
> *ei rāga-mārge āche sūkṣma-dharma-marma*

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya said; *tumi yei kaha*—whatever you say; *sei vidhi-dharma*—that is a regulative principle; *ei rāga-mārge*—in this spontaneous love; *āche*—there are; *sūkṣma-dharma-marma*—subtle intricacies of the religious system.

TRANSLATION

The Bhaṭṭācārya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As

soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. *Tīrthī-kurvanti tīrthāni* (Bhāg. 1.13.10). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took *mahā-prasāda* without following the regulations governing holy places.

madhya.11.113

> *īśvarera parokṣa ājñā-kṣaura, upoṣaṇa*
> *prabhura sākṣāt ājñā-prasāda-bhojana*

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *parokṣa*—indirect; *ājñā*—order; *kṣaura*—shaving; *upoṣaṇa*—fasting; *prabhura*—of the Lord; *sākṣāt*—direct; *ājñā*—order; *prasāda-bhojana*—to take the *prasāda*.

TRANSLATION

"The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasāda, naturally the devotees take prasāda as their first duty.

madhya.11.114

> *tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda*
> *prabhu-ājñā-prasāda-tyāge haya aparādha*

SYNONYMS

tāhāṅ—there; *upavāsa*—fasting; *yāhāṅ*—where; *nāhi*—there is not; *mahā-prasāda*—remnants of food of the Lord; *prabhu-ājñā*—direct order of Śrī Caitanya Mahāprabhu; *prasāda*—remnants of food; *tyāge*—giving up; *haya*—there is; *aparādha*—offense.

TRANSLATION

"When mahā-prasāda is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasāda, neglecting such an opportunity is offensive.

madhya.11.115

> *viśeṣe śrī-haste prabhu kare pariveśana*
> *eta lābha chāḍi' kon kare upoṣaṇa*

SYNONYMS

viśeṣe—especially; *śrī-haste*—with His transcendental hands; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *pariveśana*—distribution; *eta*—so much; *lābha*—profit; *chāḍi'*—giving up; *kon*—who; *kare*—does; *upoṣaṇa*—fasting.

TRANSLATION

"When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

madhya.11.116

> *pūrve prabhu more prasāda-anna āni' dila*
> *prāte śayyāya vasi' āmi se anna khāila*

SYNONYMS

pūrve—before this; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *prasāda-anna*—rice *mahā-prasāda*; *āni'*—bringing; *dila*—delivered; *prāte*—early in the morning; *śayyāya*—on my bed; *vasi'*—sitting; *āmi*—I; *se*—that; *anna*—rice; *khāila*—ate.

TRANSLATION

"Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed my mouth.

madhya.11.117

> *yāṅre kṛpā kari' karena hṛdaye preraṇa*
> *kṛṣṇāśraya haya, chāḍe veda-loka-dharma*

SYNONYMS

yāṅre—in whomever; *kṛpā*—mercy; *kari'*—bestowing; *karena*—does; *hṛdaye*—in the heart; *preraṇa*—inspiration; *kṛṣṇa-āśraya*—shelter of Lord Kṛṣṇa; *haya*—there is; *chāḍe*—he gives up; *veda*—Vedic principles; *loka-dharma*—social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.

PURPORT

This is also the teaching of Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 18.66):

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from *Śrīmad-Bhāgavatam* (4.29.46).

madhya.11.118

yadā yam anugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke
vede ca pariniṣṭhitām

SYNONYMS

yadā—when; *yam*—to whom; *anugṛhṇāti*—shows special favor; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—who is seated in everyone's heart; *saḥ*—that person; *jahāti*—gives up; *matim*—attention; *loke*—to social behavior; *vede*—to Vedic injunctions; *ca*—also; *pariniṣṭhitām*—attached.

TRANSLATION

“ 'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.' "

PURPORT

This instruction (Bhāg. 4.29.46) was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Here Nārada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the *Vedas*. In previous verses (*Bhāg*. 4.29.42-44) Nārada admits that even

personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis (headed by Dakṣa), the four Kumāras, Marīci, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and even Nārada himself could not properly receive the causeless mercy of the Lord.

madhya.11.119

> *tabe rājā aṭṭālikā haite talete āilā*
> *kāśī-miśra, paḍichā-pātra, duṅhe ānāilā*

SYNONYMS

tabe—thereafter; *rājā*—the King; *aṭṭālikā haite*—from the top of the palace; *talete*—to the ground; *āilā*—came down; *kāśī-miśra*—of the name Kāśī Miśra; *paḍichā-pātra*—the inspector of the temple; *duṅhe*—both of them; *ānāilā*—called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Miśra and the inspector in the temple.

madhya.11.120-121

> *pratāparudra ājñā dila sei dui jane*
> *prabhu-sthāne āsiyāchena yata prabhura gaṇe*

sabāre svacchanda vāsā, svacchanda prasāda
svacchanda darśana karāiha, nahe yena bādha

SYNONYMS

pratāparudra—King Pratāparudra; *ājñā dila*—ordered; *sei dui jane*—to those two persons; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āsiyāchena*—have arrived; *yata*—all the devotees who; *prabhura gaṇe*—associates of the Lord; *sabāre*—to all of them; *svacchanda*—convenient; *vāsā*—residential places; *svacchanda*—convenient; *prasāda*—remnants of the food of Jagannātha; *svacchanda darśana*—convenient visit; *karāiha*—arrange for; *nahe yena bādha*—so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Miśra and the temple inspector, "Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

madhya.11.122

prabhura ājñā pāliha duṅhe sāvadhāna hañā
ājñā nahe, tabu kariha, iṅgita bujhiyā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ājñā*—the order; *pāliha*—carry out; *duṅhe*—both of you; *sāvadhāna*—careful; *haña*—becoming; *ājñā nahe*—although there is no direct order; *tabu*—still; *kariha*—do; *iṅgita*—indication; *bujhiyā*—understanding.

TRANSLATION

"The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

madhya.11.123

> *eta bali' vidāya dila sei dui-jane*
> *sārvabhauma dekhite āila vaiṣṇava-milane*

SYNONYMS

eta bali'—saying this; *vidāya dila*—granted permission to go; *sei dui-jane*—to those two persons; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dekhite*—to see; *āila*—came; *vaiṣṇava-milane*—in the meeting of all the Vaiṣṇavas.

TRANSLATION

Saying this, the King gave them permission to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

madhya.11.124

> *gopīnāthācārya bhaṭṭācārya sārvabhauma*
> *dūre rahi' dekhe prabhura vaiṣṇava-milana*

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dūre rahi'*—standing a little off; *dekhe*—see; *prabhura*—of Śrī Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with the Vaiṣṇavas.

TRANSLATION

From a distant place both Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

madhya.11.125

> *siṁha-dvāra ḍāhine chāḍi' saba vaiṣṇava-gaṇa*
> *kāśī-miśra-gṛha-pathe karilā gamana*

SYNONYMS

siṁha-dvāra ḍāhine—on the right side of the lion gate; *chāḍi'*—leaving aside; *saba*—all; *vaiṣṇava-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *kāśī-miśra-gṛha*—to the house of Kāśī Miśra; *pathe*—on the way; *karilā gamana*—began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

madhya.11.126

> *hena-kāle mahāprabhu nija-gaṇa-saṅge*
> *vaiṣṇave mililā āsi' pathe bahu-raṅge*

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nila-gaṇa-saṅge*—in the association of His personal assistants; *vaiṣṇave*—all the Vaiṣṇavas; *mililā*—met; *āsi'*—coming; *pathe*—on the road; *bahu-raṅge*—in great jubilation.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

madhya.11.127

> *advaita karila prabhura caraṇa vandana*
> *ācāryere kaila prabhu prema-āliṅgana*

SYNONYMS

advaita—Advaita Ācārya; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *ācāryere*—unto Advaita Ācārya; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

madhya.11.128

> *premānande hailā duṅhe parama asthira*
> *samaya dekhiyā prabhu hailā kichu dhīra*

SYNONYMS

prema-ānande—in ecstatic love; *hailā*—became; *duṅhe*—both of them; *parama asthira*—greatly agitated; *samaya*—the time;

dekhiyā—seeing; *prabhu*—the Lord; *hailā*—became; *kichu*—a little; *dhīra*—patient.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

madhya.11.129

> *śrīvāsādi karila prabhura caraṇa vandana*
> *pratyeke karila prabhu prema-ālińgana*

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *pratyeke*—to everyone; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-ālińgana*—embracing in love.

TRANSLATION

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

madhya.11.130

> *eke eke sarva-bhakte kaila sambhāṣaṇa*
> *sabā lañā abhyantare karilā gamana*

SYNONYMS

ekeeke—one after another; *sarva-bhakte*—to every devotee; *kaila*—did; *sambhāṣaṇa*—address; *sabā lañā*—taking all of them; *abhyantare*—inside; *karilā gamana*—entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

madhya.11.131

> *miśrera āvāsa sei haya alpa sthāna*
> *asaṅkhya vaiṣṇava tāhāṅ haila parimāṇa*

SYNONYMS

miśrera āvāsa—the residence of Kāśī Miśra; *sei*—that; *haya*—is; *alpa sthāna*—insufficient place; *asaṅkhya*—unlimited; *vaiṣṇava*—devotees; *tāhāṅ*—there; *haila*—were; *parimāṇa*—overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very much overcrowded.

madhya.11.132

> *āpana-nikaṭe prabhu sabā vasāilā*
> *āpani śrī-haste sabāre mālya-gandha dilā*

SYNONYMS

āpana-nikaṭe—by His own side; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *vasāilā*—made sit; *āpani*—personally Himself; *śrī-haste*—with His hand; *sabāre*—unto everyone; *mālya*—garland; *gandha*—sandalwood pulp; *dilā*—offered.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

madhya.11.133

> *bhaṭṭācārya, ācārya tabe mahāprabhura sthāne*
> *yathā-yogya mililā sabākāra sane*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ācārya*—Gopīnātha Ācārya; *tabe*—thereafter; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *yathā-yogya*—as it is befitting; *mililā*—met; *sabākāra sane*—with all the Vaiṣṇavas assembled there.

TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

madhya.11.134

> *advaitere kahena prabhu madhura vacane*
> *āji āmi pūrṇa ha-ilāṅa tomāra āgamane*

SYNONYMS

advaitere—unto Advaita Ācārya Prabhu; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacane*—in sweet language; *āji*—today; *āmi*—I; *pūrṇa*—perfect; *ha-ilāṅa*—became; *tomāra*—Your; *āgamane*—on arrival.

TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

madhya.11.135-136

> *advaita kahe,-īśvarera ei svabhāva haya*
> *yadyapi āpane pūrṇa, sarvaiśvarya-maya*

> *tathāpi bhakta-saṅge haya sukhollāsa*
> *bhakta-saṅge kare nitya vividha vilāsa*

SYNONYMS

advaitakahe—Advaita Ācārya Prabhu said; *īśvarera*—of the Lord; *ei*—this; *svabhāva*—feature; *haya*—becomes; *yadyapi*—although; *āpane*—Himself; *pūrṇa*—all-perfect; *sarva-aiśvarya-maya*—full of all opulences; *tathāpi*—still; *bhakta-saṅge*—in the association of devotees; *haya*—there is; *sukha-ullāsa*—great jubilation; *bhakta-saṅge*—with devotees; *kare*—does; *nitya*—eternally; *vividha*—various; *vilāsa*—pastimes.

TRANSLATION

Advaita Ācārya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

madhya.11.137

> *vāsudeva dekhi' prabhu ānandita hañā*
> *tāṅre kichu kahe tāṅra aṅge hasta diyā*

SYNONYMS

vāsudeva—Vāsudeva; *dekhi'*—seeing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—becoming very much pleased; *tāṅre*—unto him; *kichu kahe*—says something; *tāṅra aṅge*—on his body; *hasta diyā*—placing His hand.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

madhya.11.138

> *yadyapi mukunda-āmā-saṅge śiśu haite*
> *tāṅhā haite adhika sukha tomāre dekhite*

SYNONYMS

yadyapi—although; *mukunda*—Mukunda; *āmā-saṅge*—with Me; *śiśu haite*—from childhood; *tāṅhā haite*—than him; *adhika*—still more; *sukha*—happiness; *tomāre dekhite*—to see you.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

madhya.11.139

> *vāsu kahe,-mukunda ādau pāila tomāra saṅga*
> *tomāra caraṇa pāila sei punar-janma*

SYNONYMS

vāsukahe—Vāsudeva Datta said; *mukunda*—Mukunda; *ādau*—in the beginning; *pāila*—got; *tomāra saṅga*—Your association; *tomāra caraṇa*—Your lotus feet; *pāila*—got; *sei*—that; *punaḥ-janma*—transcendental rebirth.

TRANSLATION

Vāsudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

madhya.11.140

> *choṭa hañā mukunda ebe haila āmāra jyeṣṭha*
> *tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha*

SYNONYMS

choṭa hañā—being junior; *mukunda*—Mukunda; *ebe*—now; *haila*—has become; *āmāra*—my; *jyeṣṭha*—senior; *tomāra*—Your; *kṛpā-pātra*—favorite; *tāte*—therefore; *sarva-guṇe*—in all good qualities; *śreṣṭha*—superior.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendentally senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

madhya.11.141

> *punaḥ prabhu kahe-āmi tomāra nimitte*
> *dui pustaka āniyāchi 'dakṣiṇa' ha-ite*

SYNONYMS

punaḥ—again; *prabhu kahe*—the Lord said; *āmi*—I; *tomāra nimitte*—for your sake; *dui*—two; *pustaka*—books; *āniyāchi*—have brought; *dakṣiṇa ha-ite*—from South India.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

madhya.11.142

> *svarūpera ṭhāñi āche, laha tā likhiyā*
> *vāsudeva ānandita pustaka pāñā*

SYNONYMS

svarūpera ṭhāñi—in the possession of Svarūpa Dāmodara; *āche*—they are; *laha*—you take; *tā*—them; *likhiyā*—copying; *vāsudeva*—Vāsudeva; *ānandita*—very glad; *pustaka*—the books; *pāñā*—getting.

TRANSLATION

"The books are kept with Svarūpa Dāmodara, and you can get them copied." Hearing this, Vāsudeva became very glad.

madhya.11.143

> *pratyeka vaiṣṇava sabe likhiyā la-ila*
> *krame krame dui grantha sarvatra vyāpila*

SYNONYMS

pratyeka—each and every; *vaiṣṇava*—devotee; *sabe*—all; *likhiyā*—copying; *la-ila*—took; *krame krame*—by and by; *dui grantha*—the two books; *sarvatra*—everywhere; *vyāpila*—become broadcast.

TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [the Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] were broadcast all over India.

madhya.11.144

> *śrīvāsādye kahe prabhu kari' mahā-prīta*
> *tomāra cāri-bhāira āmi ha-inu vikrīta*

SYNONYMS

śrīvāsa-ādye—unto Śrīvāsa and his three brothers; *kahe*—says; *prabhu*—the Lord; *kari'*—giving; *mahā-prīta*—great love; *tomāra*—of you; *cāri-bhāira*—of four brothers; *āmi*—I; *ha-inu*—became; *vikrīta*—purchased.

TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

madhya.11.145

> *śrīvāsa kahena,-kene kaha viparīta*
> *kṛpā-mūlye cāri bhāi ha-i tomāra krīta*

SYNONYMS

śrīvāsa kahena—Śrīvāsa Ṭhākura replied; *kene*—why; *kaha viparīta*—do You speak just the opposite; *kṛpā-mūlye*—by the price of Your mercy; *cāri bhāi*—we four brothers; *ha-i*—become; *tomāra*—of You; *krīta*—purchased.

TRANSLATION

Śrīvāsa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

madhya.11.146

> *śaṅkare dekhiyā prabhu kahe dāmodare*
> *sagaurava-prīti āmāra tomāra upare*

SYNONYMS

śaṅkare dekhiyā—seeing Śaṅkara; *prabhu*—the Lord; *kahe*—says; *dāmodare*—unto Dāmodara; *sa-gaurava-prīti*—affection with awe and reverence; *āmāra*—My; *tomāra upare*—upon you.

TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, "My affection for you is on the platform of awe and reverence.

PURPORT

Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord's affection toward his younger brother, Śaṅkara, was on the platform of pure love.

madhya.11.147

> *śuddha kevala-prema śaṅkara-upare*
> *ataeva tomāra saṅge rākhaha śaṅkare*

SYNONYMS

śuddha kevala-prema—pure unalloyed affection; *śaṅkara-upare*—upon Śaṅkara; *ataeva*—therefore; *tomāra saṅge*—along with you; *rākhaha*—keep; *śaṅkare*—Śaṅkara.

TRANSLATION

"Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love."

madhya.11.148

> *dāmodara kahe,-śaṅkara choṭa āmā haite*
> *ebe āmāra baḍa bhāi tomāra kṛpāte*

SYNONYMS

dāmodara kahe—Dāmodara Paṇḍita replied; *śaṅkara*—Śaṅkara; *choṭa*—younger; *āmā haite*—than me; *ebe*—now; *āmāra*—my; *baḍa bhāi*—elder brother; *tomāra*—of You; *kṛpāte*—by the mercy.

TRANSLATION

Dāmodara Paṇḍita replied, "Śaṅkara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

madhya.11.149

> *śivānande kahe prabhu,-tomāra āmāte*
> *gāḍha anurāga haya, jāni āge haite*

SYNONYMS

śivānande—unto Śivānanda Sena; *kahe*—says; *prabhu*—the Lord; *tomāra*—your; *āmāte*—upon Me; *gāḍha anurāga*—deep affection; *haya*—there is; *jāni*—I know; *āge haite*—from the very beginning.

TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

madhya.11.150

> *śuni' śivānanda-sena premāviṣṭa hañā*
> *daṇḍavat hañā paḍe śloka paḍiyā*

SYNONYMS

śuni'—hearing; *śivānanda-sena*—Śivānanda Sena; *prema-āviṣṭa hañā*—becoming absorbed in pure love; *daṇḍavat hañā*—offering obeisances; *paḍe*—falls down; *śloka*—a verse; *paḍiyā*—reciting.

TRANSLATION

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

madhya.11.151

> *nimajjato 'nanta bhavārṇavāntaś*
> *cirāya me kūlam ivāsi labdhaḥ*
> *tvayāpi labdhaṁ bhagavann idānīm*
> *anuttamaṁ pātram idaṁ dayāyāḥ*

SYNONYMS

nimajjataḥ—being immersed; *ananta*—O unlimited one; *bhava-arṇava-antaḥ*—within the ocean of nescience; *cirāya*—after a long time; *me*—of me; *kūlam*—the shore; *iva*—like; *asi*—You are; *labdhaḥ*—obtained; *tvayā*—by You; *api*—also; *labdham*—has been gained; *bhagavan*—O my Lord; *idānīm*—now; *anuttamam*—the best; *pātram*—candidate; *idam*—this; *dayāyāḥ*—for showing Your mercy.

TRANSLATION

“ 'O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.' "

PURPORT

This is a verse from the *Stotra-ratna* (21), composed by Ālabandāru Yāmunācārya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to show His mercy to the fallen souls struggling against miserable material conditions. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (Bg. 15.7):

> *mamaivāṁśo jīva-loke*
> *jīva-bhūtaḥ sanātanaḥ*
> *manaḥ-ṣaṣṭhānīndriyāṇi*
> *prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

madhya.11.152

> *prathame murāri-gupta prabhure nā miliyā*
> *bāhirete paḍi' āche daṇḍavat hañā*

SYNONYMS

prathame—at first; *murāri-gupta*—Murāri Gupta; *prabhure*—to Śrī Caitanya Mahāprabhu; *nā*—without; *miliyā*—meeting; *bāhirete*—outside; *paḍi'*—falling down; *āche*—was there; *daṇḍavat*—falling flat like a stick; *hañā*—becoming so.

TRANSLATION

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

madhya.11.153

> *murāri nā dekhiyā prabhu kare anveṣaṇa*
> *murāri la-ite dhāñā āilā bahu-jana*

SYNONYMS

murāri—Murāri; *nā*—without; *dekhiyā*—seeing; *prabhu*—the Lord; *kare*—does; *anveṣaṇa*—inquiry; *murāri*—Murāri Gupta; *la-ite*—to take; *dhāñā*—running; *āilā*—came; *bahu-jana*—many persons.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

madhya.11.154

> *tṛṇa dui-guccha murāri daśane dhariyā*
> *mahāprabhu āge gelā dainyādhīna hañā*

SYNONYMS

tṛṇa—of straw; *dui*—two; *guccha*—bunches; *murāri*—Murāri; *daśane*—in his teeth; *dhariyā*—catching; *mahāprabhu*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *gelā*—went; *dainya-adhīna*—under obligation of meekness; *hañā*—becoming.

TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

madhya.11.155

> *murāri dekhiyā prabhu āilā milite*
> *pāche bhāge murāri, lāgilā kahite*

SYNONYMS

murāri—Murāri; *dekhiyā*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came out; *milite*—to meet; *pāche*—thereafter; *bhāge*—runs away; *murāri*—Murāri; *lāgilā*—began; *kahite*—to speak.

TRANSLATION

Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.

madhya.11.156

> *more nā chuṅiha, prabhu, muñi ta' pāmara*
> *tomāra sparśa-yogya nahe pāpa kalevara*

SYNONYMS

more—me; *nā chuṅiha*—do not touch; *prabhu*—my Lord; *muñi*—I; *ta'*—certainly; *pāmara*—most abominable; *tomāra*—of You; *sparśa-yogya*—fit to be touched; *nahe*—not; *pāpa*—sinful; *kalevara*—body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

madhya.11.157

> *prabhu kahe,-murāri, kara dainya saṁvaraṇa*
> *tomāra dainya dekhi' mora vidīrṇa haya mana*

SYNONYMS

prabhukahe—the Lord said; *murāri*—My dear Murāri; *kara dainya saṁvaraṇa*—please restrain your great humility; *tomāra*—your; *dainya*—humility; *dekhi'*—seeing; *mora*—My; *vidīrṇa haya mana*—mind becomes disturbed.

TRANSLATION

The Lord said, "My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

madhya.11.158

> *eta bali' prabhu tāṅre kaila āliṅgana*
> *nikaṭe vasāñā kare aṅga sammārjana*

SYNONYMS

eta bali'—saying this; *prabhu*—the Lord; *tāṅre*—him; *kaila*—did; *āliṅgana*—embrace; *nikaṭe*—nearby; *vasāñā*—making sit down; *kare*—does; *aṅga*—of his body; *sammārjana*—cleansing.

TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

madhya.11.159-160

> *ācāryaratna, vidyānidhi, paṇḍita gadādhara*
> *gaṅgādāsa, hari-bhaṭṭa, ācārya purandara*

pratyeke sabāra prabhu kari' guṇa gāna
punaḥ punaḥ āliṅgiyā karila sammāna

SYNONYMS

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *paṇḍita gadādhara*—Paṇḍita Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ācārya purandara*—Ācārya Purandara; *pratyeke*—each and every one of them; *sabāra*—of all of them; *prabhu*—the Lord; *kari' guṇa gāna*—glorifying the qualities; *punaḥ punaḥ*—again and again; *āliṅgiyā*—embracing; *karila*—did; *sammāna*—honor.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

madhya.11.161

sabāre sammāni' prabhura ha-ila ullāsa
haridāse nā dekhiyā kahe,-kāhāṅ haridāsa

SYNONYMS

sabāre sammāni'—respecting everyone; *prabhura*—of the Lord; *haila*—there was; *ullāsa*—jubilation; *haridāse*—Haridāsa Ṭhākura; *nā dekhiyā*—without seeing; *kahe*—says; *kāhāṅ haridāsa*—where is Haridāsa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, "Where is Haridāsa?"

madhya.11.162

> *dūra haite haridāsa gosāñe dekhiyā*
> *rājapatha-prānte paḍi' āche daṇḍavat hañā*

SYNONYMS

dūra haite—from a distance; *haridāsa gosāñe*—Haridāsa Ṭhākura; *dekhiyā*—seeing; *rājapatha-prānte*—at the side of the common road; *paḍi'*—falling down; *āche*—he was; *daṇḍavat hañā*—offering obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

madhya.11.163

> *milana-sthāne āsi' prabhure nā mililā*
> *rājapatha-prānte dūre paḍiyā rahilā*

SYNONYMS

milana-sthāne—in the meeting place; *āsi'*—coming; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nā*—not; *mililā*—did meet; *rājapatha-prānte*—on the side of the common road; *dūre*—at a distant place; *paḍiyā*—falling flat; *rahilā*—remained.

TRANSLATION

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

madhya.11.164

> *bhakta saba dhāñā āila haridāse nite*
> *prabhu tomāya milite cāhe, calaha tvarite*

SYNONYMS

bhakta—devotees; *saba*—all; *dhāñā*—running; *āila*—came; *haridāse*—Haridāsa; *nite*—to take; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāya*—you; *milite*—to meet; *cāhe*—wants; *calaha*—just come; *tvarite*—very soon.

TRANSLATION

All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."

madhya.11.165

> *haridāsa kahe,-muñi nīca-jāti chāra*
> *mandira-nikaṭe yāite mora nāhi ādhikāra*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *muñi*—I; *nīca-jāti*—low caste; *chāra*—abominable; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi*—there is not; *ādhikāra*—authority.

TRANSLATION

Haridāsa Ṭhākura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as *ṭhākura* and *gosāñi,* and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called *gosāñi,* and *ṭhākura* is used to address the *paramahaṁsas,* those in the topmost rank of spirituality. Nonetheless, Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the *varṇāśrama* order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

madhya.11.166

> *nibhṛte ṭoṭā-madhye sthāna yadi pāṅa*
> *tāhāṅ paḍi' raho, ekale kāla goṅāṅa*

SYNONYMS

nibhṛte—in a solitary place; *ṭoṭā-madhye*—within the gardens; *sthāna*—place; *yadi*—if; *pāṅa*—I get; *tāhāṅ*—there; *paḍi' raho*—I shall stay; *ekale*—alone; *kāla*—time; *goṅāṅa*—I shall pass.

TRANSLATION

Haridāsa Ṭhākura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

madhya.11.167

> *jagannātha-sevakera mora sparśa nāhi haya*
> *tāhāṅ paḍi' rahoṅ,-mora ei vāñchā haya*

SYNONYMS

jagannātha-sevakera—of the servants of Lord Jagannātha; *mora*—my; *sparśa*—touching; *nāhi*—not; *haya*—takes place; *tāhāṅ*—there; *paḍi' rahoṅ*—I stay; *mora*—my; *ei*—this; *vāñchā*—desire; *haya*—is.

TRANSLATION

"I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire."

madhya.11.168

> *ei kathā loka giyā prabhure kahila*
> *śuniyā prabhura mane baḍa sukha ha-ila*

SYNONYMS

ei kathā—this message; *loka*—people; *giyā*—going; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kahila*—informed; *śuniyā*—hearing; *prabhura mane*—in the mind of the Lord; *baḍa*—very much; *sukha*—happiness; *ha-ila*—became.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

madhya.11.169

> *hena-kāle kāśī-miśra, paḍichā,-dui jana*
> *āsiyā karila prabhura caraṇa vandana*

SYNONYMS

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *paḍichā*—the superintendent; *dui jana*—two persons; *āsiyā*—coming; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

madhya.11.170

> *sarva vaiṣṇava dekhi' sukha baḍa pāilā*
> *yathā-yogya sabā-sane ānande mililā*

SYNONYMS

sarva vaiṣṇava—all the Vaiṣṇavas; *dekhi'*—seeing; *sukha*—happiness; *baḍa*—very much; *pāilā*—got; *yathā-yogya*—as is befitting; *sabā-sane*—along with everyone; *ānande*—in happiness; *mililā*—met.

TRANSLATION

Upon seeing all the Vaiṣṇavas together, Kāśī Miśra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

madhya.11.171

> *prabhu-pade dui jane kaila nivedane*
> *ājñā deha',-vaiṣṇavera kari samādhāne*

SYNONYMS

prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; *dui jane*—both of them; *kaila*—did; *nivedane*—submission; *ājñā*

deha'—please order; *vaiṣṇavera*—of all the Vaiṣṇavas; *kari*—let us do; *samādhāne*—accommodation.

TRANSLATION

Both submitted to Lord Śrī Caitanya Mahāprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

madhya.11.172

> *sabāra kariyāchi vāsā-gṛha-sthāna*
> *mahā-prasāda sabākāre kari samādhāna*

SYNONYMS

sabāra—for all of them; *kariyāchi*—we have arranged; *vāsā-gṛha-sthāna*—residential places for staying; *mahā-prasāda*—remnants of food of Jagannātha; *sabākāre*—to all of them; *kari*—let us do; *samādhāna*—distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them."

madhya.11.173

> *prabhu kahe,-gopīnātha, yāha' vaiṣṇava lañā*
> *yāhāṅ yāhāṅ kahe vāsā, tāhāṅ deha' lañā*

SYNONYMS

prabhu kahe—the Lord Caitanya Mahāprabhu said; *gopīnātha*—My dear Gopīnātha; *yāha'*—please go; *vaiṣṇava lañā*—taking all the Vaiṣṇavas; *yāhāṅ yāhāṅ*—wherever; *kahe*—they say; *vāsā*—staying place; *tāhāṅ*—there; *deha'*—give; *lañā*—accepting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately told Gopīnātha Ācārya, "Please go with the Vaiṣṇavas and accommodate them in whatever residences Kāśī Miśra and the temple superintendent offer."

madhya.11.174

> *mahā-prasādānna deha vāṇīnātha-sthāne*
> *sarva-vaiṣṇavera iṅho karibe samādhāne*

SYNONYMS

mahā-prasāda-anna—the remnants of food; *deha*—deliver; *vāṇīnātha-sthāne*—unto Vāṇīnātha; *sarva-vaiṣṇavera*—unto all the Vaiṣṇavas; *iṅho*—he; *karibe*—will do; *samādhāne*—distribution.

TRANSLATION

Then the Lord told Kāśī Miśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya's charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them."

madhya.11.175

> *āmāra nikaṭe ei puṣpera udyāne*
> *eka-khāni ghara āche parama-nirjane*

SYNONYMS

āmāra nikaṭe—nearby My place; *ei*—this; *puṣpera udyāne*—in a garden of flowers; *eka-khāni*—one; *ghara*—room; *āche*—there is; *parama-nirjane*—in a very solitary place.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

madhya.11.176

> *sei ghara āmāke deha'-āche prayojana*
> *nibhṛte vasiyā tāhāṅ kariba smaraṇa*

SYNONYMS

sei ghara—that room; *āmāke deha'*—please give to Me; *āche prayojana*—there is necessity; *nibhṛte*—in the solitary place; *vasiyā*—sitting; *tāhāṅ*—there; *kariba smaraṇa*—I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Śrī Caitanya Mahāprabhu is significant. *Nibhṛte vasiyā tāhāṅ kariba smaraṇa:* "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa *mahā-mantra*. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an *ācārya,* can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava:* "Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma, krodha, lobha, moha, mada* and

mātsarya) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra,* the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

madhya.11.177

> *miśra kahe,-saba tomāra, cāha ki kāraṇe?*
> *āpana-icchāya laha, yei tomāra mane*

SYNONYMS

miśra kahe—Kāśī Miśra said; *saba*—everything; *tomāra*—Yours; *cāha ki kāraṇe*—why do You beg; *āpana-icchāya*—by Your own will; *laha*—You take; *yei*—whatever; *tomāra mane*—is in Your mind.

TRANSLATION

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

madhya.11.178

> *āmi-dui ha-i tomāra dāsa ājñākārī*
> *ye cāha, sei ājñā deha' kṛpā kari'*

SYNONYMS

āmi—we; *dui*—two; *ha-i*—are; *tomāra*—Your; *dāsa*—servants; *ājñā-kārī*—order-carriers; *ye cāha*—whatever You want; *sei ājñā*—that order; *deha'*—give; *kṛpā kari'*—being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

madhya.11.179

> *eta kahi' dui jane vidāya la-ila*
> *gopīnātha, vāṇīnātha-duṅhe saṅge nila*

SYNONYMS

eta kahi'—saying this; *dui jane*—both of them; *vidāya la-ila*—took leave; *gopīnātha*—Gopīnātha Ācārya; *vāṇīnātha*—Vāṇīnātha Rāya; *duṅhe saṅge nila*—took both of them with them.

TRANSLATION

Saying this, Kāśī Miśra and the temple inspector took their leave, and Gopīnātha and Vāṇīnātha went with them.

madhya.11.180

> *gopīnāthe dekhāila saba vāsā-ghara*
> *vāṇīnātha-ṭhāñi dila prasāda vistara*

SYNONYMS

gopīnāthe—unto Gopīnātha Ācārya; *dekhāila*—showed; *saba*—all; *vāsā-ghara*—residential places; *vāṇīnātha-ṭhāñi*—unto Vāṇīnātha Rāya; *dila*—delivered; *prasāda vistara*—remnants of food in large quantities.

TRANSLATION

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.

madhya.11.181

> *vāṇīnātha āilā bahu prasāda piṭhā lañā*
> *gopīnātha āilā vāsā saṁskāra kariyā*

SYNONYMS

vāṇīnātha—Vāṇīnātha; *āilā*—returned; *bahu*—a very large quantity of; *prasāda*—remnants of food; *piṭhā lañā*—also taking cakes with them; *gopīnātha*—Gopīnātha Ācārya; *āilā*—returned; *vāsā*—residential places; *saṁskāra kariyā*—cleansing.

TRANSLATION

Thus Vāṇīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, including cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

madhya.11.182

> *mahāprabhu kahe,-śuna, sarva vaiṣṇava-gaṇa*
> *nija-nija-vāsā sabe karaha gamana*

SYNONYMS

mahāprabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śuna*—kindly listen; *sarva vaiṣṇava-gaṇa*—all Vaiṣṇavas; *nija-nija-vāsā*—to the respective residential quarters; *sabe*—all of you; *karaha*—make; *gamana*—departure.

TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He

said, "Now you can go to your respective residential quarters.

madhya.11.183

> *samudra-snāna kari' kara cūḍā daraśana*
> *tabe āji ihaṅ āsi' karibe bhojana*

SYNONYMS

samudra-snāna—bathing in the sea; *kari'*—finishing; *kara*—just do; *cūḍā daraśana*—observing the top of the temple; *tabe*—thereafter; *āji*—today; *ihaṅ*—here; *āsi'*—coming back; *karibe bhojana*—take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

madhya.11.184

> *prabhu namaskari' sabe vāsāte calilā*
> *gopīnāthācārya sabe vāsā-sthāna dilā*

SYNONYMS

prabhu namaskari'—after offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabe*—all the devotees; *vāsāte calilā*—departed for their residential quarters; *gopīnātha-ācārya*—Gopīnātha Ācārya; *sabe*—to everyone; *vāsā*—residential quarters; *sthāna*—place; *dilā*—delivered.

TRANSLATION

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

madhya.11.185

> *mahāprabhu āilā tabe haridāsa-milane*
> *haridāsa kare preme nāma-saṅkīrtane*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *tabe*—thereafter; *haridāsa-milane*—to meet Ṭhākura Haridāsa; *haridāsa*—Ṭhākura Haridāsa; *kare*—does; *preme*—in ecstatic love; *nāma-saṅkīrtane*—chanting of the holy name.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

madhya.11.186

> *prabhu dekhi' paḍe āge daṇḍavat hañā*
> *prabhu āliṅgana kaila tāṅre uṭhāñā*

SYNONYMS

prabhu dekhi'—after seeing the Lord; *paḍe*—fell down; *āge*—in front of Him; *daṇḍavat*—flat like a stick; *hañā*—becoming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *tāṅre*—him; *uṭhāñā*—raising him up.

TRANSLATION

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

madhya.11.187

> *dui-jane premāveśe karena krandane*
> *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*

SYNONYMS

dui-jane—both of them; *prema-āveśe*—in loving ecstasy; *karena krandane*—were crying; *prabhu-guṇe*—by the quality of the Lord; *bhṛtya*—servant; *vikala*—transformed; *prabhu*—the Lord; *bhṛtya-guṇe*—by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this

verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 4.11):

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

madhya.11.188

> *haridāsa kahe,-prabhu, nā chuṅio more*
> *muñi-nīca, aspṛśya, parama pāmare*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *prabhu*—my dear Lord; *nā chuṅio more*—please do not touch me; *muñi*—I; *nīca*—most fallen; *aspṛśya*—untouchable; *parama pāmare*—the lowest of mankind.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

madhya.11.189

> *prabhu kahe,-tomā sparśi pavitra ha-ite*
> *tomāra pavitra dharma nāhika āmāte*

SYNONYMS

prabhu kahe—the Lord said; *tomā sparśi*—I touch you; *pavitra ha-ite*—just to become purified; *tomāra*—your; *pavitra*—purified; *dharma*—occupation; *nāhika*—is not; *āmāte*—in Me.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into *māyā*. Thus it is by misuse of free will that one falls under the influence of *māyā*.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim of *māyā*. They try to explain that when the servant, the living entity, is out of the clutches of *māyā,* he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of *māyā,* for in such a case His unlimitedness is crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of *māyā*.

Māyā is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, *māyā*. Being freed from *māyā's* influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

madhya.11.190

> *kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna*
> *kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna*

SYNONYMS

kṣaṇe kṣaṇe—at every moment; *kara*—do; *tumi*—you; *sarva-tīrthe snāna*—bathing in all the holy places of pilgrimage; *kṣaṇe kṣaṇe*—at every moment; *kara*—perform; *tumi*—you; *yajña*—sacrifices; *tapaḥ*—austerities; *dāna*—charity.

TRANSLATION

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

madhya.11.191

> *nirantara kara cāri veda adhyayana*
> *dvija-nyāsī haite tumi parama-pāvana*

SYNONYMS

nirantara—constantly; *kara*—you do; *cāri*—four; *veda*—of the *Vedas*; *adhyayana*—study; *dvija*—*brāhmaṇa*; *nyāsī*—*sannyāsī*; *haite*—than; *tumi*—you; *parama-pāvana*—supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

madhya.11.192

> *aho bata śva-paco 'to garīyān*
> *yaj-jihvāgre vartate nāma tubhyam*
> *tepus tapas te juhuvuḥ sasnur āryā*
> *brahmānūcur nāma gṛṇanti ye te*

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—

austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the *Vedas*; *anūcuḥ*—have studied; *nāma*—holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a *brāhmaṇa,* a *sannyāsī*

or an Āryan. It is not possible to become a *brāhmaṇa, sannyāsī* or Āryan without being properly qualified. *Bhāgavata-dharma* never allows one to become a cheap *brāhmaṇa, sannyāsī* or Āryan. The qualities or qualifications described herein are quoted from *Śrīmad-Bhāgavatam* (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (*bhakti-yoga*). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

madhya.11.193

> *eta bali tāṅre lañā gelā puṣpodyāne*
> *ati nibhṛte tāṅre dilā vāsā-sthāne*

SYNONYMS

eta bali—saying this; *tāṅre lañā*—taking him; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *ati nibhṛte*—in a very much secluded place; *tāṅre*—unto him; *dilā*—delivered; *vāsā-sthāne*—a place to remain.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very much secluded place, He showed him his residence.

madhya.11.194

> *ei-sthāne rahi' kara nāma saṅkīrtana*
> *prati-dina āsi' āmi kariba milana*

SYNONYMS

ei-sthāne—in this place; *rahi'*—remaining; *kara*—perform; *nāma saṅkīrtana*—chanting of the holy name; *prati-dina*—every day; *āsi'*—coming; *āmi*—I; *kariba*—shall do; *milana*—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura, "Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

madhya.11.195

> *mandirera cakra dekhi' kariha praṇāma*
> *ei ṭhāñi tomāra āsibe prasādānna*

SYNONYMS

mandirera—of the temple of Jagannātha; *cakra*—the wheel on the top; *dekhi'*—seeing; *kariha praṇāma*—offer your obeisances; *ei ṭhāñi*—in this place; *tomāra*—your; *āsibe*—will come; *prasāda-anna*—remnants of food of Jagannātha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here." Since he was born in a Muslim family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura into the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (*namaskāra*). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within. Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured

Haridāsa Ṭhākura that the remnants of His food would be sent there. As the Lord states in the *Bhagavad-gītā* (Bg. 9.22), *yoga-kṣemaṁ vahāmy aham:* "I arrange all life's necessities for My devotees." A reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way: "My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa *mantra* in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will

cause you to think of women and money. Thus you will fall into the clutches of *māyā,* and your so-called chanting in a secluded place will bring about your downfall."

madhya.11.196

> *nityānanda, jagadānanda, dāmodara, mukunda*
> *haridāse mili' sabe pāila ānanda*

SYNONYMS

nityānanda—Nityānanda; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *haridāse*—Haridāsa; *mili'*—meeting; *sabe*—all of them; *pāila*—got; *ānanda*—great pleasure.

TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

madhya.11.197

> *samudra-snāna kari' prabhu āilā nija sthāne*
> *advaitādi gelā sindhu karibāre snāne*

SYNONYMS

samudra-snāna kari'—after bathing in the sea; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija sthāne*—to His own place; *advaita-ādi*—devotees, headed by Advaita Prabhu; *gelā*—went; *sindhu*—to the ocean; *karibāre*—just to take; *snāne*—bath.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

madhya.11.198

> *āsi' jagannāthera kaila cūḍā daraśana*
> *prabhura āvāse āilā karite bhojana*

SYNONYMS

āsi'—coming back; *jagannāthera*—of Lord Jagannātha; *kaila*—did; *cūḍā daraśana*—looking at the top of the temple; *prabhura*—of Lord Caitanya Mahāprabhu; *āvāse*—at the residence; *āilā*—came; *karite bhojana*—to take their luncheon.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannātha temple. They then went to the

residence of Śrī Caitanya Mahāprabhu to take their luncheon.

madhya.11.199

> *sabāre vasāilā prabhu yogya krama kari'*
> *śrī-haste pariveśana kaila gaurahari*

SYNONYMS

sabāre—all the devotees; *vasāilā*—made to sit; *prabhu*—Śrī Caitanya Mahāprabhu; *yogya*—befitting; *krama*—in order, one after another; *kari'*—setting; *śrī-haste*—by His own transcendental hand; *pariveśana*—distribution; *kaila*—did; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

madhya.11.200

> *alpa anna nāhi āise dite prabhura hāte*
> *dui-tinera anna dena eka eka pāte*

SYNONYMS

alpa anna—a small quantity of *prasāda*; *nāhi*—does not; *āise*—come; *dite*—to give; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—in the hand; *dui*—two; *tinera*—or of three; *anna*—food; *dena*—He delivers; *eka eka pāte*—on each and every plantain leaf.

TRANSLATION

All the devotees were served prasāda on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

madhya.11.201

> *prabhu nā khāile keha nā kare bhojana*
> *ūrdhva-haste vasi' rahe sarva bhakta-gaṇa*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating; *ūrdhva-haste*—raising the hand; *vasi'*—sitting; *rahe*—remain; *sarva*—all; *bhakta-gaṇa*—devotees.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

madhya.11.202

> *svarūpa-gosāñi prabhuke kaila nivedana*
> *tumi nā vasile keha nā kare bhojana*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *tumi*—You; *nā vasile*—if not sitting; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu, "Unless You sit and take prasāda, no one will accept it.

madhya.11.203

> *tomā-saṅge rahe yata sannyāsīra gaṇa*
> *gopīnāthācārya tāṅre kariyāche nimantraṇa*

SYNONYMS

tomā-saṅge—along with You; *rahe*—remain; *yata*—as many as; *sannyāsīra gaṇa*—rank of *sannyāsīs*; *gopīnātha-ācārya*—Gopīnātha Ācārya; *tāṅre*—all of them; *kariyāche*—has done; *nimantraṇa*—invitation.

TRANSLATION

"Gopīnātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

madhya.11.204

> *ācārya āsiyāchena bhikṣāra prasādānna lañā*
> *purī, bhāratī āchena tomāra apekṣā kariyā*

SYNONYMS

ācārya—Gopīnātha Ācārya; *āsiyāchena*—has come; *bhikṣāra*—for eating; *prasāda-anna lañā*—taking the remnants of all kinds of food; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *āchena*—are; *tomāra*—for You; *apekṣā kariyā*—waiting.

TRANSLATION

"Gopīnātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

madhya.11.205

> *nityānanda lañā bhikṣā karite vaisa tumi*
> *vaiṣṇavera pariveśana karitechi āmi*

SYNONYMS

nityānanda lañā—taking along Śrī Nityānanda Prabhu; *bhikṣā*—luncheon; *karite*—to take; *vaisa*—sit down; *tumi*—You; *vaiṣṇavera*—to all the devotees; *pariveśana*—distribution of *prasāda*; *karitechi*—am doing; *āmi*—I.

TRANSLATION

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas."

madhya.11.206

> *tabe prabhu prasādānna govinda-hāte dilā*
> *yatna kari' haridāsa-ṭhākure pāṭhāilā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda-anna*—remnants of Jagannātha's food; *govinda-hāte*—in the hand of Govinda; *dilā*—delivered; *yatna kari'*—with great attention; *haridāsa-ṭhākure*—unto Haridāsa Ṭhākura; *pāṭhāilā*—sent.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

madhya.11.207

> *āpane vasilā saba sannyāsīre lañā*
> *pariveśana kare ācārya haraṣita hañā*

SYNONYMS

āpane—personally; *vasilā*—sat down; *saba*—all; *sannyāsīre lañā*—taking with Him the *sannyāsīs*; *pariveśana kare*—distributes; *ācārya*—Gopīnātha Ācārya; *haraṣita hañā*—with great pleasure.

TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasāda with great pleasure.

madhya.11.208

> *svarūpa gosāñi, dāmodara, jagadānanda*
> *vaiṣṇavere pariveśe tina jane-ānanda*

SYNONYMS

svarūpa gosāñi—Svarūpa Gosāñi; *dāmodara*—Dāmodara; *jagadānanda*—Jagadānanda; *vaiṣṇavere pariveśe*—distributed to the Vaiṣṇavas; *tina jane*—the three persons; *ānanda*—very jubilant.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

madhya.11.209

> *nānā piṭhā-pānā khāya ākaṇṭha pūriyā*
> *madhye madhye 'hari' kahe ānandita hañā*

SYNONYMS

nānā—various; *piṭhā-pānā*—cakes and sweet rice; *khāya*—eat; *ā-kaṇṭha pūriyā*—filling up to the throat; *madhye madhye*—occasionally; *hari*—the holy name of Kṛṣṇa; *kahe*—they speak; *ānandita hañā*—in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaiṣṇavas while taking *prasāda* to chant the holy name of Lord Hari at intervals and also sing various songs, such as *śarīra avidyā-jāla*. Those who are honoring *prasāda,* accepting the remnants of food offered to the Deity, must always remember that *prasāda* is not ordinary food. *Prasāda* is transcendental. We are therefore reminded:

> *mahā-prasāde govinde*
> *nāma-brahmaṇi vaiṣṇave*
> *sv-alpa-puṇya-vatāṁ rājan*
> *viśvāso naiva jāyate*

Those who are not pious cannot understand the value of *mahā-prasāda* or the holy name of the Lord. Both *prasāda* and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider *prasāda* to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not *prasāda*. One should take *prasāda* with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, *mahā-prasāda* and the holy name do not belong to the mundane platform. By worshiping the Deity, eating *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra,* one can always remain on the spiritual platform (*brahma-bhūyāya kalpate*).

madhya.11.210

> *bhojana samāpta haila, kaila ācamana*
> *sabāre parāila prabhu mālya-candana*

SYNONYMS

bhojana—lunch; *samāpta*—ending; *haila*—there was; *kaila*—did; *ācamana*—washing the mouth; *sabāre*—on everyone; *parāila*—put; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya-candana*—a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

madhya.11.211

> *viśrāma karite sabe nija vāsā gelā*
> *sandhyā-kāle āsi' punaḥ prabhuke mililā*

SYNONYMS

viśrāma karite—going to take rest; *sabe*—all the Vaiṣṇavas; *nija*—to their own; *vāsā*—residential quarters; *gelā*—went; *sandhyā-kāle*—

in the evening; *āsi'*—coming; *punaḥ*—again; *prabhuke mililā*—met Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

madhya.11.212

> *hena-kāle rāmānanda āilā prabhu-sthāne*
> *prabhu milāila tāṅre saba vaiṣṇava-gaṇe*

SYNONYMS

hena-kāle—at this time; *rāmānanda*—Rāmānanda; *āilā*—came; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *milāila*—caused to meet; *tāṅre*—him (Śrī Rāmānanda Rāya); *saba*—all; *vaiṣṇava-gaṇe*—the devotees of the Lord.

TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

madhya.11.213

> *sabā lañā gelā prabhu jagannāthālaya*
> *kīrtana ārambha tathā kaila mahāśaya*

SYNONYMS

sabā lañā—taking all of them; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-ālaya*—to the temple of Lord Jagannātha; *kīrtana*—congregational chanting; *ārambha*—beginning; *tathā*—there; *kaila*—did; *mahāśaya*—the great personality.

TRANSLATION

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

madhya.11.214

> *sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana*
> *paḍichā āsi' sabāre dila mālya-candana*

SYNONYMS

sandhyā-dhūpa—*dhūpa-ārati* just in the beginning of the evening; *dekhi'*—they all saw; *ārambhilā*—began; *saṅkīrtana*—

congregational chanting; *paḍichā*—the inspector of the temple; *āsi'*—coming; *sabāre*—unto everyone; *dila*—offered; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

madhya.11.215

> *cāri-dike cāri sampradāya karena kīrtana*
> *madhye nṛtya kare prabhu śacīra nandana*

SYNONYMS

cāri-dike—in the four directions; *cāri*—four; *sampradāya*—groups; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya kare*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

madhya.11.216

> *aṣṭa mṛdaṅga bāje, batriśa karatāla*
> *hari-dhvani kare sabe, bale-bhāla, bhāla*

SYNONYMS

aṣṭa mṛdaṅga—eight *mṛdaṅgas*; *bāje*—sounded; *batriśa*—thirty-two; *karatāla*—cymbals; *hari-dhvani*—vibrating the transcendental sound; *kare*—does; *sabe*—every one of them; *bale*—says; *bhāla bhāla*—very good, very good.

TRANSLATION

In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

madhya.11.217

> *kīrtanera dhvani mahā-maṅgala uṭhila*
> *caturdaśa loka bhari' brahmāṇḍa bhedila*

SYNONYMS

kīrtanera dhvani—the vibration of the *saṅkīrtana*; *mahā-maṅgala uṭhila*—all good fortune awakened; *caturdaśa*—fourteen; *loka*—

planetary systems; *bhari'*—filling up; *brahmāṇḍa*—the whole universe; *bhedila*—penetrated.

TRANSLATION

When the tumultuous vibration of saṅkīrtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

madhya.11.218

> *kīrtana-ārambhe prema uthali' calila*
> *nīlācala-vāsī loka dhāñā āila*

SYNONYMS

kīrtana-ārambhe—in the beginning of the *saṅkīrtana*; *prema*—ecstasy of love; *uthali'*—overpowering; *calila*—began to proceed; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *loka*—people; *dhāñā*—running; *āila*—came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflooded everything, and all the residents of Jagannātha Purī came running.

madhya.11.219

> *kīrtana dekhi' sabāra mane haila camatkāra*
> *kabhu nāhi dekhi aiche premera vikāra*

SYNONYMS

kīrtana dekhi'—seeing the performance of *saṅkīrtana*; *sabāra*—of all of them; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment; *kabhu*—at any time; *nāhi*—never; *dekhi*—see; *aiche*—such; *premera*—of ecstatic love; *vikāra*—transformation.

TRANSLATION

Everyone was astonished to see such a performance of saṅkīrtana, and they all agreed that never before had kīrtana been so performed and ecstatic love of God so exhibited.

madhya.11.220

> *tabe prabhu jagannāthera mandira beḍiyā*
> *pradakṣiṇa kari' bulena nartana kariyā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *mandira*—temple; *beḍiyā*—walking all

around; *pradakṣiṇa*—circumambulation; *kari'*—doing; *bulena*—walks; *nartana kariyā*—dancing.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

madhya.11.221

> *āge-pāche gāna kare cāri sampradāya*
> *āchāḍera kāle dhare nityānanda rāya*

SYNONYMS

āge-pāche—in front and in the rear; *gāna*—singing; *kare*—do; *cāri*—four; *sampradāya*—groups; *āchāḍera*—of falling down; *kāle*—at the time; *dhare*—captures; *nityānanda rāya*—Lord Śrī Nityānanda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kīrtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

madhya.11.222

> *aśru, pulaka, kampa, sveda, gambhīra huṅkāra*
> *premera vikāra dekhi' loke camatkāra*

SYNONYMS

aśru—tears; *pulaka*—jubilation; *kampa*—trembling; *sveda*—perspiration; *gambhīra huṅkāra*—deep resounding; *premera*—of ecstatic love; *vikāra*—transformation; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—were astonished.

TRANSLATION

While kīrtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

madhya.11.223

> *pickāri-dhārā jini' aśru nayane*
> *cāri-dikera loka saba karaye siñcāne*

SYNONYMS

pickāri-dhārā—like water coming in force from a syringe; *jini'*—conquering; *aśru*—tears; *nayane*—in the eyes; *cāri-dikera*—in all four directions; *loka*—people; *saba*—all; *karaye siṅcāne*—moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

madhya.11.224

> *'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa*
> *mandirera pāche rahi' karaye kīrtana*

SYNONYMS

beḍā-nṛtya—the dancing surrounding the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari'*—performing; *kata-kṣaṇa*—for some time; *mandirera pāche*—at the rear of the temple; *rahi'*—staying; *karaye*—performed; *kīrtana*—congregational chanting.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

madhya.11.225

> *cāri-dike cāri sampradāya uccaiḥsvare gāya*
> *madhye tāṇḍava-nṛtya kare gaurarāya*

SYNONYMS

cāri-dike—on four sides; *cāri sampradāya*—the four groups; *uccaiḥ-svare*—very loudly; *gāya*—chant; *madhye*—in the middle; *tāṇḍava-nṛtya*—jumping and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

madhya.11.226

> *bahu-kṣaṇa nṛtya kari' prabhu sthira hailā*
> *cāri mahāntere tabe nācite ājñā dilā*

SYNONYMS

bahu-kṣaṇa—for a long period; *nṛtya kari'*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *sthira hailā*—became silent; *cāri mahāntere*—to four great personalities; *tabe*—then; *nācite*—to dance; *ājñā dilā*—ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

madhya.11.227

> *eka sampradāye nāce nityānanda-rāye*
> *advaita-ācārya nāce āra sampradāye*

SYNONYMS

eka sampradāye—in one group; *nāce*—dances; *nityānanda-rāye*—Lord Nityānanda; *advaita-ācārya*—Advaita Ācārya Prabhu; *nāce*—dances; *āra*—another; *sampradāye*—in a group.

TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

madhya.11.228

> *āra sampradāye nāce paṇḍita-vakreśvara*
> *śrīvāsa nāce āra sampradāya-bhitara*

SYNONYMS

āra sampradāye—in another *sampradāya,* or group; *nāce*—dances; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *śrīvāsa*—Śrīvāsa Ṭhākura; *nāce*—dances; *āra*—another; *sampradāya-bhitara*—in the middle of a group.

TRANSLATION

Vakreśvara Paṇḍita began to dance in another group, and in yet another group Śrīvāsa Ṭhākura began to dance.

madhya.11.229

> *madhye rahi' mahāprabhu karena daraśana*
> *tāhāṅ eka aiśvarya tāṅra ha-ila prakaṭana*

SYNONYMS

madhye rahi'—keeping in the middle; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena daraśana*—looks over; *tāhāṅ*—there; *eka*—one; *aiśvarya*—miracle; *tāṅra*—of Him; *ha-ila*—became; *prakaṭana*—exhibited.

TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

madhya.11.230

> *cāri-dike nṛtya-gīta kare yata jana*
> *sabe dekhe,-prabhu kare āmāre daraśana*

SYNONYMS

cāri-dike—on four sides; *nṛtya-gīta*—chanting and dancing; *kare*—does; *yata jana*—all people; *sabe dekhe*—everyone sees; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *āmāre daraśana*—looking at me.

TRANSLATION

Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.

madhya.11.231

> *cāri janera nṛtya dekhite prabhura abhilāṣa*
> *sei abhilāṣe kare aiśvarya prakāśa*

SYNONYMS

cāri janera—of the four persons; *nṛtya*—dancing; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhilāṣa*—desire; *sei abhilāṣe*—for that purpose; *kare*—does; *aiśvarya prakāśa*—exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

madhya.11.232

> *darśane āveśa tāṅra dekhi' mātra jāne*
> *kemane caudike dekhe,-ihā nāhi jāne*

SYNONYMS

darśane—while looking over; *āveśa*—emotional ecstasy; *tāṅra*—His; *dekhi'*—seeing; *mātra jāne*—only knows; *kemane*—how; *caudike*—on four sides; *dekhe*—He sees; *ihā nāhi jāne*—one does not know.

TRANSLATION

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see from all four sides.

madhya.11.233

pulina-bhojane yena kṛṣṇa madhya-sthāne
caudikera sakhā kahe,-āmāre nehāne

SYNONYMS

pulina-bhojane—eating on the bank of Yamunā; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *madhya-sthāne*—sitting in the middle; *cau-dikera*—on four sides; *sakhā*—cowherd boyfriends; *kahe*—say; *āmāre nehāne*—just seeing me.

TRANSLATION

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

madhya.11.234

nṛtya karite yei āise sannidhāne
mahāprabhu kare tāṅre dṛḍha āliṅgane

SYNONYMS

nṛtya karite—dancing; *yei*—anyone who; *āise*—comes; *sannidhāne*—nearby; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tāṅre*—unto him; *dṛḍha*—tight; *āliṅgane*—embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

madhya.11.235

> *mahā-nṛtya, mahā-prema, mahā-saṅkīrtana*
> *dekhi' premāveśe bhāse nīlācala-jana*

SYNONYMS

mahā-nṛtya—great dancing; *mahā-prema*—great love; *mahā-saṅkīrtana*—great congregational chanting; *dekhi'*—seeing; *prema-āveśe*—in ecstatic love; *bhāse*—float; *nīlācala-jana*—all the residents of Jagannātha Purī.

TRANSLATION

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

madhya.11.236

> *gajapati rājā śuni' kīrtana-mahattva*
> *aṭṭālikā caḍi' dekhe svagaṇa-sahita*

SYNONYMS

gajapati rājā—the King of Orissa; *śuni'*—hearing; *kīrtana-mahattva*—the greatness of *saṅkīrtana*; *aṭṭālikā caḍi'*—ascending to the top of the palace; *dekhe*—sees; *svagaṇa-sahita*—along with his personal associates.

TRANSLATION

Hearing the greatness of the saṅkīrtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

madhya.11.237

> *kīrtana dekhiyā rājāra haila camatkāra*
> *prabhuke milite utkaṇṭhā bāḍila apāra*

SYNONYMS

kīrtana dekhiyā—seeing the performance of *kīrtana*; *rājāra*—of the King; *haila*—there was; *camatkāra*—astonishment; *prabhuke*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *utkaṇṭhā*—anxiety; *bāḍila*—increased; *apāra*—unlimitedly.

TRANSLATION

The King was very much astonished to see Śrī Caitanya Mahāprabhu's kīrtana, and the King's anxiety to meet Him increased unlimitedly.

madhya.11.238

> *kīrtana-samāptye prabhu dekhi' puṣpāñjali*
> *sarva vaiṣṇava lañā prabhu āilā vāsā cali'*

SYNONYMS

kīrtana-samāptye—at the end of the performance of *kīrtana*; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *puṣpāñjali*—offering flowers to the Lord Jagannātha Deity; *sarva vaiṣṇava*—all the devotees; *lañā*—accompanying; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *vāsā*—to His residence; *cali'*—going.

TRANSLATION

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

madhya.11.239

> *paḍichā āniyā dila prasāda vistara*
> *sabāre bāṅṭiyā tāhā dilena īśvara*

SYNONYMS

paḍichā—the superintendent of the temple; *āniyā*—bringing; *dila*—delivered; *prasāda*—of remnants of Jagannātha's food; *vistara*—a large quantity; *sabāre*—unto everyone; *bāṅṭiyā*—distributing; *tāhā*—that; *dilena*—gave; *īśvara*—the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

madhya.11.240

> *sabāre vidāya dila karite śayana*
> *ei-mata līlā kare śacīra nandana*

SYNONYMS

sabāre—unto everyone; *vidāya*—bidding farewell; *dila*—gave; *karite śayana*—to take rest; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *śacīra nandana*—the son of Śacī.

TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

madhya.11.241

> *yāvat āchilā sabe mahāprabhu-saṅge*
> *prati-dina ei-mata kare kīrtana-raṅge*

SYNONYMS

yāvat—so long; *āchilā*—remained; *sabe*—all the devotees; *mahāprabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *prati-dina*—every day; *ei-mata*—in this way; *kare*—performed; *kīrtana-raṅge*—*saṅkīrtana* in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.

madhya.11.242

> *ei ta' kahiluṅ prabhura kīrtana-vilāsa*
> *yebā ihā śune, haya caitanyera dāsa*

SYNONYMS

ei ta' kahiluṅ—thus I have explained; *prabhura*—of the Lord; *kīrtana-vilāsa*—pastimes in; *yebā*—anyone who; *ihā*—this; *śune*—listens to; *haya*—becomes; *caitanyera dāsa*—a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

madhya.11.243

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa,

narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eleventh Chapter, describing the beḍā-kīrtana pastimes of Śrī Caitanya Mahāprabhu.***

Chapter 12

madhya.12.1

śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārjayan kṣālanataḥ sa gauraḥ
sva-citta-vac chītalam ujjvalaṁ ca
kṛṣṇopaveśaupayikaṁ cakāra

SYNONYMS

śrī-guṇḍicā—known as Guṇḍicā; *mandiram*—the temple; *ātma-vṛndaiḥ*—with His associates; *sammārjayan*—washing; *kṣālanataḥ*—by cleansing; *saḥ*—that; *gauraḥ*—Śrī Caitanya Mahāprabhu; *sva-citta-vat*—like His own heart; *śītalam*—cool and calm; *ujjvalam*—bright and clean; *ca*—and; *kṛṣṇa*—of Lord Śrī Kṛṣṇa; *upaveśa*—for the sitting; *aupayikam*—befitting; *cakāra*—made.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṛṣṇa to sit.

madhya.12.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *gauracandra*—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

madhya.12.3

> *jaya jaya śrīvāsādi gaura-bhakta-gaṇa*
> *śakti deha,-kari yena caitanya varṇana*

SYNONYMS

jayajaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu;

śakti deha—please give me power; *kari yena*—so that I may do; *caitanya*—of Śrī Caitanya Mahāprabhu; *varṇana*—description.

TRANSLATION

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

madhya.12.4

> *pūrve dakṣiṇa haite prabhu yabe āilā*
> *tāṅre milite gajapati utkaṇṭhita hailā*

SYNONYMS

pūrve—formerly; *dakṣiṇa haite*—from South India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yabe*—when; *āilā*—returned; *tāṅre*—Him; *milite*—to meet; *gajapati*—the King of Orissa; *utkaṇṭhita*—full of anxieties; *hailā*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

madhya.12.5

> *kaṭaka haite patrī dila sārvabhauma-ṭhāñi*
> *prabhura ājñā haya yadi, dekhibāre yāi*

SYNONYMS

kaṭakahaite—from Kaṭaka, the capital of Orissa; *patrī*—a letter; *dila*—sent; *sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *ṭhāñi*—to the place; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *haya*—there is; *yadi*—if; *dekhibāre yāi*—I can go and see.

TRANSLATION

The King sent a letter from his capital, Kaṭaka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord's permission so that he could go and see Him.

madhya.12.6

> *bhaṭṭācārya likhila,-prabhura ājñā nā haila*
> *punarapi rājā tāṅre patrī pāṭhāila*

SYNONYMS

bhaṭṭācārya likhila—Sārvabhauma Bhaṭṭācārya replied; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *nā*—not; *haila*—there is; *punarapi*—again; *rājā*—the King; *tāṅre*—unto him; *patrī*—a letter; *pāṭhāila*—dispatched.

TRANSLATION

Replying to the King's letter, the Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

madhya.12.7

> *prabhura nikaṭe āche yata bhakta-gaṇa*
> *mora lāgi' tāṅ-sabāre kariha nivedana*

SYNONYMS

prabhura nikaṭe—in the place of Śrī Caitanya Mahāprabhu; *āche*—there are; *yata*—all; *bhakta-gaṇa*—devotees; *mora lāgi'*—for me; *tāṅ-sabāre*—unto all of them; *kariha*—please submit; *nivedana*—petition.

TRANSLATION

In this letter the King requested Sārvabhauma Bhaṭṭācārya, "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

madhya.12.8

> *sei saba dayālu more hañā sadaya*
> *mora lāgi' prabhu-pade karibe vinaya*

SYNONYMS

sei saba—all of them; *dayālu*—merciful; *more*—unto me; *hañā*—becoming; *sa-daya*—favorably disposed; *mora lāgi'*—for me; *prabhu-pade*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; *karibe*—will do; *vinaya*—humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

madhya.12.9

> *tāṅ-sabāra prasāde mile śrī-prabhura pāya*
> *prabhu-kṛpā vinā mora rājya nāhi bhāya*

SYNONYMS

tāṅ-sabāra prasāde—by the mercy of all of them; *mile*—one gets; *śrī-prabhura pāya*—the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of the Lord; *vinā*—without; *mora*—my; *rājya*—kingdom; *nāhi*—does not; *bhāya*—appeal to me.

TRANSLATION

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

madhya.12.10

> *yadi more kṛpā nā karibe gaurahari*
> *rājya chāḍi' yogī ha-i' ha-iba bhikhārī*

SYNONYMS

yadi—if; *more*—unto me; *kṛpā*—mercy; *nā*—not; *karibe*—will do; *gaurahari*—Śrī Caitanya Mahāprabhu; *rājya chāḍi'*—giving up the kingdom; *yogī*—mendicant; *ha-i'*—becoming; *ha-iba*—I shall become; *bhikhārī*—a beggar.

TRANSLATION

"If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

madhya.12.11

> *bhaṭṭācārya patrī dekhi' cintita haña*
> *bhakta-gaṇa-pāśa gelā sei patrī laña*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *patrī*—the letter; *dekhi'*—seeing; *cintita hañā*—becoming very anxious; *bhakta-gaṇa*—all the devotees; *pāśa*—near; *gelā*—went; *sei*—that; *patrī*—letter; *lañā*—taking.

TRANSLATION

When the Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

madhya.12.12

> *sabāre miliyā kahila rāja-vivaraṇa*
> *piche sei patrī sabāre karāila daraśana*

SYNONYMS

sabāre—everyone; *miliyā*—meeting; *kahila*—said; *rāja-vivaraṇa*—description of the King's desire; *piche*—later; *sei patrī*—that letter; *sabāre*—unto everyone; *karāila daraśana*—showed.

TRANSLATION

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

madhya.12.13

> *patrī dekhi' sabāra mane ha-ila vismaya*
> *prabhu-pade gajapatira eta bhakti haya!!*

SYNONYMS

patrī—the letter; *dekhi'*—seeing; *sabāra*—of everyone; *mane*—in the mind; *ha-ila*—there was; *vismaya*—astonishment; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *gajapatira*—of the King of Orissa; *eta*—so much; *bhakti*—devotion; *haya*—there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

madhya.12.14

> *sabe kahe,-prabhu tāṅre kabhu nā milibe*
> *āmi-saba kahi yadi, duḥkha se mānibe*

SYNONYMS

sabekahe—everyone said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kabhu*—at any time; *nā*—not; *milibe*—would see; *āmi-saba*—all of us; *kahi*—say; *yadi*—if; *duḥkha*—unhappiness; *se*—Lord Śrī Caitanya Mahāprabhu; *mānibe*—will feel.

TRANSLATION

The devotees gave their opinion and said, "The Lord would never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy."

madhya.12.15

> *sārvabhauma kahe,-sabe cala' eka-bāra*
> *milite nā kahiba, kahiba rāja-vyavahāra*

SYNONYMS

sārvabhaumakahe—Sārvabhauma Bhaṭṭācārya said; *sabe cala'*—let all of us go; *eka-bāra*—once; *milite*—to meet; *nā kahiba*—we shall not request; *kahiba*—we shall simply describe; *rāja-vyavahāra*—the behavior of the King.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

madhya.12.16

> *eta bali' sabe gelā mahāprabhura sthāne*
> *kahite unmukha sabe, nā kahe vacane*

SYNONYMS

eta bali'—deciding like this; *sabe*—all of them; *gelā*—went; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—to the place; *kahite*—to speak; *unmukha*—ready; *sabe*—all; *nā*—do not; *kahe*—say; *vacane*—any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

madhya.12.17

> *prabhu kahe,-ki kahite sabāra āgamana*
> *dekhiye kahite cāha,-nā kaha, ki kāraṇa?*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu said; *ki*—what; *kahite*—to speak; *sabāra*—of all of you; *āgamana*—there is the presence here; *dekhiye*—I see; *kahite cāha*—you want to speak; *nā kaha*—but do not speak; *ki kāraṇa*—what is the reason.

TRANSLATION

After they arrived at Śrī Caitanya Mahāprabhu's place, the Lord, seeing them, said, "What have you all come

here to say? I see that you want to say something, but you do not speak. What is the reason?"

madhya.12.18

> *nityānanda kahe,-tomāya cāhi nivedite*
> *nā kahile rahite nāri, kahite bhaya citte*

SYNONYMS

nityānanda kahe—Lord Nityānanda said; *tomāya*—unto You; *cāhi*—we want; *nivedite*—to submit; *nā kahile*—if we do not speak; *rahite nāri*—we cannot stay; *kahite*—but to speak; *bhaya citte*—we are very fearful.

TRANSLATION

Nityānanda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

madhya.12.19

> *yogyāyogya tomāya saba cāhi nivedite*
> *tomā nā milile rājā cāhe yogī haite*

SYNONYMS

yogya—befitting; *ayogya*—not befitting; *tomāya*—unto You; *saba*—we all; *cāhi*—want; *nivedite*—to submit; *tomā*—You; *nā milile*—if he does not meet; *rājā*—the King; *cāhe*—wants; *yogī haite*—to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

madhya.12.20

> *kāṇe mudrā la-i' muñi ha-iba bhikhārī*
> *rājya-bhoga nahe citte vinā gaurahari*

SYNONYMS

kāṇemudrā—a kind of earring; *la-i'*—taking; *muñi*—I; *ha-iba*—shall become; *bhikhārī*—a beggar; *rājya-bhoga*—enjoyment of the kingdom; *nahe*—not; *citte*—in the mind; *vinā*—without; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Nityānanda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not

want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called *yogīs* and sometimes *kāṇaphāṭā yogīs*. The word *kāṇaphāṭā* refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a *yogī*. Ordinary men think that a *yogī* must have an ivory earring in his ear, but this is not the sign of a real *yogī*. Mahārāja Pratāparudra also thought that to become a mendicant *yogī,* one must wear such an earring.

madhya.12.21

> *dekhiba se mukha-candra nayana bhariyā*
> *dhariba se pāda-padma hṛdaye tuliyā*

SYNONYMS

dekhiba—I shall see; *se*—that; *mukha-candra*—moonlike face; *nayana bhariyā*—to the fulfillment of the eyes; *dhariba*—I shall

catch; *se*—those; *pāda-padma*—lotus feet; *hṛdaye*—on my heart; *tuliyā*—raising.

TRANSLATION

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

madhya.12.22

> *yadyapi śuniyā prabhura komala haya mana*
> *tathāpi bāhire kahe niṣṭhura vacana*

SYNONYMS

yadyapi—although; *śuniyā*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *komala*—softened; *haya*—becomes; *mana*—mind; *tathāpi*—still; *bāhire*—externally; *kahe*—He says; *niṣṭhura vacana*—hard words.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

madhya.12.23

> *tomā-sabāra icchā,-ei āmāre lañā*
> *rājāke milaha ihaṅ kaṭakete giyā*

SYNONYMS

tomā-sabāra—of all of you; *icchā*—the desire; *ei*—is; *āmāre lañā*—taking Me; *rājāke*—the King; *milaha*—meet; *ihaṅ*—here; *kaṭakete giyā*—by going to Kaṭaka.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kaṭaka to see the King."

PURPORT

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

madhya.12.24

> *paramārtha thākuka-loke karibe nindana*
> *loke rahu-dāmodara karibe bhartsana*

SYNONYMS

parama-artha thākuka—what to speak of spiritual advancement; *loke*—people in general; *karibe nindana*—will blaspheme; *loke rahu*—what to speak of people in general; *dāmodara*—Dāmodara Paṇḍita; *karibe*—will do; *bhartsana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "What to speak of spiritual advancement-all the people will blaspheme Me. And what to speak of all the people-Dāmodara would chastise Me.

madhya.12.25

> *tomā-sabāra ājñāya āmi nā mili rājāre*
> *dāmodara kahe yabe, mili tabe tāṅre*

SYNONYMS

tomā-sabāra—of all of you; *ājñāya*—by the order; *āmi*—I; *nā*—not; *mili*—shall meet; *rājāre*—the King; *dāmodara*—Dāmodara Paṇḍita;

kahe—says; *yabe*—when; *mili*—I shall meet; *tabe*—then; *tāṅre*—him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

PURPORT

From the spiritual point of view, a *sannyāsī* is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a *sannyāsī* and a king is always considered abominable. A *sannyāsī* is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a *sannyāsī* to preach and not take part in any social or political matters. If a *sannyāsī* is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover of Śrī Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where

angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita's foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

madhya.12.26

> *dāmodara kahe,-tumi svatantra īśvara*
> *kartavyākartavya saba tomāra gocara*

SYNONYMS

dāmodara kahe—Paṇḍita Dāmodara said; *tumi*—You; *svatantra*—fully independent; *īśvara*—the Supreme Personality of Godhead; *kartavya*—duty which is permissible; *akartavya*—duty which is not permissible; *saba*—all; *tomāra*—of You; *gocara*—within knowledge.

TRANSLATION

Dāmodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

madhya.12.27

> *āmi kon kṣudra-jīva, tomāke vidhi diba?*
> *āpani milibe tāṅre, tāhāo dekhiba*

SYNONYMS

āmi kon—I am just some; *kṣudra-jīva*—insignificant living entity; *tomāke*—unto You; *vidhi*—injunction; *diba*—I shall give; *āpani*—You; *milibe*—will meet; *tāṅre*—the King; *tāhāo dekhiba*—I shall see it.

TRANSLATION

"I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

madhya.12.28

> *rājā tomāre sneha kare, tumi-sneha-vaśa*
> *tāṅra snehe karābe tāṅre tomāra paraśa*

SYNONYMS

rājā—the King; *tomāre*—You; *sneha kare*—loves; *tumi*—You; *sneha-vaśa*—controlled by love and affection; *tāṅra*—his; *snehe*—by love; *karābe*—will do; *tāṅre*—unto him; *tomāra*—Your; *paraśa*—touching.

TRANSLATION

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

madhya.12.29

> *yadyapi īśvara tumi parama svatantra*
> *tathāpi svabhāve hao prema-paratantra*

SYNONYMS

yadyapi—although; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *parama*—supremely; *svatantra*—independent; *tathāpi*—still; *svabhāve*—by Your nature; *hao*—You become; *prema-paratantra*—subordinate to love.

TRANSLATION

"Although You are the Supreme Personality of Godhead and are completely independent, still You are

dependent on the love and affection of Your devotees. That is Your nature."

madhya.12.30

> *nityānanda kahe-aiche haya kon jana*
> *ye tomāre kahe, 'kara rāja-daraśana'*

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; *aiche*—such; *haya*—there is; *kon jana*—any person; *ye*—who; *tomāre*—unto You; *kahe*—orders; *kara*—do; *rāja-daraśana*—meeting the King.

TRANSLATION

Nityānanda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?

madhya.12.31

> *kintu anurāgī lokera svabhāva eka haya*
> *iṣṭa nā pāile nija prāṇa se chāḍaya*

SYNONYMS

kintu—still; *anurāgī*—affectionate; *lokera*—of the people; *svabhāva*—nature; *eka*—one; *haya*—there is; *iṣṭa*—desirable; *nā pāile*—without getting; *nija*—own; *prāṇa*—life; *se*—he; *chāḍaya*—gives up.

TRANSLATION

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?

madhya.12.32

> *yājñika-brāhmaṇī saba tāhāte pramāṇa*
> *kṛṣṇa lāgi' pati-āge chāḍileka prāṇa*

SYNONYMS

yājñika-brāhmaṇī—the wives of the *brāhmaṇas* who were engaged in performing great sacrifices; *saba*—all; *tāhāte*—in that connection; *pramāṇa*—evidence; *kṛṣṇa lāgi'*—for the matter of Kṛṣṇa; *pati-āge*—in front of their husbands; *chāḍileka prāṇa*—gave up their lives.

TRANSLATION

"For instance, some of the wives of the *brāhmaṇas* who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa."

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the

brāhmaṇas who were engaged nearby in performing *yajña,* or sacrifice, and to get some food from that *yajña*. Being so ordered by the Lord, all the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas*. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

madhya.12.33

> *eka yukti āche, yadi kara avadhāna*
> *tumi nā milileha tāṅre, rahe tāṅra prāṇa*

SYNONYMS

eka yukti—one plan; *āche*—there is; *yadi*—if; *kara avadhāna*—You consider it; *tumi*—You; *nā milileha*—may not meet; *tāṅre*—with him; *rahe*—remains; *tāṅra*—his; *prāṇa*—life.

TRANSLATION

Nityānanda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He

suggested, "by which You need not meet the King but which would enable the King to continue living.

madhya.12.34

> *eka bahirvāsa yadi deha' kṛpā kari'*
> *tāhā pāñā prāṇa rākhe tomāra āśā dhari'*

SYNONYMS

eka bahirvāsa—one outward covering; *yadi*—if; *deha'*—You give; *kṛpā kari'*—by Your mercy; *tāhā pāñā*—getting that; *prāṇa rākhe*—he would live; *tomāra āśā dhari'*—hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the

King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

madhya.12.35

> *prabhu kahe,-tumi-saba parama vidvān*
> *yei bhāla haya, sei kara samādhāna*

SYNONYMS

prabhu kahe—the Lord replied; *tumi-saba*—all of you; *parama vidvān*—greatly learned personalities; *yei*—whatever; *bhāla haya*—is right; *sei*—that; *kara samādhāna*—execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

madhya.12.36

> *tabe nityānanda-gosāñi govindera pāśa*
> *māgiyā la-ila prabhura eka bahirvāsa*

SYNONYMS

tabe—at that time; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *govindera pāśa*—from Govinda, the personal servant of Śrī

Caitanya Mahāprabhu; *māgiyā*—requesting; *la-ila*—took; *prabhura*—of the Lord; *eka*—one; *bahirvāsa*—outer garment.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

madhya.12.37

> *sei bahirvāsa sārvabhauma-pāśa dila*
> *sārvabhauma sei vastra rājāre pāṭhā'la*

SYNONYMS

sei—that; *bahirvāsa*—garment; *sārvabhauma-pāśa*—in the care of Sārvabhauma Bhaṭṭācārya; *dila*—delivered; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sei*—that; *vastra*—cloth; *rājāre*—unto the King; *pāṭhā'la*—sent.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

madhya.12.38

> *vastra pāñā rājāra haila ānandita mana*
> *prabhu-rūpa kari' kare vastrera pūjana*

SYNONYMS

vastra pāñā—getting that cloth; *rājāra*—of the King; *haila*—there was; *ānandita mana*—very happy mind; *prabhu-rūpa kari'*—accepting as Śrī Caitanya Mahāprabhu Himself; *kare*—executes; *vastrera*—of the cloth; *pūjana*—worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhaṭṭācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord's clothing, bedding, slippers and everything required as

an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa's place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana—the trees, roads, river, everything-is worshipable. A pure devotee thus sings, *jaya jaya vṛndāvana-vāsī yata jana:* "All glories to the residents of Vṛndāvana." If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Śvetāśvatara Upaniṣad* 6.23)

Thus following in the footsteps of Mahārāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as *tadīyānām*. In the *Padma Purāṇa* it is said:

> *ārādhanānāṁ sarveṣāṁ*
> *viṣṇor ārādhanaṁ param*
> *tasmāt parataraṁ devi*
> *tadīyānāṁ samarcanam*

"O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadīya,* or anything belonging to Viṣṇu." Śrī Viṣṇu is *sac-cid-ānanda-vigraha*. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are *tadīya*. The *sac-cid-ānanda-vigraha, guru,* Vaiṣṇavas, and things used by them must be considered *tadīya* and without a doubt worshipable by all living beings.

madhya.12.39

> *rāmānanda rāya yabe 'dakṣiṇa' haite āilā*
> *prabhu-saṅge rahite rājāke nivedilā*

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; *yabe*—when; *dakṣiṇa*—South India; *haite*—from; *āilā*—returned; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *rahite*—to stay; *rājāke*—unto the King; *nivedilā*—requested.

TRANSLATION

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

madhya.12.40

> *tabe rājā santoṣe tāṅhāre ājñā dilā*
> *āpani milana lāgi' sādhite lāgilā*

SYNONYMS

tabe—at that time; *rājā*—the King; *santoṣe*—in great satisfaction; *tāṅhāre*—unto Rāmānanda Rāya; *ājñā dilā*—gave the order; *āpani*—personally; *milana lāgi'*—to meet; *sādhite lāgilā*—began to solicit.

TRANSLATION

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

madhya.12.41

> *mahāprabhu mahā-kṛpā karena tomāre*
> *more milibāre avaśya sādhibe tāṅhāre*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *mahā-kṛpā*—great mercy; *karena*—does; *tomāre*—unto you; *more*—me; *milibāre*—for meeting; *avaśya*—certainly; *sādhibe*—you must solicit; *tāṅhāre*—Him.

TRANSLATION

The King told Rāmānanda Rāya, "Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

madhya.12.42

> *eka-saṅge dui jana kṣetre yabe āilā*
> *rāmānanda rāya tabe prabhure mililā*

SYNONYMS

eka-saṅge—together; *dui jana*—these two persons; *kṣetre*—at Jagannātha-kṣetra (Jagannātha Purī); *yabe*—when; *āilā*—came back; *rāmānanda rāya*—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

madhya.12.43

> *prabhu-pade prema-bhakti jānāila rājāra*
> *prasaṅga pāñā aiche kahe bāra-bāra*

SYNONYMS

prabhu-pade—unto the lotus feet of the Lord; *prema-bhakti*—ecstatic love; *jānāila*—informed; *rājāra*—of the King; *prasaṅga*—discussion; *pāñā*—getting; *aiche*—thus; *kahe*—says; *bāra-bāra*—again and again.

TRANSLATION

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

madhya.12.44

> *rāja-mantrī rāmānanda-vyavahāre nipuṇa*
> *rāja-prīti kahi' dravāila prabhura mana*

SYNONYMS

rāja-mantrī—diplomatic minister; *rāmānanda*—Śrī Rāmānanda Rāya; *vyavahāre*—in general behavior; *nipuṇa*—very expert; *rāja-prīti*—the love of the King for Śrī Caitanya Mahāprabhu; *kahi'*—

describing; *dravāila*—softened; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord-like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī-were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were to be arrested by government officials, Raghunātha dāsa Gosvāmī hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the

heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

madhya.12.45

> *utkaṇṭhāte pratāparudra nāre rahibāre*
> *rāmānanda sādhilena prabhure milibāre*

SYNONYMS

utkaṇṭhāte—in great anxiety; *pratāparudra*—King Pratāparudra; *nāre rahibāre*—could not stay; *rāmānanda*—Śrī Rāmānanda Rāya; *sādhilena*—solicited; *prabhure*—unto Śrī Caitanya Mahāprabhu; *milibāre*—to meet.

TRANSLATION

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

madhya.12.46

> *rāmānanda prabhu-pāya kaila nivedana*
> *eka-bāra pratāparudre dekhāha caraṇa*

SYNONYMS

rāmānanda—Rāmānanda; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *eka-bāra*—once only; *pratāparudre*—unto Mahārāja Pratāparudra; *dekhāha*—show; *caraṇa*—Your lotus feet.

TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

madhya.12.47

> *prabhu kahe,-rāmānanda, kaha vicāriyā*
> *rājāke milite yuyāya sannyāsī hañā?*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu said; *rāmānanda*—My dear Rāmānanda; *kaha*—please ask Me; *vicāriyā*—after due consideration; *rājāke*—the King; *milite*—to meet; *yuyāya*—is it befitting; *sannyāsī*—in the renounced order of life; *hañā*—being.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

madhya.12.48

> *rājāra milane bhikṣukera dui loka nāśa*
> *paraloka rahu, loke kare upahāsa*

SYNONYMS

rājāramilane—by meeting with a king; *bhikṣukera*—of the mendicant; *dui loka*—in two worlds; *nāśa*—destruction; *para-loka*—spiritual world; *rahu*—let alone; *loke*—in this material world; *kare*—do; *upahāsa*—joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king."

madhya.12.49

> *rāmānanda kahe,-tumi īśvara svatantra*
> *kāre tomāra bhaya, tumi naha paratantra*

SYNONYMS

rāmānanda kahe—Rāmānanda said; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *kāre tomāra bhaya*—why should You be afraid of anyone; *tumi naha*—You are not; *para-tantra*—dependent.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

madhya.12.50

> *prabhu kahe,-āmi manuṣya āśrame sannyāsī*
> *kāya-mano-vākye vyavahāre bhaya vāsi*

SYNONYMS

prabhu kahe—the Lord said; *āmi manuṣya*—I am a human being; *āśrame*—in the social order; *sannyāsī*—a renounced person; *kāya-*

manaḥ-vākye—with My body, mind and words; *vyavahāre*—in general dealings; *bhaya*—fear; *vāsi*—I do.

TRANSLATION

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways-with My body, mind and words.

madhya.12.51

> *śukla-vastre masi-bindu yaiche nā lukāya*
> *sannyāsīra alpa chidra sarva-loke gāya*

SYNONYMS

śukla-vastre—on white cloth; *masi-bindu*—a spot of ink; *yaiche*—as much as; *nā*—does not; *lukāya*—become hidden; *sannyāsīra*—of a *sannyāsī*; *alpa*—a very little; *chidra*—fault; *sarva-loke*—the general public; *gāya*—advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

madhya.12.52

> *rāya kahe,-kata pāpīra kariyācha avyāhati*
> *īśvara-sevaka tomāra bhakta gajapati*

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; *kata pāpīra*—of numberless sinful persons; *kariyācha*—You have done; *avyāhati*—deliverance; *īśvara-sevaka*—a servitor of the Lord; *tomāra*—Your; *bhakta*—devotee; *gajapati*—the King.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

madhya.12.53

> *prabhu kahe,-pūrṇa yaiche dugdhera kalasa*
> *surā-bindu-pāte keha nā kare paraśa*

SYNONYMS

prabhukahe—the Lord replied; *pūrṇa*—completely filled; *yaiche*—just as; *dugdhera*—of milk; *kalasa*—container; *surā-bindu-pāte*—

with simply a drop of liquor; *keha*—anyone; *nā kare*—does not; *paraśa*—touch.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

madhya.12.54

> *yadyapi pratāparudra-sarva-guṇavān*
> *tāṅhāre malina kaila eka 'rājā'-nāma*

SYNONYMS

yadyapi—although; *pratāparudra*—the King; *sarva-guṇa-vān*—qualified in every respect; *tāṅhāre*—unto him; *malina kaila*—makes impure; *eka*—one; *raja-nāma*—the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

madhya.12.55

> *tathāpi tomāra yadi mahāgraha haya*
> *tabe āni' milāha tumi tāṅhāra tanaya*

SYNONYMS

tathāpi—still; *tomāra*—your; *yadi*—if; *mahā-āgraha*—great eagerness; *haya*—there is; *tabe*—then; *āni'*—bringing; *milāha*—cause to meet; *tumi*—you; *tāṅhāra*—his; *tanaya*—son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

madhya.12.56

> *"ātmā vai jāyate putraḥ"-ei śāstra-vāṇī*
> *putrera milane yena milibe āpani*

SYNONYMS

ātmā vai jāyate putraḥ—his self appears as the son; *ei*—this; *śāstra-vāṇī*—the indication of revealed scriptures; *putreramilane*—by meeting the son; *yena*—as if; *milibe*—he will meet; *āpani*—personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In *Śrīmad-Bhāgavatam* (10.78.36) it is said: *ātmā vai putra utpanna iti vedānuśāsanam*. The *Vedas* enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

madhya.12.57

> *tabe rāya yāi' saba rājāre kahilā*
> *prabhura ājñāya tāṅra putra lañā āilā*

SYNONYMS

tabe—thereafter; *rāya*—Rāmānanda Rāya; *yāi'*—going; *saba*—everything; *rājāre*—unto the King; *kahilā*—described; *prabhura ājñāya*—under the order of the Lord; *tāṅra putra*—his son; *lañā āilā*—he brought with him.

TRANSLATION

Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

madhya.12.58

> *sundara, rājāra putra-śyāmala-varaṇa*
> *kiśora vayasa, dīrgha kamala-nayana*

SYNONYMS

sundara—beautiful; *rājāra putra*—the son of the King; *śyāmala-varaṇa*—blackish complexion; *kiśora vayasa*—the age just before youth; *dīrgha*—long; *kamala-nayana*—lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

madhya.12.59

> *pītāmbara, dhare aṅge ratna-ābharaṇa*
> *śrī-kṛṣṇa-smaraṇe teṅha haila 'uddīpana'*

SYNONYMS

pīta-ambara—dressed in yellow cloth; *dhare*—carries; *aṅge*—on the body; *ratna-ābharaṇa*—ornaments of jewels; *śrī-kṛṣṇa-smaraṇe*—for remembering Śrī Kṛṣṇa; *teṅha*—he; *hailā*—was; *uddīpana*—stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.

madhya.12.60

> *tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila*
> *premāveśe tāṅre mili' kahite lāgila*

SYNONYMS

tāṅre dekhi—seeing him; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *tāṅre*—him; *mili'*—meeting; *kahite lāgila*—began to say.

TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

madhya.12.61

> *ei-mahā-bhāgavata, yāṅhāra darśane*
> *vrajendra-nandana-smṛti haya sarva-jane*

SYNONYMS

ei—here is; *mahā-bhāgavata*—a first-class devotee; *yāṅhāra darśane*—by the sight of whom; *vrajendra-nandana*—of the son of the King of Vraja; *smṛti*—remembrance; *haya*—becomes; *sarva-jane*—for everyone.

TRANSLATION

"Here is a great devotee," Śrī Caitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda."

PURPORT

On his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the *sac-cid-ānanda-vigraha,* the

transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words *bhauma ijya-dhīḥ* (*Bhāg*. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a *gopī*. He also accepted the King's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in *Śrīmad Bhagavad-gītā* (*paṇḍitāḥ sama-darśinaḥ*). Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the *Muṇḍaka Upaniṣad* (3.2.3) and the *Kaṭha Upaniṣad* (1.2.23) in the following words:

> *nāyam ātmā pravacanena labhyo*
> *na medhayā na bahunā śrutena*
> *yam evaiṣa vṛṇute tena labhyas*
> *tasyaiṣa ātmā vivṛṇute tanūṁ svām*

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his *Kalyāṇa-kalpataru: saṁsāre āsiyā prakṛti bhajiyā 'puruṣa' abhimāne mari.* When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

madhya.12.62

> *kṛtārtha ha-ilāṅa āmi iṅhāra daraśane*
> *eta bali' punaḥ tāre kaila āliṅgane*

SYNONYMS

kṛta-artha ha-ilāṅa—have become very much obligated; *āmi*—I; *iṅhāra*—of this boy; *daraśane*—by seeing; *eta bali'*—saying this; *punaḥ*—again; *tāre*—him; *kaila*—did; *āliṅgane*—embrace.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

madhya.12.63

> *prabhu-sparśe rāja-putrera haila premāveśa*
> *sveda, kampa, aśru, stambha, pulaka viśeṣa*

SYNONYMS

prabhu-sparśe—because of being touched by the Lord; *rāja-putrera*—of the King's son; *haila*—there was; *prema-āveśa*—ecstatic love; *sveda*—perspiration; *kampa*—trembling; *aśru*—tears; *stambha*—being stunned; *pulaka*—jubilation; *viśeṣa*—specifically.

TRANSLATION

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

madhya.12.64

> *'kṛṣṇa' 'kṛṣṇa' kahe, nāce, karaye rodana*
> *tāṅra bhāgya dekhi' ślāghā kare bhakta-gaṇa*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, O Kṛṣṇa; *kahe*—chants; *nāce*—dances; *karaye*—does; *rodana*—crying; *tāṅra*—his; *bhāgya*—fortune; *dekhi'*—seeing; *ślāghā*—praise; *kare*—do; *bhakta-gaṇa*—all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Kṛṣṇa! Kṛṣṇa!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

madhya.12.65

> *tabe mahāprabhu tāṅre dhairya karāila*
> *nitya āsi' āmāya miliha-ei ājñā dila*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—the boy; *dhairya*—patient; *karāila*—caused to be; *nitya*—daily; *āsi'*—coming; *āmāya*—Me; *miliha*—meet; *ei ājñā*—this order; *dila*—gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

madhya.12.66

> *vidāya hañā rāya āila rāja-putre lañā*
> *rājā sukha pāila putrera ceṣṭā dekhiyā*

SYNONYMS

vidāya hañā—taking leave; *rāya*—Rāmānanda Rāya; *āila*—came back; *rāja-putre lañā*—taking the King's son; *rājā*—the King; *sukha pāila*—felt great happiness; *putrera*—of his son; *ceṣṭā*—activities; *dekhiyā*—seeing.

TRANSLATION

Rāmānanda Rāya and the boy then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda took the boy back to the King's palace. The King was very happy when he heard of his son's activities.

madhya.12.67

> *putre āliṅgana kari' premāviṣṭa hailā*
> *sākṣāt paraśa yena mahāprabhura pāilā*

SYNONYMS

putre—his son; *āliṅgana*—embracing; *kari'*—doing; *prema-āviṣṭa hailā*—he became ecstatic; *sākṣāt*—directly; *paraśa*—touch; *yena*—as if; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *pāilā*—he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

madhya.12.68

> *sei haite bhāgyavān rājāra nandana*
> *prabhu-bhakta-gaṇa-madhye hailā eka-jana*

SYNONYMS

seihaite—from that day; *bhāgyavān*—the most fortunate; *rājāra nandana*—the son of the King; *prabhu-bhakta-gaṇa-madhye*—among the intimate devotees of the Lord; *hailā*—became; *eka-jana*—one of them.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Śrīla Prabodhānanda Sarasvatī writes: *yat-kāruṇya-kaṭākṣa-vaibhava-vatām*. If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but

by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the *nagna-mātṛkā-nyāya* formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of *nagna-mātṛkā* states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

madhya.12.69

> *ei-mata mahāprabhu bhakta-gaṇa-saṅge*
> *nirantara krīḍā kare saṅkīrtana-raṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—in the society of His pure devotees; *nirantara*—constantly; *krīḍā kare*—performs pastimes; *saṅkīrtana-raṅge*—in the course of His *saṅkīrtana* movement.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

madhya.12.70

> *ācāryādi bhakta kare prabhure nimantraṇa*
> *tāhāṅ tāhāṅ bhikṣā kare lañā bhakta-gaṇa*

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *bhakta*—devotees; *kare*—do; *prabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *tāhāṅ tāhāṅ*—here and there; *bhikṣā kare*—takes His lunch; *lañā*—taking; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

madhya.12.71

> *ei-mata nānā raṅge dina kata gela*
> *jagannāthera ratha-yātrā nikaṭa ha-ila*

SYNONYMS

ei-mata—in this way; *nānā raṅge*—in great jubilation; *dina kata*—some days; *gela*—passed; *jagannāthera*—of Lord Śrī Jagannātha; *ratha-yātrā*—the car festival; *nikaṭa ha-ila*—became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

madhya.12.72

> *prathamei kāśī-miśre prabhu bolāila*
> *paḍichā-pātra, sārvabhaume bolāñā ānila*

SYNONYMS

prathamei—in the beginning; *kāśī-miśre*—Kāśī Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāila*—called for; *paḍichā-pātra*—the superintendent of the temple; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya; *bolāñā*—calling; *ānila*—brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

madhya.12.73

> *tina-jana-pāśe prabhu hāsiyā kahila*
> *guṇḍicā-mandira-mārjana-sevā māgi' nila*

SYNONYMS

tina-jana-pāśe—in the presence of the three persons; *prabhu*—the Lord; *hāsiyā*—smiling; *kahila*—said; *guṇḍicā-mandira-mārjana*—of washing the temple known as Guṇḍicā; *sevā*—service; *māgi' nila*—obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Guṇḍicā.

PURPORT

The Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits. The

main temple inside is about 36 cubits by 30 cubits, and the *kīrtana* hall is 32 cubits by 30 cubits.

madhya.12.74

> *paḍichā kahe,-āmi-saba sevaka tomāra*
> *ye tomāra icchā sei kartavya āmāra*

SYNONYMS

paḍichā kahe—the superintendent said; *āmi-saba*—we are all; *sevaka tomāra*—Your servants; *ye tomāra*—whatever Your; *icchā*—desire; *sei*—that; *kartavya āmāra*—our duty.

TRANSLATION

Upon hearing the Lord's request for them to wash the Guṇḍicā temple, the paḍichā, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

madhya.12.75

> *viśeṣe rājāra ājñā hañāche āmāre*
> *prabhura ājñā yei, sei śīghra karibāre*

SYNONYMS

viśeṣe—specifically; *rājāra*—of the King; *ājñā*—order; *hañāche*—there is; *āmāre*—upon me; *prabhura*—of Your Lordship; *ājñā*—order; *yei*—whatever; *sei*—that; *śīghra karibāre*—to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

madhya.12.76

> *tomāra yogya sevā nahe mandira-mārjana*
> *ei eka līlā kara, ye tomāra mana*

SYNONYMS

tomāra—of You; *yogya*—befitting; *sevā*—service; *nahe*—not; *mandira-mārjana*—washing the temple; *ei*—this; *eka*—one; *līlā*—pastime; *kara*—You perform; *ye tomāra mana*—as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

madhya.12.77

> *kintu ghaṭa, sammārjanī bahuta cāhiye*
> *ājñā deha-āji saba ihāṅ āni diye*

SYNONYMS

kintu—but; *ghaṭa*—waterpots; *sammārjanī*—brooms; *bahuta*—many; *cāhiye*—You require; *ājñā deha*—just order; *āji*—immediately today; *saba*—everything; *ihāṅ*—here; *āni diye*—I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

madhya.12.78

> *nūtana eka-śata ghaṭa, śata sammārjanī*
> *paḍichā āniyā dila prabhura icchā jāni'*

SYNONYMS

nūtana—new; *eka-śata*—one hundred; *ghaṭa*—waterpots; *śata*—hundred; *sammārjanī*—brooms; *paḍichā*—the superintendent; *āniyā*—bringing; *dila*—delivered; *prabhura*—of the Lord; *icchā*—the desire; *jāni'*—knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

madhya.12.79

> *āra dine prabhāte lañā nija-gaṇa*
> *śrī-haste sabāra aṅge lepilā candana*

SYNONYMS

āra dine—on the next day; *prabhāte*—in the morning; *lañā*—taking; *nija-gaṇa*—His personal devotees; *śrī-haste*—by His own hand; *sabāra aṅge*—on everyone's body; *lepilā candana*—smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

madhya.12.80

> *śrī-haste dila sabāre eka eka mārjanī*
> *saba-gaṇa lañā prabhu calilā āpani*

SYNONYMS

śrī-haste—by His own hand; *dila*—delivered; *sabāre*—unto every one of them; *eka eka*—one by one; *mārjanī*—a broom; *saba-gaṇa*—all the associates; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *āpani*—personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Guṇḍicā.

madhya.12.81

> *guṇḍicā-mandire gelā karite mārjana*
> *prathame mārjanī lañā karila śodhana*

SYNONYMS

guṇḍicā-mandire—to the temple known as Guṇḍicā; *gelā*—went; *karite*—to do; *mārjana*—washing; *prathame*—in the first instance; *mārjanī*—the brooms; *lañā*—taking; *karila*—did; *śodhana*—cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

madhya.12.82

> *bhitara mandira upara,-sakala mājila*
> *siṁhāsana māji' punaḥ sthāpana karila*

SYNONYMS

bhitara mandira—of the interior of the temple; *upara*—the ceiling; *sakala mājila*—cleansed everything; *siṁhāsana*—the sitting place of the Lord; *māji'*—cleansing; *punaḥ*—again; *sthāpana*—setting down; *karila*—did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [siṁhāsana], cleansed it and again put it in its original place.

madhya.12.83

> *choṭa-baḍa-mandira kaila mārjana-śodhana*
> *pāche taiche śodhila śrī-jagamohana*

SYNONYMS

choṭa-baḍa-mandira—all the small and big temples; *kaila*—did; *mārjana-śodhana*—proper cleansing; *pāche*—thereafter; *taiche*—in

the similar way; *śodhila*—cleansed; *śrī-jagamohana*—the place between the original temple and the *kīrtana* hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kīrtana hall.

madhya.12.84

> *cāri-dike śata bhakta sammārjanī-kare*
> *āpani śodhena prabhu, śikhā'na sabāre*

SYNONYMS

cāri-dike—all around; *śata*—hundreds of; *bhakta*—devotees; *sammārjanī-kare*—do the cleansing work; *āpani*—personally; *śodhena*—cleanses; *prabhu*—the Lord; *śikhā'na sabāre*—teaching all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

madhya.12.85

premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma

SYNONYMS

prema-ullāse—in great jubilation; *śodhena*—cleanses; *layena*—chants; *kṛṣṇa*—Hare Kṛṣṇa; *nāma*—name; *bhakta-gaṇa*—the devotees; *kṛṣṇa kahe*—chant Kṛṣṇa; *kare*—do; *nija-kāma*—their own duty.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

madhya.12.86

dhūli-dhūsara tanu dekhite śobhana
kāhāṅ kāhāṅ aśru-jale kare sammārjana

SYNONYMS

dhūli—dust; *dhūsara*—dirt; *tanu*—body; *dekhite*—to see; *śobhana*—very beautiful; *kāhāṅ kāhāṅ*—somewhere; *aśru-jale*—with tears; *kare*—does; *sammārjana*—washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

madhya.12.87

> *bhoga-mandira śodhana kari' śodhila prāṅgaṇa*
> *sakala āvāsa krame karila śodhana*

SYNONYMS

bhoga-mandira—the place where food is placed; *śodhana kari'*—cleansing; *śodhila prāṅgaṇa*—cleansed the yard; *sakala*—all; *āvāsa*—residential places; *krame*—one after another; *karila śodhana*—cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was

cleansed, and then all the residential quarters, one after the other.

madhya.12.88

> *tṛṇa, dhūli, jhiṅkura, saba ekatra kariyā*
> *bahirvāse lañā phelāya bāhira kariyā*

SYNONYMS

tṛṇa—straws; *dhūli*—dust; *jhiṅkura*—grains of sand; *saba*—all; *ekatra*—in one place; *kariyā*—combining; *bahirvāse lañā*—taking on His personal cloth; *phelāya*—throws; *bāhira kariyā*—outside.

TRANSLATION

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

madhya.12.89

> *ei-mata bhakta-gaṇa kari' nija-vāse*
> *tṛṇa, dhūli bāhire phelāya parama hariṣe*

SYNONYMS

ei-mata—similarly; *bhakta-gaṇa*—all the devotees; *kari'*—doing; *nija-vāse*—in their own cloths; *tṛṇa*—straw; *dhūli*—dust; *bāhire phelāya*—throw outside; *parama hariṣe*—with great jubilation.

TRANSLATION

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

madhya.12.90

> *prabhu kahe,-ke kata kariyācha sammārjana*
> *tṛṇa, dhūli dekhilei jāniba pariśrama*

SYNONYMS

prabhu kahe—the Lord said; *ke*—every one of you; *kata*—how much; *kariyācha*—have done; *sammārjana*—cleansing; *tṛṇa*—straw; *dhūli*—dust; *dekhilei*—when I see; *jāniba*—I can understand; *pariśrama*—how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the

temple simply by seeing all the straw and dust you have collected outside."

madhya.12.91

> *sabāra jhyāṅṭāna bojhā ekatra karila*
> *sabā haite prabhura bojhā adhika ha-ila*

SYNONYMS

sabāra—of all; *jhyāṅṭāna*—the dirt collected; *bojhā*—load; *ekatra*—combined in one place; *karila*—made; *sabā haite*—than all of them; *prabhura bojhā*—the pile of dirt collected by Śrī Caitanya Mahāprabhu; *adhika ha-ila*—was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

madhya.12.92

> *ei-mata abhyantara karila mārjana*
> *punaḥ sabākāre dila kariyā vaṇṭana*

SYNONYMS

ei-mata—in this way; *abhyantara*—inside; *karila*—did; *mārjana*—cleansing; *punaḥ*—again; *sabākāre*—to all of them; *dila*—gave; *kariyā vaṇṭana*—allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

madhya.12.93

> *sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra*
> *bhāla-mate śodhana karaha prabhura antaḥpura*

SYNONYMS

sūkṣma dhūli—fine dust; *tṛṇa*—straw; *kāṅkara*—grains of sand; *saba*—all; *karaha*—do; *dūra*—away; *bhāla-mate*—very well; *śodhana*—cleansing; *karaha*—do; *prabhura*—of the Lord; *antaḥpura*—inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

madhya.12.94

> *saba vaiṣṇava lañā yabe dui-bāra śodhila*
> *dekhi' mahāprabhura mane santoṣa ha-ila*

SYNONYMS

saba—all; *vaiṣṇava*—devotees; *lañā*—taking; *yabe*—when; *dui-bāra*—for the second time; *śodhila*—cleansed; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

TRANSLATION

After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, Śrī Caitanya Mahāprabhu was very happy to see the cleansing work.

madhya.12.95

> *āra śata jana śata ghaṭe jala bhari'*
> *prathamei lañā āche kāla apekṣā kari'*

SYNONYMS

āra—other; *śata jana*—about one hundred men; *śata ghaṭe*—in a hundred waterpots; *jala*—water; *bhari'*—filling; *prathamei*—in the first instance; *lañā*—taking; *āche*—were; *kāla*—the time; *apekṣā kari'*—awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

madhya.12.96

> *'jala āna' bali' yabe mahāprabhu kahila*
> *tabe śata ghaṭa āni' prabhu-āge dila*

SYNONYMS

jala āna—bring water; *bali'*—saying; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahila*—ordered; *tabe*—at that time; *śata ghaṭa*—one hundred pots; *āni'*—bringing; *prabhu-āge*—before the Lord; *dila*—delivered.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

madhya.12.97

> *prathame karila prabhu mandira prakṣālana*
> *ūrdhva-adho bhitti, gṛha-madhya, siṁhāsana*

SYNONYMS

prathame—in the first instance; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *mandira prakṣālana*—washing of the temple; *ūrdhva*—on the ceiling; *adhaḥ*—on the floor; *bhitti*—walls; *gṛha-madhya*—within the home; *siṁhāsana*—the sitting place of the Lord.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [siṁhāsana] and everything else within the room.

madhya.12.98

> *khāparā bhariyā jala ūrdhve cālāila*
> *sei jale ūrdhva śodhi bhitti prakṣālila*

SYNONYMS

khāparā—basin; *bhariyā*—filling; *jala*—water; *ūrdhve*—on the ceiling; *cālāila*—began to throw; *sei jale*—with that water; *ūrdhva śodhi*—washing the ceiling; *bhitti*—walls and floor; *prakṣālila*—washed.

TRANSLATION

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

madhya.12.99

> *śrī-haste karena siṁhāsanera mārjana*
> *prabhu āge jala āni' deya bhakta-gaṇa*

SYNONYMS

śrī-haste—with His own hand; *karena*—does; *siṁhāsanera mārjana*—washing of the sitting place of the Lord; *prabhu āge*—before the Lord; *jala*—water; *āni'*—bringing; *deya*—deliver; *bhakta-gaṇa*—all devotees.

TRANSLATION

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

madhya.12.100

> *bhakta-gaṇa kare gṛha-madhya prakṣālana*
> *nija nija haste kare mandira mārjana*

SYNONYMS

bhakta-gaṇa—devotees; *kare*—do; *gṛha-madhya*—within the room; *prakṣālana*—washing; *nija nija*—each one of them; *haste*—in the hand; *kare*—does; *mandira mārjana*—cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

madhya.12.101

> *keha jala āni' deya mahāprabhura kare*
> *keha jala deya tāṅra caraṇa-upare*

SYNONYMS

keha—someone; *jala āni'*—bringing water; *deya*—delivers; *mahāprabhura kare*—to the hand of Śrī Caitanya Mahāprabhu; *keha*—someone; *jala deya*—pours water; *tāṅra*—His; *caraṇa-upare*—on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

madhya.12.102

> *keha lukāñā kare sei jala pāna*
> *keha māgi' laya, keha anye kare dāna*

SYNONYMS

keha—someone; *lukāñā*—concealing himself; *kare*—does; *sei jala*—of that water; *pāna*—drinking; *keha*—someone; *māgi' laya*—begging, takes; *keha*—another; *anye*—to another; *kare*—gives; *dāna*—in charity.

TRANSLATION

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

madhya.12.103

> *ghara dhui' praṇālikāya jala chāḍi' dila*
> *sei jale prāṅgaṇa saba bhariyā rahila*

SYNONYMS

ghara dhui'—washing the room; *praṇālikāya*—unto the outlet; *jala*—water; *chāḍi' dila*—let go; *sei jale*—by that water; *prāṅgaṇa*—the yard; *saba*—all; *bhariyā*—filled; *rahila*—remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

madhya.12.104

> *nija-vastre kaila prabhu gṛha sammārjana*
> *mahāprabhu nija-vastre mājila siṁhāsana*

SYNONYMS

nija-vastre—by His own garment; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *gṛha*—room; *sammārjana*—mopping; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-vastre*—by His own garment; *mājila*—polished; *siṁhāsana*—throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

madhya.12.105

> *śata ghaṭa jale haila mandira mārjana*
> *mandira śodhiyā kaila-yena nija mana*

SYNONYMS

śata—one hundred; *ghaṭa*—of waterpots; *jale*—by the water; *haila*—became; *mandira*—the temple; *mārjana*—cleansed; *mandira*—the temple; *śodhiyā*—cleansing; *kaila*—did; *yena*—as if; *nija mana*—his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

madhya.12.106

> *nirmala, śītala, snigdha karila mandire*
> *āpana-hṛdaya yena dharila bāhire*

SYNONYMS

nirmala—purified; *śītala*—cool; *snigdha*—pleasing; *karila*—made; *mandire*—the temple; *āpana-hṛdaya*—own heart; *yena*—as if; *dharila*—kept; *bāhire*—outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

madhya.12.107

> *śata śata jana jala bhare sarovare*
> *ghāṭe sthāna nāhi, keha kūpe jala bhare*

SYNONYMS

śata śata jana—hundreds of men; *jala bhare*—draw water; *sarovare*—from the lake; *ghāṭe*—on the bank; *sthāna*—place; *nāhi*—there is not; *keha*—someone; *kūpe*—from the well; *jala bhare*—draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

madhya.12.108

> *pūrṇa kumbha lañā āise śata bhakta-gaṇa*
> *śūnya ghaṭa lañā yāya āra śata jana*

SYNONYMS

pūrṇa kumbha—a filled waterpot; *lañā*—taking; *āise*—come; *śata bhakta-gaṇa*—hundreds of devotees; *śūnya ghaṭa*—an empty

waterpot; *lañā*—taking back; *yāya*—go; *āra*—another; *śata jana*—hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

madhya.12.109

> *nityānanda, advaita, svarūpa, bhāratī, purī*
> *iṅhā vinu āra saba āne jala bhari'*

SYNONYMS

nityānanda—Nityānanda Prabhu; *advaita*—Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *bhāratī*—Brahmānanda Bhāratī; *purī*—Paramānanda Purī; *iṅhā*—these; *vinu*—except; *āra*—others; *saba*—all; *āne*—bring; *jala*—water; *bhari'*—filling up.

TRANSLATION

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

madhya.12.110

> *ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela*
> *śata śata ghaṭa loka tāhāṅ lañā āila*

SYNONYMS

ghaṭe ghaṭe ṭheki'—when there was a collision between one pot and another; *kata*—so many; *ghaṭa*—pots; *bhāṅgi' gelā*—became broken; *śata śata*—hundreds of; *ghaṭa*—pots; *loka*—people; *tāhāṅ*—there; *lañā*—bringing; *āila*—came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

madhya.12.111

> *jala bhare, ghara dhoya, kare hari-dhvani*
> *'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni*

SYNONYMS

jala bhare—they were drawing water; *ghara dhoya*—washing the rooms; *kare hari-dhvani*—chanting the holy name of Hari; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—the holy name of Hari; *dhvani*—vibration; *vinā*—except; *āra*—anything else; *nāhi*—there was not; *śuni*—hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

madhya.12.112

> *'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭera prārthana*
> *'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭa samarpaṇa*

SYNONYMS

kṛṣṇa kṛṣṇa kahi'—while chanting "Kṛṣṇa, Kṛṣṇa"; *kare*—do; *ghaṭera*—for the waterpots; *prārthana*—begging; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *kahi'*—chanting; *kare*—does; *ghaṭa*—of the waterpots; *samarpaṇa*—delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names "Kṛṣṇa, Kṛṣṇa," and another delivered a pot while chanting "Kṛṣṇa, Kṛṣṇa."

madhya.12.113

> *yei yei kahe, sei kahe kṛṣṇa-nāme*
> *kṛṣṇa-nāma ha-ila saṅketa saba-kāme*

SYNONYMS

yei yei kahe—anyone who was speaking; *sei*—he; *kahe*—says; *kṛṣṇa-nāme*—by uttering the holy name of Kṛṣṇa; *kṛṣṇa-nāma ha-ila*—the holy name of Kṛṣṇa became; *saṅketa*—indication; *saba-kāme*—for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

madhya.12.114

> *premāveśe prabhu kahe 'kṛṣṇa' 'kṛṣṇa'-nāma*
> *ekale premāveśe kare śata-janera kāma*

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *kṛṣṇa kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ekale*—alone; *prema-āveśe*—in ecstatic love; *kare*—does; *śata-janera kāma*—the work of hundreds of men.

TRANSLATION

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

madhya.12.115

> *śata-haste karena yena kṣālana-mārjana*
> *pratijana-pāśe yāi' karāna śikṣana*

SYNONYMS

śata-haste—with one hundred hands; *karena*—He does; *yena*—as if; *kṣālana-mārjana*—rinsing and washing; *pratijana-pāśe yāi'*—going to the side of everyone; *karāna śikṣaṇa*—He was teaching them.

TRANSLATION

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached everyone just to teach him how to work.

madhya.12.116

> *bhāla karma dekhi' tāre kare prasaṁśana*
> *mane nā milile kare pavitra bhartsana*

SYNONYMS

bhāla—good; *karma*—work; *dekhi'*—seeing; *tāre*—to him; *kare*—does; *prasaṁśana*—praising; *mane*—in His mind; *nā*—not; *milile*—being approved; *kare*—He does; *pavitra*—purified, ungrudgingly; *bhartsana*—chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

madhya.12.117

> *tumi bhāla kariyācha, śikhāha anyere*
> *ei-mata bhāla karma seho yena kare*

SYNONYMS

tumi—you; *bhāla kariyācha*—have done well; *śikhāha anyere*—teach others; *ei-mata*—in this way; *bhāla karma*—good work; *seho*—he also; *yena*—so that; *kare*—performs.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

madhya.12.118

> *e-kathā śuniyā sabe saṅkucita hañā*
> *bhāla-mate karma kare sabe mana diyā*

SYNONYMS

e-kathā śuniyā—hearing these words; *sabe*—all; *saṅkucita hañā*—being ashamed; *bhāla-mate*—very well; *karma kare*—do work; *sabe*—all; *mana diyā*—with attention.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

madhya.12.119

> *tabe prakṣālana kaila śrī-jagamohana*
> *bhoga-mandira-ādi tabe kaila prakṣālana*

SYNONYMS

tabe—thereafter; *prakṣālana*—washing; *kaila*—performed; *śrī-jagamohana*—in front of the temple; *bhoga-mandira*—the place where food is offered; *ādi*—all such places; *tabe*—then; *kaila prakṣālana*—washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

madhya.12.120

> *nāṭaśālā dhui' dhuila catvara-prāṅgaṇa*
> *pākaśālā-ādi kari' karila prakṣālana*

SYNONYMS

nāṭa-śālā—the meeting place; *dhui'*—washing; *dhuila*—washed; *catvara-prāṅgaṇa*—the yard and the raised sitting place; *pāka-śālā*—the kitchen; *ādi*—and so on; *kari'*—making; *karila prakṣālana*—washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

madhya.12.121

> *mandirera catur-dik prakṣālana kaila*
> *saba antaḥpura bhāla-mate dhoyāila*

SYNONYMS

mandirera—the temple; *caturḥ-dik*—all around; *prakṣālana kaila*—washed; *saba*—all; *antaḥpura*—inside the rooms; *bhāla-mate*—with great care; *dhoyāila*—washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

madhya.12.122

> *hena-kāle gauḍīyā eka subuddhi sarala*
> *prabhura caraṇa-yuge dila ghaṭa-jala*

SYNONYMS

hena-kāle—at this time; *gauḍīyā*—Vaiṣṇava from Bengal; *eka*—one; *su-buddhi*—very intelligent; *sarala*—simple; *prabhura caraṇa-yuge*—on the lotus feet of the Lord; *dila*—poured; *ghaṭa-jala*—one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

madhya.12.123

> *sei jala lañā āpane pāna kaila*
> *tāhā dekhi' prabhura mane duḥkha roṣa haila*

SYNONYMS

sei jala—that water; *lañā*—taking; *āpane*—personally; *pāna kaila*—drank; *tāhā dekhi'*—seeing that; *prabhura*—of the Lord; *mane*—in the mind; *duḥkha*—unhappiness; *roṣa*—anger; *haila*—there was.

TRANSLATION

The Gauḍīya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

madhya.12.124

> *yadyapi gosāñi tāre hañāche santoṣa*
> *dharma-saṁsthāpana lāgi' bāhire mahā-roṣa*

SYNONYMS

yadyapi—although; *gosāñi*—the Lord; *tāre*—with him; *hañāche*—became; *santoṣa*—satisfied; *dharma-saṁsthāpana lāgi'*—for establishing the etiquette of religious principles; *bāhire*—externally; *mahā-roṣa*—very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

madhya.12.125

> *śikṣā lāgi' svarūpe ḍāki' kahila tāṅhāre*
> *ei dekha tomāra 'gauḍīyā'ra vyavahāre*

SYNONYMS

śikṣā lāgi'—for instruction; *svarūpe*—unto Svarūpa Dāmodara; *ḍāki'*—calling; *kahila*—said; *tāṅhāre*—unto him; *ei dekha*—just see here; *tomāra*—your; *gauḍīyāra*—of this Vaiṣṇava from Bengal; *vyavahāre*—behavior.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaiṣṇava.

madhya.12.126

> *īśvara-mandire mora pada dhoyāila*
> *sei jala āpani lañā pāna kaila*

SYNONYMS

īśvara-mandire—in the temple of the Lord; *mora*—My; *pada*—feet; *dhoyāila*—washed; *sei jala*—that water; *āpani*—personally; *lañā*—taking; *pāna kaila*—drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

madhya.12.127

> *ei aparādhe mora kāhāṅ habe gati*
> *tomāra 'gauḍīyā' kare eteka phaijati!*

SYNONYMS

ei aparādhe—by such an offense; *mora*—of Me; *kāhāṅ*—where; *habe*—will be; *gati*—destination; *tomāra gauḍīyā*—your Bengali Vaiṣṇava; *kare*—does; *eteka*—such; *phaijati*—implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me."

PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was "your Gauḍīya Vaiṣṇava." This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The *paramparā* system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu's personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the *paramparā* system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the *Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa* and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an *ācārya,* the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

madhya.12.128

> *tabe svarūpa gosāñi tāra ghāḍe hāta diyā*
> *ḍhekā māri' purīra bāhira rākhilena lañā*

SYNONYMS

tabe—thereafter; *svarūpa gosāñi*—Svarūpa Dāmodara Gosāñi; *tāra*—of him; *ghāḍe*—on the neck; *hāta diyā*—touching with the hand; *ḍhekā māri'*—pushing a little; *purīra bāhira*—out of the temple of Guṇḍicā Purī; *rākhilena*—kept; *lañā*—taking.

TRANSLATION

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

madhya.12.129

> *punaḥ āsi' prabhu pāya karila vinaya*
> *'ajña-aparādha' kṣamā karite yuyāya*

SYNONYMS

punaḥ āsi'—again coming back; *prabhu pāya*—at the lotus feet of the Lord; *karila vinaya*—made a submission; *ajña-aparādha*—

offense by innocent person; *kṣamā karite*—to be excused; *yuyāya*—deserves.

TRANSLATION

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

madhya.12.130

> *tabe mahāprabhura mane santoṣa ha-ilā*
> *sāri kari' dui pāśe sabāre vasāilā*

SYNONYMS

tabe—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa ha-ilā*—there was satisfaction; *sāri kari'*—making a line; *dui pāśe*—on two sides; *sabāre*—all of them; *vasāilā*—made to sit.

TRANSLATION

After this incident, Śrī Caitanya Mahāprabhu was very much satisfied. He then asked all of the devotees to sit down in two lines on both sides.

madhya.12.131

> *āpane vasiyā mājhe, āpanāra hāte*
> *tṛṇa, kāṅkara, kuṭā lāgilā kuḍāite*

SYNONYMS

āpane—personally; *vasiyā mājhe*—sitting in the middle; *āpanāra hāte*—with His own hand; *tṛṇa*—straw; *kāṅkara*—grains of sand; *kuṭā*—dirt; *lāgilā*—began; *kuḍāite*—to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

madhya.12.132

> *ke kata kuḍāya, saba ekatra kariba*
> *yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba*

SYNONYMS

ke kata kuḍāya—how much one has collected; *saba*—all; *ekatra*—in one place; *kariba*—I shall gather; *yāra*—of whom; *alpa*—small; *tāra ṭhāñi*—from him; *piṭhā-pānā la-iba*—I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

madhya.12.133

> *ei mata saba purī karila śodhana*
> *śītala, nirmala kaila-yena nija-mana*

SYNONYMS

ei mata—in this way; *saba purī*—all of Guṇḍicā Purī; *karila śodhana*—they cleansed; *śītala*—cool; *nirmala*—clean; *kaila*—made; *yena*—as; *nija-mana*—his own mind.

TRANSLATION

In this way all the quarters of the Guṇḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

madhya.12.134

> *praṇālikā chāḍi' yadi pāni vahāila*
> *nūtana nadī yena samudre milila*

SYNONYMS

praṇālikā—water from the outlets; *chāḍi'*—releasing; *yadi*—when; *pāni*—water; *vahāila*—flowed; *nūtana*—new; *nadī*—river; *yena*—as if; *samudre*—in the ocean; *milila*—met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

madhya.12.135

> *ei-mata puradvāra-āge patha yata*
> *sakala śodhila, tāhā ke varṇibe kata*

SYNONYMS

ei-mata—in this way; *pura-dvāra*—of the gateway of the temple; *āge*—in front; *patha yata*—as many avenues; *sakala*—all; *śodhila*—were cleansed; *tāhā*—that; *ke varṇibe*—who can describe; *kata*—how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahaprabhu as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka: ceto-darpaṇa-mārjanam*. In this age, everyone's heart is especially unclean, as confirmed in *Śrīmad-Bhāgavatam: hṛdy antaḥ-stho hy abhadrāṇi*. To wash away all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa *mantra*. The first result will be that the heart is cleansed (*ceto-darpaṇa-mārjanam*). Similarly, *Śrīmad-Bhāgavatam* (1.2.17) confirms this statement:

> *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*
> *puṇya-śravaṇa-kīrtanaḥ*
> *hṛdy antaḥ-stho hy abhadrāṇi*
> *vidhunoti suhṛt satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (*śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, *anyābhilāṣa-pūrṇa*), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic *yoga* system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

> *saṁsāra viṣānale, divā-niśi hiyā jvale,*
> *juḍāite nā kainu upāya*

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires for performing auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. *Karmīs* generally think that the interaction of fruitive activities can be counteracted by another *karma,* or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a

conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord-beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: *sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham*.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic *yoga* and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānīs* in the beginning take to the chanting of the Hare Kṛṣṇa *mahā-mantra* as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider

that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Kṛṣṇa describes them in the *Bhagavad-gītā* in this way:

> *tān ahaṁ dviṣataḥ krūrān*
> *saṁsāreṣu narādhamān*
> *kṣipāmy ajasram aśubhān*
> *āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as *kuṭi-nāṭi* (faultfinding) and *pratiṣṭhāśā* (the desire for name and fame and for high position), *jīva-hiṁsā* (envy of

other living entities), *niṣiddhācāra* (accepting things forbidden in the *śāstra*), *kāma* (desire for material gain) and *pūjā* (hankering for popularity). The word *kuṭi-nāṭi* means "duplicity." As an example of *pratiṣṭhāśā,* one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One's real desire may be for name and fame-in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation).

The word *jīva-hiṁsā* (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as *paropakāra,* welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional *guru,* mystic *yogī* or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (*dharma, artha, kāma* and *mokṣa*). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing *prasāda* and chanting the Hare Kṛṣṇa *mahā-mantra*. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The

Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as *ācāryas* must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very much pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti,* cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

madhya.12.136

> *nṛsiṁha-mandira-bhitara-bāhira śodhila*
> *kṣaṇeka viśrāma kari' nṛtya ārambhila*

SYNONYMS

nṛsiṁha-mandira—the temple of Nṛsiṁhadeva; *bhitara*—inside; *bāhira*—outside; *śodhila*—cleansed; *kṣaṇeka*—for a few moments; *viśrāma*—rest; *kari'*—after taking; *nṛtya*—dancing; *ārambhila*—began.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsiṁha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nṛsiṁha temple is a nice temple just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsiṁha-caturdaśī. There is also a Nṛsiṁha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book *Caitanya-carita*.

madhya.12.137

> *cāri-dike bhakta-gaṇa karena kīrtana*
> *madhye nṛtya karena prabhu matta-siṁha-sama*

SYNONYMS

cāri-dike—all around; *bhakta-gaṇa*—devotees; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya*—dancing; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *matta-siṁha-sama*—just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

madhya.12.138

> *sveda, kampa, vaivarṇyāśru pulaka, huṅkāra*
> *nija-aṅga dhui' āge cale aśru-dhāra*

SYNONYMS

sveda—perspiration; *kampa*—trembling; *vaivarṇya*—fading; *aśru*—tears; *pulaka*—jubilation; *huṅkāra*—roaring; *nija-aṅga*—personal body; *dhui'*—washing; *āge*—forward; *cale*—goes; *aśru-dhāra*—a flow of tears.

TRANSLATION

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

madhya.12.139

> *cāri-dike bhakta-aṅga kaila prakṣālana*
> *śrāvaṇera megha yena kare variṣaṇa*

SYNONYMS

cāri-dike—all around; *bhakta-aṅga*—the bodies of the devotees; *kaila*—did; *prakṣālana*—washing; *śrāvaṇera megha*—exactly like a

cloud in the month of Śrāvaṇa (July-August); *yena*—as if; *kare variṣaṇa*—pour.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvaṇa.

madhya.12.140

> *mahā-ucca-saṅkīrtane ākāśa bharila*
> *prabhura uddaṇḍa-nṛtye bhūmi-kampa haila*

SYNONYMS

mahā-ucca-saṅkīrtane—by a great and loud performance of chanting; *ākāśa*—the sky; *bharila*—became filled; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *uddaṇḍa-nṛtye*—by dancing and jumping high; *bhūmi-kampa*—earthquake; *haila*—there was.

TRANSLATION

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

madhya.12.141

> *svarūpera ucca-gāna prabhure sadā bhāya*
> *ānande uddaṇḍa nṛtya kare gaurarāya*

SYNONYMS

svarūpera—of Svarūpa Dāmodara Gosvāmī; *ucca-gāna*—loud singing; *prabhure*—to Śrī Caitanya Mahāprabhu; *sadā bhāya*—always very pleasing; *ānande*—in jubilation; *uddaṇḍa nṛtya*—jumping high and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

madhya.12.142

> *ei-mata kata-kṣaṇa nṛtya ye kariyā*
> *viśrāma karilā prabhu samaya bujhiyā*

SYNONYMS

ei-mata—in this way; *kata-kṣaṇa*—for some time; *nṛtya*—dancing; *ye*—that; *kariyā*—after performing; *viśrāma karilā*—rested; *prabhu*

—Śrī Caitanya Mahāprabhu; *samaya bujhiyā*—understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

madhya.12.143

> *ācārya-gosāñira putra śrī-gopāla-nāma*
> *nṛtya karite tāṅre ājñā dila gauradhāma*

SYNONYMS

ācārya-gosāñira—of Śrī Advaita Ācārya; *putra*—son; *śrī-gopāla-nāma*—named Śrī Gopāla; *nṛtya karite*—to dance; *tāṅre*—unto him; *ājñā*—order; *dila*—gave; *gauradhāma*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

madhya.12.144

> *premāveśe nṛtya kari' ha-ilā mūrcchite*
> *acetana hañā teṅha paḍilā bhūmite*

SYNONYMS

prema-āveśe—in ecstatic love; *nṛtya kari'*—dancing; *ha-ilā mūrcchite*—fainted; *acetana hañā*—being unconscious; *teṅha*—he; *paḍilā*—fell; *bhūmite*—on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

madhya.12.145

> *āste-vyaste ācārya tāṅre kaila kole*
> *śvāsa-rahita dekhi' ācārya hailā vikale*

SYNONYMS

āste-vyaste—with great haste; *ācārya*—Advaita Ācārya; *tāṅre*—him; *kaila*—took; *kole*—on His lap; *śvāsa-rahita*—without breathing; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *hailā*—became; *vikale*—agitated.

TRANSLATION

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

madhya.12.146

> *nṛsiṁhera mantra paḍi' māre jala-chāṅṭi*
> *huṅkārera śabde brahmāṇḍa yāya phāṭi'*

SYNONYMS

nṛsiṁhera mantra—prayers to Nṛsiṁhadeva; *paḍi'*—chanting; *māre*—throws; *jala-chāṅṭi*—sprinkling of water; *huṅkārera śabde*—by the sound of roaring; *brahmāṇḍa*—the whole universe; *yāya*—becomes; *phāṭi'*—cracking.

TRANSLATION

Advaita Ācārya and others began to chant the holy name of Lord Nṛsiṁha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

madhya.12.147

> *aneka karila, tabu nā haya cetana*
> *ācārya kāndena, kānde saba bhakta-gaṇa*

SYNONYMS

aneka karila—much endeavor was done; *tabu*—still; *nā haya*—there was not; *cetana*—consciousness; *ācārya kāndena*—Advaita

Ācārya began to cry; *kānde*—cried; *saba bhakta-gaṇa*—all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

madhya.12.148

> *tabe mahāprabhu tāṅra buke hasta dila*
> *'uṭhaha gopāla' bali' uccaiḥsvare kahila*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra buke*—on his chest; *hasta*—hand; *dila*—placed; *uṭhaha gopāla*—stand up, Gopāla; *bali'*—saying; *uccaiḥ-svare*—very loudly; *kahila*—said.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, "Gopāla, stand up."

madhya.12.149

> *śunitei gopālera ha-ila cetana*
> *'hari' bali' nṛtya kare sarva-bhakta-gaṇa*

SYNONYMS

śunitei—upon hearing; *gopālera*—of Śrī Gopāla; *ha-ila*—there was; *cetana*—consciousness; *hari bali'*—chanting the holy name of Hari; *nṛtya kare*—danced; *sarva-bhakta-gaṇa*—all the devotees.

TRANSLATION

As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

madhya.12.150

> *ei līlā varṇiyāchena dāsa vṛndāvana*
> *ataeva saṅkṣepa kari' kariluṅ varṇana*

SYNONYMS

ei līlā—this pastime; *varṇiyāchena*—has described; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *ataeva*—therefore; *saṅkṣepa*—briefly; *kari'*—doing; *kariluṅ varṇana*—I have described.

TRANSLATION

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous *ācārya* has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous *ācārya*. Unless there is some definite improvement, one should not repeat.

madhya.12.151

> *tabe mahāprabhu kṣaṇeka viśrāma kariyā*
> *snāna karibāre gelā bhakta-gaṇa lañā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for some time; *viśrāma kariyā*—taking rest; *snāna karibāre*—for bathing; *gelā*—went; *bhakta-gaṇa lañā*—taking all the devotees.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

madhya.12.152

> *tīre uṭhi' parena prabhu śuṣka vasana*
> *nṛsiṁha-deve namaskari' gelā upavana*

SYNONYMS

tīre uṭhi'—getting on the bank; *parena*—puts on; *prabhu*—Śrī Caitanya Mahāprabhu; *śuṣka vasana*—dry garments; *nṛsiṁha-deve*—unto Lord Nṛsiṁhadeva; *namaskari'*—offering obeisances; *gelā upavana*—entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsiṁhadeva, whose temple was nearby, the Lord entered a garden.

madhya.12.153

> *udyāne vasilā prabhu bhakta-gaṇa lañā*
> *tabe vāṇīnātha āilā mahā-prasāda lañā*

SYNONYMS

udyāne—in the garden; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with the devotees; *tabe*—at that

time; *vāṇīnātha*—Vāṇīnātha Rāya; *āilā*—came; *mahā-prasāda lañā*—bringing all kinds of *mahā-prasāda*.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came and brought all kinds of mahā-prasāda.

madhya.12.154-155

> *kāśī-miśra, tulasī-paḍichā-dui jana*
> *pañca-śata loka yata karaye bhojana*
>
> *tata anna-piṭhā-pānā saba pāṭhāila*
> *dekhi' mahāprabhura mane santoṣa ha-ila*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *tulasī-paḍichā*—Tulasī, the superintendent of the temple; *dui jana*—two persons; *pañca-śata loka*—five hundred men; *yata*—as much; *karaye bhojana*—eat; *tata*—so; *anna-piṭhā-pānā*—rice, cakes and sweet rice; *saba*—all; *pāṭhāila*—sent; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

TRANSLATION

Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men

could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very much satisfied.

madhya.12.156

> *purī-gosāñi, mahāprabhu, bhāratī brahmānanda*
> *advaita-ācārya, āra prabhu-nityānanda*

SYNONYMS

purī-gosāñi—Paramānanda Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *advaita-ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Nityānanda Prabhu.

TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

madhya.12.157

> *ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara*
> *śaṅkara, nandanācārya, āra rāghava, vakreśvara*

SYNONYMS

ācāryaratna—Candraśekhara; *ācāryanidhi*—Ācāryanidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *śaṅkara*—Śaṅkara; *nandana-ācārya*—Nandanācārya; *āra*—and; *rāghava*—Rāghava Paṇḍita; *vakreśvara*—Vakreśvara.

TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

madhya.12.158

> *prabhu-ājñā pāñā vaise āpane sārvabhauma*
> *piṇḍāra upare prabhu vaise lañā bhakta-gaṇa*

SYNONYMS

prabhu-ājñā—the order of the Lord; *pāñā*—getting; *vaise*—sits down; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *piṇḍāra upare*—on raised platforms; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *lañā*—along with; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sārvabhauma Bhaṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

madhya.12.159

> *tāra tale, tāra tale kari' anukrama*
> *udyāna bhari' vaise bhakta karite bhojana*

SYNONYMS

tāra tale—below them; *tāra tale*—below them; *kari'*—in this way; *anukrama*—consecutively; *udyāna bhari'*—filling the entire garden; *vaise*—sit; *bhakta*—all the devotees; *karite bhojana*—to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

madhya.12.160

> *'haridāsa' bali' prabhu ḍāke ghane ghana*
> *dūre rahi' haridāsa kare nivedana*

SYNONYMS

haridāsa bali'—calling Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍāke*—calls; *ghane ghana*—repeatedly; *dūre rahi'*—standing at a distance; *haridāsa*—Ṭhākura Haridāsa; *kare nivedana*—submitted.

TRANSLATION

Śrī Caitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

madhya.12.161

> *bhakta-saṅge prabhu karuna prasāda aṅgīkāra*
> *e-saṅge vasite yogya nahi muñi chāra*

SYNONYMS

bhakta-saṅge prabhu—let Śrī Caitanya Mahāprabhu sit down with the devotees; *karuna*—let Him do; *prasāda*—of remnants of food; *aṅgīkāra*—accepting; *e-saṅge*—with this batch; *vasite*—to sit down; *yogya*—befitting; *nahi*—am not; *muñi*—I; *chāra*—most abominable.

TRANSLATION

Haridāsa Ṭhākura said, "Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

madhya.12.162

> *pāche more prasāda govinda dibe bahirdvāre*
> *mana jāni' prabhu punaḥ nā balila tāṅre*

SYNONYMS

pāche—at last; *more*—unto me; *prasāda*—remnants of food; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *dibe*—will deliver; *bahir-dvāre*—outside the door; *mana jāni'*—understanding the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *nā*—not; *balila*—called; *tāṅre*—him.

TRANSLATION

"Govinda will give me prasāda later, outside the door." Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

madhya.12.163-164

> *svarūpa-gosāñi, jagadānanda, dāmodara*
> *kāśīśvara, gopīnātha, vāṇīnātha, śaṅkara*

> *pariveśana kare tāhāṅ ei sāta-jana*
> *madhye madhye hari-dhvani kare bhakta-gaṇa*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara Paṇḍita; *kāśīśvara*—Kāśīśvara; *gopīnātha, vāṇīnātha, śaṅkara*—Gopīnātha, Vāṇīnātha and Śaṅkara; *pariveśana kare*—distribute; *tāhāṅ*—there; *ei*—these; *sāta-jana*—seven persons; *madhye madhye*—at intervals; *hari-dhvani*—resounding of the holy name of Hari; *kare*—do; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Gopīnātha, Vāṇīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

madhya.12.165

> *pulina-bhojana kṛṣṇa pūrve yaiche kaila*
> *sei līlā mahāprabhura mane smṛti haila*

SYNONYMS

pulina—in the forest; *bhojana*—eating; *kṛṣṇa*—Lord Kṛṣṇa; *pūrve*—formerly; *yaiche*—as; *kaila*—performed; *sei līlā*—the same pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—there was remembrance.

TRANSLATION

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

madhya.12.166

> *yadyapi premāveśe prabhu hailā asthira*
> *samaya bujhiyā prabhu hailā kichu dhīra*

SYNONYMS

yadyapi—although; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *asthira*—agitated; *samaya bujhiyā*—understanding the time and circumstances; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *kichu*—somewhat; *dhīra*—patient.

TRANSLATION

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. However, considering the time and circumstance, He remained somewhat patient.

madhya.12.167

> *prabhu kahe,-more deha' lāphrā-vyañjane*
> *piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe*

SYNONYMS

prabhu kahe—the Lord said; *more*—unto Me; *deha'*—give; *lāphrā-vyañjane*—ordinary vegetable; *piṭhā-pānā*—cakes and sweet rice; *amṛta-guṭikā*—and the preparation named *amṛta-guṭikā*; *deha'*—deliver; *bhakta-gaṇe*—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā."

PURPORT

Lāphrā-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. *Amṛta-guṭikā* is a preparation of thick *purī* mixed with condensed milk. It is also known as *amṛta-rasāvalī*.

madhya.12.168

> *sarvajña prabhu jānena yāṅre yei bhāya*
> *tāṅre tāṅre sei deoyāya svarūpa-dvārāya*

SYNONYMS

sarva-jña prabhu—the omniscient Lord Śrī Caitanya Mahāprabhu; *jānena*—knows; *yāṅre*—to whom; *yei*—whatever; *bhāya*—appeals; *tāṅre tāṅre*—unto each person; *sei*—that; *deoyāya*—orders to administer; *svarūpa-dvārāya*—by Svarūpa Dāmodara.

TRANSLATION

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

madhya.12.169

> *jagadānanda beḍāya pariveśana karite*
> *prabhura pāte bhāla-dravya dena ācambite*

SYNONYMS

jagadānanda—Jagadānanda; *beḍāya*—walks; *pariveśana*—distribution of *prasāda*; *karite*—to do; *prabhura pāte*—on the plate

of Śrī Caitanya Mahāprabhu; *bhāla-dravya*—the first-class preparations; *dena*—puts; *ācambite*—suddenly.

TRANSLATION

Jagadānanda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

madhya.12.170

> *yadyapi dile prabhu tāṅre karena roṣa*
> *bale-chale tabu dena, dile se santoṣa*

SYNONYMS

yadyapi—although; *dile*—by such deliverance; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *karena*—does; *roṣa*—anger; *bale-chale*—somehow or other (sometimes by tricks, sometimes by force); *tabu*—still; *dena*—delivers; *dile*—when he delivers; *se santoṣa*—Śrī Caitanya Mahāprabhu was very much pleased.

TRANSLATION

When such nice prasāda was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

madhya.12.171

> *punarapi sei dravya kare nirīkṣaṇa*
> *tāṅra bhaye prabhu kichu karena bhakṣaṇa*

SYNONYMS

punarapi—again; *sei dravya*—that very thing; *kare nirīkṣaṇa*—sees carefully; *tāṅra bhaye*—out of fear of Jagadānanda; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—something; *karena*—does; *bhakṣaṇa*—eating.

TRANSLATION

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

madhya.12.172

> *nā khāile jagadānanda karibe upavāsa*
> *tāṅra āge kichu khā'na-mane ai trāsa*

SYNONYMS

nā khāile—if He did not eat; *jagadānanda*—Jagadānanda; *karibe*—will observe; *upavāsa*—fasting; *tāṅra āge*—before him; *kichu khā'na*—eats something; *mane*—within the mind; *ai*—that; *trāsa*—fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasāda he offered.

madhya.12.173

> *svarūpa-gosāñi bhāla miṣṭa-prasāda lañā*
> *prabhuke nivedana kare āge dāṇḍāñā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara; *bhāla*—first-class; *miṣṭa-prasāda*—sweetmeats; *lañā*—taking; *prabhuke*—unto Lord Caitanya Mahāprabhu; *nivedana kare*—offered; *āge*—in front of Him; *dāṇḍāñā*—standing.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

madhya.12.174

> *ei mahā-prasāda alpa karaha āsvādana*
> *dekha, jagannātha kaiche karyāchena bhojana*

SYNONYMS

ei mahā-prasāda—this *mahā-prasāda*; *alpa*—a little; *karahaāsvādana*—You must taste; *dekha*—just see; *jagannātha*—Lord Jagannātha; *kaiche*—how; *karyāchena*—has done; *bhojana*—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it."

madhya.12.175

> *eta bali' āge kichu kare samarpaṇa*
> *tāṅra snehe prabhu kichu karena bhojana*

SYNONYMS

eta bali'—saying this; *āge*—in front; *kichu*—something; *kare samarpaṇa*—offers; *tāṅra*—of him; *snehe*—out of affection; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *karena bhojana*—eats.

TRANSLATION

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

madhya.12.176

> *ei mata dui-jana kare bāra-bāra*
> *vicitra ei dui bhaktera sneha-vyavahāra*

SYNONYMS

ei mata—in this way; *dui-jana*—both persons (Svarūpa Dāmodara and Jagadānanda); *kare*—do; *bāra-bāra*—again and again; *vicitra*—uncommon; *ei*—these; *dui*—two; *bhaktera*—of devotees; *sneha-vyavahāra*—affectionate behavior.

TRANSLATION

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

madhya.12.177

> *sārvabhaume prabhu vasāñāchena vāma-pāśe*
> *dui bhaktera sneha dekhi' sārvabhauma hāse*

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *vasāñāchena*—made to sit; *vāma-pāśe*—on His left side; *dui*

bhaktera—of the two devotees; *sneha*—the affection; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hāse*—smiles.

TRANSLATION

The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

madhya.12.178

> *sārvabhaume deyāna prabhu prasāda uttama*
> *sneha kari' bāra-bāra karāna bhojana*

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *deyāna*—causes others to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of food; *uttama*—first-class; *sneha kari'*—out of affection; *bāra-bāra*—again and again; *karāna*—causes; *bhojana*—his eating.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

madhya.12.179

> *gopīnāthācārya uttama mahā-prasāda āni'*
> *sārvabhaume diyā kahe sumadhura vāṇī*

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *uttama*—first-class; *mahā-prasāda*—remnants of food; *āni'*—bringing; *sārvabhaume*—to Sārvabhauma Bhaṭṭācārya; *diyā*—delivering; *kahe*—says; *su-madhura*—very sweet; *vāṇī*—words.

TRANSLATION

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

madhya.12.180

> *kāhāṅ bhaṭṭācāryera pūrva jaḍa-vyavahāra*
> *kāhāṅ ei paramānanda,-karaha vicāra*

SYNONYMS

kāhāṅ—where; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *pūrva*—previous; *jaḍa-vyavahāra*—material behavior; *kāhāṅ*—where; *ei*—this; *parama-ānanda*—transcendental bliss; *karaha vicāra*—just try to consider.

TRANSLATION

After serving the Bhaṭṭācārya with first-class prasāda, Gopīnātha Ācārya said, "Just imagine what the Bhaṭṭācārya's previous mundane behavior must have been! Just consider how at present he is enjoying transcendental bliss!"

PURPORT

Sārvabhauma Bhaṭṭācārya was previously a *smārta-brāhmaṇa*—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that *prasāda* is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most Vedic scholars are called Vedāntists. These so-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The *smārta-brāhmaṇas* also reject the fact that *mahā-prasāda* (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopīnātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook

of *prasāda* with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

madhya.12.181

> *sārvabhauma kahe,-āmi tarkika kubuddhi*
> *tomāra prasāde mora e sampat-siddhi*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *āmi*—I; *tārkika*—a mundane logician; *ku-buddhi*—less intelligent; *tomāra prasāde*—by your mercy; *mora*—my; *e*—this; *sampat*—opulence; *siddhi*—perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I was simply a less intelligent logician. However, by your grace I have received this opulence of perfection.

madhya.12.182

> *mahāprabhu vinā keha nāhi dayāmaya*
> *kākere garuḍa kare,-aiche kon haya*

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *vinā*—except; *keha*—anybody; *nāhi*—there is not; *dayā-maya*—so merciful; *kākere*—unto a crow; *garuḍa*—the biggest eagle; *kare*—transformed; *aiche*—such; *kon haya*—who is another.

TRANSLATION

"But for Śrī Caitanya Mahāprabhu," Sārvabhauma Bhaṭṭācārya continued, "who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?

madhya.12.183

> *tārkika-śṛgāla-saṅge bheu-bheu kari*
> *sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari'*

SYNONYMS

tārkika—logician; *śṛgāla*—jackals; *saṅge*—in the association of; *bheu-bheu kari*—barking; *sei mukhe*—in that very mouth; *ebe*—now; *sadā*—always; *kahi*—speak; *kṛṣṇa*—the holy name of Lord Kṛṣṇa; *hari*—Hari.

TRANSLATION

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.'

Now, from the same mouth I am chanting the holy names Kṛṣṇa and Hari.

madhya.12.184

> *kāhāṅ bahirmukha tārkika-śiṣyagaṇa-saṅge*
> *kāhāṅ ei saṅga-sudhā-samudra-taraṅge*

SYNONYMS

kāhāṅ—whereas; *bahirḥ-mukha*—nondevotees; *tārkika*—of logic; *śiṣya-gaṇa*—disciples; *saṅge*—with; *kāhāṅ*—now; *ei*—this; *saṅga*—association; *sudhā*—of nectar; *samudra*—of the ocean; *taraṅge*—in the waves.

TRANSLATION

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *bahirmukha* refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does

not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30-31):

> *matir na kṛṣṇe parataḥ svato vā*
> *mitho 'bhipadyeta gṛha-vratānām*
> *adānta-gobhir viśatāṁ tamisraṁ*
> *punaḥ punaś carvita-carvaṇānām*

> *na te viduḥ svārtha-gatiṁ hi viṣṇuṁ*
> *durāśayā ye bahir-artha-māninaḥ*
> *andhā yathāndhair upanīyamānās*
> *te 'pīśa-tantryām uru-dāmni baddhāḥ*

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such

rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. *Śāstra-cakṣuḥ:* one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called *bahirmukha*.

madhya.12.185

> *prabhu kahe,-pūrve siddha kṛṣṇe tomāra prīti*
> *tomā-saṅge āmā-sabāra haila kṛṣṇe mati*

SYNONYMS

prabhukahe—the Lord said; *pūrve*—previously; *siddha*—perfected; *kṛṣṇe*—in Kṛṣṇa consciousness; *tomāra*—your; *prīti*—love for Kṛṣṇa; *tomā-saṅge*—by your association; *āmā-sabāra*—of all of us; *haila*—there was; *kṛṣṇe*—unto Kṛṣṇa; *mati*—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya, "From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness."

madhya.12.186

> *bhakta-mahimā bāḍāite, bhakte sukha dite*
> *mahāprabhu vinā anya nāhi trijagate*

SYNONYMS

bhakta-mahimā—the glories of the devotees; *bāḍāite*—to increase; *bhakte*—unto the devotees; *sukha dite*—to give pleasure; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vinā*—except; *anya*—anyone else; *nāhi*—there is no one; *tri-jagate*—within these three worlds.

TRANSLATION

Thus there is no one within these three worlds-save for Śrī Caitanya Mahāprabhu-who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in *Śrīmad-Bhāgavatam,* Third Canto.

madhya.12.187

> *tabe prabhu pratyeke, saba bhaktera nāma lañā*
> *piṭhā-pānā deoyāila prasāda kariyā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *pratyeke*—individually; *saba bhaktera*—of all the devotees; *nāma*—the names; *lañā*—calling; *piṭhā-pānā*—cakes and sweet rice; *deoyāila*—administered; *prasāda*—remnants of food; *kariyā*—making.

TRANSLATION

Śrī Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

madhya.12.188

> *advaita-nityānanda vasiyāchena eka ṭhāñi*
> *dui-jane krīḍā-kalaha lāgila tathāi*

SYNONYMS

advaita-nityānanda—Advaita Ācārya and Nityānanda Prabhu; *vasiyāchena*—sat; *eka ṭhāñi*—in one place; *dui-jane*—those two persons; *krīḍā-kalaha*—mock fighting; *lāgila*—began; *tathāi*—there.

TRANSLATION

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed They engaged in a type of mock fighting.

madhya.12.189

> *advaita kahe,-avadhūtera saṅge eka paṅkti*
> *bhojana kariluṅ, nā jāni habe kon gati*

SYNONYMS

advaita kahe—Advaita Ācārya said; *avadhūtera saṅge*—with a mendicant; *eka paṅkti*—in one line; *bhojana kariluṅ*—I am taking My food; *nā jāni*—I do not know; *habe*—will be; *kon*—what; *gati*—destination.

TRANSLATION

First Advaita Ācārya said, "I am sitting in line with an unknown mendicant, and because I am eating with

Him, I do not know what kind of destination is awaiting Me.

madhya.12.190

> *prabhu ta' sannyāsī, uṅhāra nāhi apacaya*
> *anna-doṣe sannyāsīra doṣa nāhi haya*

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *ta'*—indeed; *sannyāsī*—in the renounced order of life; *uṅhāra*—for Him; *nāhi*—there is not; *apacaya*—any discrepancy; *anna-doṣe*—by contamination of food; *sannyāsīra*—of a person in the renounced order; *doṣa*—fault; *nāhi*—not; *haya*—there is.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

madhya.12.191

> *"nānna-doṣeṇa maskarī"-ei śāstra-pramāṇa*
> *āmi ta' gṛhastha-brāhmaṇa, āmāra doṣa-sthāna*

SYNONYMS

na anna-doṣeṇa maskarī—a *sannyāsī* does not become affected by faulty acceptance of food; *ei*—this; *śāstra-pramāṇa*—evidence of revealed scriptures; *āmi*—I; *ta'*—indeed; *gṛhastha-brāhmaṇa*—a householder *brāhmaṇa*; *āmāra*—My; *doṣa*—faulty; *sthāna*—situation.

TRANSLATION

"According to the śāstras, there is no discrepancy in a sannyāsī's eating at another's house. However, for a householder brāhmaṇa, this kind of eating is faulty.

madhya.12.192

> *janma-kula-śīlācāra nā jāni yāhāra*
> *tāra saṅge eka paṅkti-baḍa anācāra*

SYNONYMS

janma—birth; *kula*—family; *śīla*—character; *ācāra*—behavior; *nā*—not; *jāni*—I know; *yāhāra*—of whom; *tāra saṅge*—with him; *eka paṅkti*—in one line; *baḍa anācāra*—a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

madhya.12.193

> *nityānanda kahe-tumi advaita-ācārya*
> *'advaita-siddhānte' bādhe śuddha-bhakti-kārya*

SYNONYMS

nityānanda kahe—Śrīla Nityānanda Prabhu said; *tumi*—You; *advaita-ācārya*—Advaita Ācārya, or a teacher of impersonal monism; *advaita-siddhānte*—in that monistic conclusion; *bādhe*—is greatly hindered; *śuddha-bhakti-kārya*—the matter of pure devotional service.

TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

madhya.12.194

> *tomāra siddhānta-saṅga kare yei jane*
> *'eka' vastu vinā sei 'dvitīya' nāhi māne*

SYNONYMS

tomāra—Your; *siddhānta-saṅga*—acceptance of the conclusion; *kare*—does; *yei jane*—the person who; *eka*—one; *vastu*—substance;

vinā—except; *sei*—such a person; *dvitīya*—a second thing; *nāhi māne*—does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called *advaita-siddhānta,* the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as *karma,* or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*

> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (Bhāg. 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla Advaita Ācārya was given the title of *ācārya* because He spread the *bhakti* cult, not the philosophy of monism. The true conclusion of *advaita-siddhānta,* expressed at the very beginning of the *Caitanya-caritāmṛta (Ādi* 1.3), is not the same as the philosophy of the monists. Here *advaita-siddhānta* means *advaya-jñāna,* or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the *Bhāgavatam's* conclusive words, *vadanti tat tattva-vidaḥ*. This is also the conclusion of a *mantra* in the *Chāndogya Upaniṣad, ekam evādvitīyam*.

A devotee knows that there is oneness in diversity. The *mantras* of the *śāstras* do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 7.7), *mattaḥ parataraṁ nānyat:* there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is

simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting this type of monistic philosophy. Vaiṣṇavas certainly accept Lord Śrī Kṛṣṇa as the ultimate "one," and that which is without Kṛṣṇa is called *māyā,* or that which has no existence. External *māyā* is exhibited in two phases—*jīva-māyā,* the living entities, and *guṇa-māyā,* the material world. In the material world there is *prakṛti* (material nature) and *pradhāna* (the ingredients of material nature).

However, when one who becomes Kṛṣṇa conscious, the difference between material and spiritual variety do not exist. An advanced devotee like Prahlāda Mahārāja sees everything as one-Kṛṣṇa. As stated in *Śrīmad-Bhāgavatam* (7.4.37), *kṛṣṇa-graha-gṛhītātmā na veda jagad īdṛśamā*. One who is in full Kṛṣṇa consciousness does not distinguish between things material and spiritual; he takes everything to be related to Kṛṣṇa and therefore spiritual. By *advaya-jñāna-darśana,* Śrīla Advaita Ācārya has glorified pure devotional service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

madhya.12.195

> *hena tomāra saṅge mora ekatre bhojana*
> *nā jāni, tomāra saṅge kaiche haya mana*

SYNONYMS

hena—thus; *tomāra*—Your; *saṅge*—in association; *mora*—My; *ekatre*—together; *bhojana*—eating; *nā jāni*—I do not know; *tomāra saṅge*—by Your association; *kaiche*—how; *haya mana*—My mind will turn.

TRANSLATION

Nityānanda Prabhu continued: "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Saṅgāt sañjāyate kāmaḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

> *asat-saṅga-tyāga,—ei vaiṣṇava-ācāra*
> *'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra*

(Cc. Madhya 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his *Upadeśāmṛta,* Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

> *dadāti pratigṛhṇāti*
> *guhyam ākhyāti pṛcchati*
> *bhuṅkte bhojayate caiva*
> *ṣaḍ-vidhaṁ prīti-lakṣaṇam*

The words *bhuṅkte bhojayate* indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the *sahajiyā* Vaiṣṇavas, who are materially affected.

madhya.12.196

> *ei-mata dui-jane kare balābali*
> *vyāja-stuti kare duṅhe, yena gālāgāli*

SYNONYMS

ei-mata—in this way; *dui-jane*—two persons; *kare*—do; *balābali*—accusing and counteraccusing; *vyāja-stuti*—praise in the form of accusations; *kare*—do; *duṅhe*—both of Them; *yena*—as if; *gālāgāli*—exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

madhya.12.197

> *tabe prabhu sarva-vaiṣṇavera nāma lañā*
> *mahā-prasāda dena mahā-amṛta siñciyā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-vaiṣṇavera*—of all the Vaiṣṇavas; *nāma*—names; *lañā*—calling; *mahā-prasāda*—the remnants of the food of Lord Jagannātha; *dena*—delivers; *mahā-amṛta*—transcendental nectar; *siñciyā*—sprinkling.

TRANSLATION

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

madhya.12.198

> *bhojana kari' uṭhe sabe hari-dhvani kari'*
> *hari-dhvani uṭhila saba svarga-martya bhari'*

SYNONYMS

bhojana kari'—after eating; *uṭhe*—stood up; *sabe*—all; *hari-dhvani*—the sound of Hari; *kari'*—making; *hari-dhvani*—the sound of Hari; *uṭhila*—rose; *saba*—all; *svarga-martya*—the upper and lower planetary systems; *bhari'*—filling.

TRANSLATION

After taking their lunch, all the Vaiṣṇavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

madhya.12.199

> *tabe mahāprabhu saba nija-bhakta-gaṇe*
> *sabākāre śrī-haste dilā mālya-candane*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *nija-bhakta-gaṇe*—personal devotees; *sabākāre*—unto all of them; *śrī-haste*—with His own hand; *dilā*—delivered; *mālya-candane*—flower garlands and sandalwood pulp.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

madhya.12.200

> *tabe pariveśaka svarūpādi sāta jana*
> *gṛhera bhitare kaila prasāda bhojana*

SYNONYMS

tabe—thereafter; *pariveśaka*—the distributors of *prasāda*; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *sāta jana*—seven men; *gṛhera bhitare*—within the room; *kaila*—did; *prasāda bhojana*—eating of *prasāda*.

TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

madhya.12.201

> *prabhura avaśeṣa govinda rākhila dhariyā*
> *sei anna haridāse kichu dila lañā*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *avaśeṣa*—remnants; *govinda*—Govinda; *rākhila*—saved; *dhariyā*—keeping; *sei anna*—that *prasāda*; *haridāse*—unto Haridāsa Ṭhākura; *kichu*—some; *dila*—delivered; *lañā*—taking.

TRANSLATION

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Ṭhākura.

madhya.12.202

> *bhakta-gaṇa govinda-pāśa kichu māgi' nila*
> *sei prasādānna govinda āpani pāila*

SYNONYMS

bhakta-gaṇa—all the other devotees; *govinda-pāśa*—from Govinda; *kichu*—a little; *māgi'*—begging; *nila*—took; *sei*—those; *prasāda-anna*—remnants of food; *govinda*—Govinda; *āpani*—personally; *pāila*—partook.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

madhya.12.203

> *svatantra īśvara prabhu kare nānā khelā*
> *'dhoyā-pākhalā' nāma kaila ei eka līlā*

SYNONYMS

svatantra īśvara—the independent Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nānā*—various; *khelā*—pastimes; *dhoyā-pākhalā*—washing and cleansing; *nāma*—named; *kaila*—performed; *ei*—this; *eka*—one; *līlā*—pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Guṇḍicā temple is but one of them.

madhya.12.204

> *āra dine jagannāthera 'netrotsava' nāma*
> *mahotsava haila bhaktera prāṇa-samāna*

SYNONYMS

āra dine—the next day; *jagannāthera*—of Lord Jagannātha; *netra-utsava*—the festival of seeing the eyes; *nāma*—named; *mahā-*

utsava—great festival; *haila*—performed; *bhaktera*—of the devotees; *prāṇa-samāna*—the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as *aṅga-rāga*. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

madhya.12.205

> *pakṣa-dina duḥkhī loka prabhura adarśane*
> *darśana kariyā loka sukha pāila mane*

SYNONYMS

pakṣa-dina—for a fortnight; *duḥkhī*—unhappy; *loka*—devotees; *prabhura*—of Lord Jagannātha; *adarśane*—without the sight; *darśana kariyā*—by seeing; *loka*—all the devotees; *sukha*—happiness; *pāila*—got; *mane*—in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

madhya.12.206

> *mahāprabhu sukhe lañā saba bhakta-gaṇa*
> *jagannātha-daraśane karilā gamana*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *lañā*—taking; *saba*—all; *bhakta-gaṇa*—devotees; *jagannātha-daraśane*—for visiting Lord Jagannātha; *karilā gamana*—went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

madhya.12.207

> *āge kāśīśvara yāya loka nivāriyā*
> *pāche govinda yāya jala-karaṅga lañā*

SYNONYMS

āge—in front; *kāśīśvara*—Kāśīśvara; *yāya*—goes; *loka*—the crowd; *nivāriyā*—checking; *pāche*—at the end; *govinda*—Govinda; *yāya*—goes; *jala*—of water; *karaṅga*—a pitcher carried by saintly persons; *lañā*—taking.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī's pitcher filled with water.

PURPORT

The *karaṅga* is a kind of waterpot especially carried by Māyāvādī *sannyāsīs* and generally carried by all other *sannyāsīs*.

madhya.12.208

> *prabhura āge purī, bhāratī,-duṅhāra gamana*
> *svarūpa, advaita,-duṅhera pārśve dui-jana*

SYNONYMS

prabhura āge—in front of Lord Śrī Caitanya Mahāprabhu; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *duṅhāra gamana*—first they went; *svarūpa*—Svarūpa Dāmodara; *advaita*—

Advaita Ācārya; *duṅhera*—of both; *pārśve*—on the two sides; *dui-jana*—two persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

madhya.12.209

> *pāche pāche cali' yāya āra bhakta-gaṇa*
> *utkaṇṭhāte gelā saba jagannātha-bhavana*

SYNONYMS

pāche pāche—following; *cali' yāya*—walk; *āra*—other; *bhakta-gaṇa*—devotees; *utkaṇṭhāte*—in great anxiety; *gelā*—they went; *saba*—all; *jagannātha-bhavana*—in the temple of Lord Jagannātha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

madhya.12.210

> *darśana-lobhete kari' maryādā laṅghana*
> *bhoga-maṇḍape yāñā kare śrī-mukha darśana*

SYNONYMS

darśana-lobhete—being very anxious to see; *kari'*—doing; *maryādā laṅghana*—transgressions of regulative principles; *bhoga-maṇḍape*—in the room for offering food; *yāñā*—going; *kare*—do; *śrī-mukha darśana*—seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. However, in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

madhya.12.211

> *tṛṣārta prabhura netra-bhramara-yugala*
> *gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala*

SYNONYMS

tṛṣā-ārta—thirsty; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *netra*—eyes; *bhramara-yugala*—like two bumblebees; *gāḍha*—deep; *tṛṣṇāya*—in thirst; *piye*—drinks; *kṛṣṇera*—of Lord Kṛṣṇa; *vadana-kamala*—the lotuslike face.

TRANSLATION

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

madhya.12.212

> *praphulla-kamala jini' nayana-yugala*
> *nīlamaṇi-darpaṇa-kānti gaṇḍa jhalamala*

SYNONYMS

praphulla-kamala—blossoming lotus flower; *jini'*—conquering; *nayana-yugala*—two eyes; *nīlamaṇi*—sapphire; *darpaṇa*—mirror; *kānti*—luster; *gaṇḍa*—neck; *jhalamala*—bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. But because he had not seen Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great anxiety, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called *maryādā-laṅghana,* a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called *maryādā*. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya

Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

madhya.12.213

> *bāndhulīra phula jini' adhara suraṅga*
> *īṣat hasita kānti-amṛta-taraṅga*

SYNONYMS

bāndhulīra phula—a kind of red flower named *bāndhulī*; *jini'*—conquering; *adhara*—chin; *su-raṅga*—buff color; *īṣat*—mild; *hasita*—smiling; *kānti*—luster; *amṛta*—nectar; *taraṅga*—waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

madhya.12.214

> *śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe*
> *koṭi-bhakta-netra-bhṛṅga kare madhu-pāne*

SYNONYMS

śrī-mukha—of His beautiful face; *sundara-kānti*—attractive luster; *bāḍhe*—increases; *kṣaṇe kṣaṇe*—at every moment; *koṭi-bhakta*—of millions of devotees; *netra-bhṛṅga*—eyes like bumblebees; *kare*—engaged; *madhu-pāne*—in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

madhya.12.215

> *yata piye tata tṛṣṇā bāḍhe nirantara*
> *mukhāmbuja chāḍi' netra nā yāya antara*

SYNONYMS

yata—as much; *piye*—they drink; *tata*—so much; *tṛṣṇā*—thirst; *bāḍhe*—increases; *nirantara*—incessantly; *mukha-ambuja*—the lotuslike face; *chāḍi'*—giving up; *netra*—the eyes; *nā*—do not; *yāya*—go; *antara*—separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the *Laghu-bhāgavatāmṛta* (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

> *asamānordhva-mādhurya-*
> *taraṅgāmṛta-vāridhiḥ*
> *jaṅgama-sthāvarollāsi-*
> *rūpo gopendra-nandanaḥ*

"The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the *Tantra-śāstra,* there is another description of the Lord's beauty:

> *kandarpa-koṭy-arbuda-rūpa-śobha-*
> *nīrājya-pādābja-nakhāṁ calasya*
> *kutrāpy adṛṣṭa-śruta-ramya-kānter*
> *dhyānaṁ paraṁ nanda-sutasya vakṣye*

"I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult *Śrīmad-Bhāgavatam* (10.29.14) in this connection.

madhya.12.216

> *ei-mata mahāprabhu lañā bhakta-gaṇa*
> *madhyāhna paryanta kaila śrī-mukha daraśana*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—His associates; *madhyāhna paryanta*—up to midday; *kaila*—performs; *śrī-mukha daraśana*—seeing the face of Lord Jagannātha.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

madhya.12.217

> *sveda, kampa, aśru-jala vahe sarva-kṣaṇa*
> *darśanera lobhe prabhu kare saṁvaraṇa*

SYNONYMS

sveda—perspiring; *kampa*—trembling; *aśru-jala*—tears from the eyes; *vahe*—flowed; *sarva-kṣaṇa*—always; *darśanera*—of seeing; *lobhe*—by greed; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *saṁvaraṇa*—checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. However, the Lord checked these tears so they would not disturb His seeing the face of the Lord.

madhya.12.218

> *madhye madhye bhoga lāge, madhye daraśana*
> *bhogera samaye prabhu karena kīrtana*

SYNONYMS

madhye madhye—at intervals; *bhoga lāge*—there were offerings of food; *madhye*—sometimes; *daraśana*—seeing; *bhogera samaye*—at the time of offering *prasāda*; *prabhu*—Śrī Caitanya Mahāprabhu; *karena kīrtana*—performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kīrtana.

madhya.12.219

> *darśana-ānande prabhu saba pāsarilā*
> *bhakta-gaṇa madhyāhna karite prabhure lañā gelā*

SYNONYMS

darśana-ānande—because of pleasure due to seeing the face of the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—everything; *pāsarilā*--forgot; *bhakta-gaṇa*—the devotees; *madhyāhna*—noontime lunch; *karite*—to accept; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā gelā*—took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

madhya.12.220

> *prātaḥ-kāle ratha-yātrā habeka jāniyā*
> *sevaka lāgāya bhoga dviguṇa kariyā*

SYNONYMS

prātaḥ-kāle—in the morning; *ratha-yātrā*—the car festival; *habeka*—would take place; *jāniyā*—knowing; *sevaka*—the priestly servants

of the Lord; *lāgāya*—offer; *bhoga*—food; *dvi-guṇa kariyā*—increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

madhya.12.221

> *guṇḍicā-mārjana-līlā saṅkṣepe kahila*
> *yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila*

SYNONYMS

guṇḍicā-mārjana-līlā—the pastimes of washing the Guṇḍicā temple; *saṅkṣepe kahila*—I have described in brief; *yāhā dekhi' śuni'*—by seeing and hearing which; *pāpīra*—of sinful men; *kṛṣṇa-bhakti haila*—there was awakening of Kṛṣṇa consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twelve, describing the washing and cleansing of the Guṇḍicā temple.*

Chapter 13

madhya.13.1

sa jīyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ
yenāsīj jagatāṁ citraṁ
jagannātho 'pi vismitaḥ

SYNONYMS

saḥ—He; *jīyāt*—may live long; *kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-ratha-agre*—in the front of the car; *nanarta*—danced; *yaḥ*—who; *yena*—by whom; *āsīt*—there was; *jagatām*—of the whole universe; *citram*—wonder; *jagannāthaḥ*—Lord Jagannātha; *api*—also; *vismitaḥ*—was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

madhya.13.2

> *jaya jaya śrī-kṛṣṇa-caitanya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

madhya.13.3

> *jaya śrotā-gaṇa, śuna, kari' eka mana*
> *ratha-yātrāya nṛtya prabhura parama mohana*

SYNONYMS

jaya—all glories; *śrotā-gaṇa*—to the listeners; *śuna*—please hear; *kari'*—keeping yourself; *eka mana*—in one attention; *ratha-yātrāya*

—in the car festival; *nṛtya*—dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *parama*—extremely; *mohana*—enchanting.

TRANSLATION

All glories to the listeners of Caitanya-caritāmṛta. Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

madhya.13.4

> *āra dina mahāprabhu hañā sāvadhāna*
> *rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *sāvadhāna*—very careful; *rātre uṭhi'*—getting up at night; *gaṇa-saṅge*—with His personal devotees; *kaila*—took; *prātaḥ-snāna*—bathing early in the morning.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early morning baths.

madhya.13.5

> *pāṇḍu-vijaya dekhibāre karila gamana*
> *jagannātha yātrā kaila chāḍi' siṁhāsana*

SYNONYMS

pāṇḍu-vijaya—the ceremony named Pāṇḍu-vijaya; *dekhibāre*—for seeing; *karila*—did; *gamana*—go; *jagannātha*—Lord Jagannātha; *yātrā*—departure; *kaila*—did; *chāḍi'*—leaving; *siṁhāsana*—the throne.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

madhya.13.6

> *āpani pratāparudra lañā pātra-gaṇa*
> *mahāprabhura gaṇe karāya vijaya-darśana*

SYNONYMS

āpani—personally; *pratāparudra*—King Pratāparudra; *lañā*—taking with him; *pātra-gaṇa*—his associates; *mahāprabhura*—of

Śrī Caitanya Mahāprabhu; *gaṇe*—associates; *karāya*—causes; *vijaya-darśana*—seeing the Pāṇḍu-vijaya ceremony.

TRANSLATION

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

madhya.13.7

> *advaita, nitāi ādi saṅge bhakta-gaṇa*
> *sukhe mahāprabhu dekhe īśvara-gamana*

SYNONYMS

advaita—Advaita Ācārya; *nitāi*—Lord Nityānanda Prabhu; *ādi*—headed by; *saṅge*—with; *bhakta-gaṇa*—devotees; *sukhe*—in great happiness; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *īśvara-gamana*—how the Lord is starting.

TRANSLATION

Śrī Caitanya Mahāprabhu and His prominent devotees-Advaita Ācārya, Nityānanda Prabhu and others-were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

madhya.13.8

> *baliṣṭha dayitā' gaṇa-yena matta hātī*
> *jagannātha vijaya karāya kari' hātāhāti*

SYNONYMS

baliṣṭha dayitā' gaṇa—very strong *dayitās,* or carriers of Jagannātha; *yena*—as if; *matta hātī*—drunken elephants; *jagannātha*—of Lord Jagannātha; *vijaya*—departure; *karāya*—cause; *kari'*—performing; *hātāhāti*—hand to hand.

TRANSLATION

The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

PURPORT

The word *dayitā* refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as *dayitās*. These servants do not come from very high-caste families (*brāhmaṇas, kṣatriyas* or *vaiśyas*), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as *dayitās*. These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the

throne to the Ratha car. In the *Kṣetra-māhātmya* these *dayitās* are said to come from the *śabaras,* a caste that keeps and sells pigs. However, among the *dayitās* there are also many who come from the *brāhmaṇa* caste. Those *dayitās* coming from the *brāhmaṇa* families are called *dayitā-patis,* or leaders of the *dayitās*. *The dayitā-patis* offer food such as sweetmeats to Lord Jagannātha during the *anavasara,* the resting period after Snāna-yātrā. They also make the early morning offering of sweetmeats daily, It is said that during the *anavasara* Lord Jagannātha suffers from fever and that the *dayitā-patis* offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the *śabaras* and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the *śabaras,* all the *śabara* devotees were elevated to the position of *dayitās*.

madhya.13.9

> *kataka dayitā kare skandha ālambana*
> *kataka dayitā dhare śrī-padma-caraṇa*

SYNONYMS

kataka dayitā—some of the *dayitās*; *kare*—do; *skandha*—of the shoulders; *ālambana*—capturing; *kataka*—some; *dayitā*—servants called *dayitās*; *dhare*—catch; *śrī-padma-caraṇa*—the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet.

madhya.13.10

> *kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī*
> *dui dike dayitā-gaṇa uṭhāya tāhā dharī'*

SYNONYMS

kaṭi-taṭe—on the waist; *baddha*—bound; *dṛḍha*—strong; *sthūla*—thick; *paṭṭa-ḍorī*—rope made of silk; *dui dike*—from two sides; *dayitā-gaṇa*—the *dayitās*; *uṭhāya*—raise; *tāhā*—that rope; *dharī'*—catching.

TRANSLATION

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.

madhya.13.11

> *ucca dṛḍha tulī saba pāti' sthāne sthāne*
> *eka tulī haite tvarāya āra tulīte āne*

SYNONYMS

ucca—puffed up; *dṛḍha*—strong; *tulī*—pads made of cotton; *saba*—all; *pāti'*—spreading; *sthānesthāne*—from one place to another; *eka tulī*—one pad; *haite*—from; *tvarāya*—very soon; *āra*—next; *tulīte*—on the pad; *āne*—bring.

TRANSLATION

Strong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

madhya.13.12

> *prabhu-padāghāte tulī haya khaṇḍa khaṇḍa*
> *tulā saba uḍi' yāya, śabda haya pracaṇḍa*

SYNONYMS

prabhu-pada-āghāte—by the kicking of Lord Jagannātha; *tulī*—the pads; *haya*—become; *khaṇḍa khaṇḍa*—broken to pieces; *tulā*—cotton from inside; *saba*—all; *uḍi' yāya*—rises; *śabda*—sound; *haya*—there is; *pracaṇḍa*—very much.

TRANSLATION

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and

the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

madhya.13.13

> *viśvambhara jagannāthe ke cālāite pāre?*
> *āpana icchāya cale karite vihāre*

SYNONYMS

viśvambhara—the maintainer of the universe; *jagannāthe*—Lord Jagannātha; *ke*—who; *cālāite*—cause to be carried; *pāre*—can; *āpana*—personal; *icchāya*—by His will; *cale*—moves; *karite*—to act; *vihāre*—in pastimes.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

madhya.13.14

> *mahāprabhu 'maṇimā' 'maṇimā' kare dhvani*
> *nānā-vādya-kolāhale kichui nā śuni*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *maṇimā*—Maṇimā; *maṇimā*—Maṇimā; *kare*—makes; *dhvani*—the sound; *nānā*—various; *vādya*—of musical instruments; *kolāhale*—by the tumultuous sound; *kichui*—anything; *nā*—not; *śuni*—can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting "Maṇimā Maṇimā," but He could not be heard.

PURPORT

The word *maṇimā* is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

madhya.13.15

> *tabe pratāparudra kare āpane sevana*
> *suvarṇa-mārjanī lañā kare patha sammārjana*

SYNONYMS

tabe—at this time; *pratāparudra*—King Pratāparudra; *kare*—does; *āpane*—personally; *sevana*—service; *suvarṇa*—golden; *mārjanī*—

broom; *lañā*—taking; *kare*—does; *patha*—road; *sammārjana*—cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

madhya.13.16

> *candana-jalete kare patha niṣecane*
> *tuccha sevā kare vasi' rāja-siṁhāsane*

SYNONYMS

candana-jalete—with sandalwood water; *kare*—does; *patha*—road; *niṣecane*—sprinkling; *tuccha*—insignificant, menial; *sevā*—service; *kare*—performs; *vasi'*—although in possession of; *rāja-siṁhāsane*—the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

madhya.13.17

> *uttama haña rājā kare tuccha sevana*
> *ataeva jagannāthera kṛpāra bhājana*

SYNONYMS

uttama haña—although very respectable; *rājā*—the King; *kare*—accepts; *tuccha*—menial; *sevana*—service; *ataeva*—therefore; *jagannāthera*—of Lord Jagannātha; *kṛpāra*—in the matter of mercy; *bhājana*—suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

madhya.13.18

> *mahāprabhu sukha pāila se-sevā dekhite*
> *mahāprabhura kṛpā haila se-sevā ha-ite*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukha pāila*—felt very happy; *se-sevā*—that kind of service; *dekhite*—to see;

mahāprabhura—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haila*—there was; *se-sevā ha-ite*—because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*
> *jānāti tattvaṁ bhagavan-mahimno*
> *na cānya eko 'pi ciraṁ vicinvan*
> *(Bhāg. 10.14.29)*

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya

Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal *guru* and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and *guru*. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. Madhya 19.151)

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the *guru*. By the Lord's mercy one gets the association of a bona fide *guru,* and by the mercy of the *guru,* one gets a chance to render devotional service. Devotional service, the science of *bhakti-yoga,* carries one from this material world to the spiritual world.

madhya.13.19

> *rathera sājani dekhi' loke camatkāra*
> *nava hemamaya ratha-sumeru-ākāra*

SYNONYMS

rathera—of the car; *sājani*—decoration; *dekhi'*—by seeing; *loke*—everyone; *camatkāra*—astonished; *nava*—new; *hema-ma ya*—

golden; *ratha*—chariot car; *sumeru-ākāra*—as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the *Guardian* published a front-page photo caption: "ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

madhya.13.20

> *śata śata su-cāmara-darpaṇe ujjvala*
> *upare patākā śobhe cāṅdoyā nirmala*

SYNONYMS

śata śata—hundreds upon hundreds; *su-cāmara*—beautiful white whisks; *darpaṇe*—with mirrors; *ujjvala*—very bright; *upare*—on the

top; *patākā*—flag; *śobhe*—looks beautiful; *cāṅdoyā*—canopy; *nirmala*—thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

madhya.13.21

> *ghāghara, kiṅkiṇī bāje, ghaṇṭāra kvaṇita*
> *nānā citra-paṭṭa-vastre ratha vibhūṣita*

SYNONYMS

ghāghara—gongs; *kiṅkiṇī*—ankle bells; *bāje*—were sounding; *ghaṇṭāra*—of bells; *kvaṇita*—tinkling sound; *nānā*—various; *citra*—pictures; *paṭṭa-vastre*—with silken cloth; *ratha*—the car; *vibhūṣita*—decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

madhya.13.22

> *līlāya caḍila īśvara rathera upara*
> *āra dui rathe caḍe subhadrā, haladhara*

SYNONYMS

līlāya—for the matter of pastimes; *caḍila*—got up; *īśvara*—the Supreme Personality of Godhead; *rathera*—a car; *upara*—aboard; *āra dui*—another two; *rathe*—in the cars; *caḍe*—got up; *subhadrā*—the sister of Lord Jagannātha; *haladhara*—Balarāma.

TRANSLATION

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

madhya.13.23

> *pañca-daśa dina īśvara mahā-lakṣmī lañā*
> *tāṅra saṅge krīḍā kaila nibhṛte vasiyā*

SYNONYMS

pañca-daśa dina—fifteen days; *īśvara*—the Lord; *mahā-lakṣmī*—the supreme goddess of fortune; *lañā*—with; *tāṅra saṅge*—in her

company; *krīḍā*—enjoyment; *kaila*—performed; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of *anavasara* is also called *nibhṛta,* in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

madhya.13.24

> *tāṅhāra sammati lañā bhakte sukha dite*
> *rathe caḍi' bāhira haila vihāra karite*

SYNONYMS

tāṅhāra sammati—her permission; *lañā*—taking; *bhakte*—the devotees; *sukha dite*—to please; *rathe caḍi'*—riding on the car; *bāhira haila*—came out; *vihāra karite*—to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as *svakīya* and *parakīya*. The Lord's conjugal love in the *svakīya-rasa* relates to the regulative principles observed in Dvārakā. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, the *gopīs*. Conjugal love with the *gopīs* is called *parakīya-rasa*. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in *svakīya-rasa,* and He goes to Vṛndāvana where He enjoys the *parakīya-rasa*. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in *parakīya-rasa* is superior to His pleasure in *svakīya-rasa*.

In the material world, *parakīya-rasa,* or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the

supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the *gopīs* are therefore misunderstood by mundane scholars and word-wranglers. The *parakīya-rasa* of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The *parakīya-rasa* in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

madhya.13.25

> *sūkṣma śveta-bālu pathe pulinera sama*
> *dui dike ṭoṭā, saba-yena vṛndāvana*

SYNONYMS

sūkṣma—fine; *śveta-bālu*—white sand; *pathe*—on the path; *pulinerasama*—just like the bank of the Yamunā; *dui dike*—on two sides; *ṭoṭā*—gardens; *saba*—all; *yena*—like; *vṛndāvana*—the holy place Vṛndāvana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

madhya.13.26

> *rathe caḍi' jagannātha karilā gamana*
> *dui-pārśve dekhi' cale ānandita-mana*

SYNONYMS

rathecaḍi'—riding on the car; *jagannātha*—Lord Jagannātha; *karilāgamana*—was passing; *dui-pārśve*—on both sides; *dekhi'*—seeing; *cale*—goes; *ānandita*—full of pleasure; *mana*—mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

madhya.13.27

> *'gauḍa' saba ratha ṭāne kariyā ānanda*
> *kṣaṇe śīghra cale ratha, kṣaṇe cale manda*

SYNONYMS

gauḍa—the pullers of the car; *saba*—all; *ratha*—the car; *ṭāne*—pull; *kariyā*—feeling; *ānanda*—happiness; *kṣaṇe*—sometimes; *śīghra cale*—goes very fast; *ratha*—the car; *kṣaṇe*—sometimes; *cale*—goes; *manda*—very slow.

TRANSLATION

The pullers of the car were known as gauḍas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

madhya.13.28

> *kṣaṇe sthira hañā rahe, ṭānileha nā cale*
> *īśvara-icchāya cale, nā cale kāro bale*

SYNONYMS

kṣaṇe—sometimes; *sthira*—still; *hañā*—becoming; *rahe*—stays; *ṭāṅileha*—in spite of being pulled; *nā cale*—does not go; *īśvara-icchāya*—by the will of the Lord; *cale*—goes; *nā cale*—does not go; *kāro*—of anyone; *bale*—by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot

therefore moved by the will of the Lord, not by the strength of any ordinary person.

madhya.13.29

> *tabe mahāprabhu saba lañā bhakta-gaṇa*
> *svahaste parāila sabe mālya-candana*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *lañā*—taking; *bhakta-gaṇa*—devotees; *sva-haste*—by His own hand; *parāila*—decorated; *sabe*—everyone; *mālya-candana*—with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

madhya.13.30

> *paramānanda purī, āra bhāratī brahmānanda*
> *śrī-haste candana pāñā bāḍila ānanda*

SYNONYMS

paramānanda purī—Paramānanda Purī; *āra*—and; *bhāratībrahmānanda*—Brahmānanda Bhāratī; *śrī-haste*—by the hand of Lord Caitanya Mahāprabhu; *candana*—sandalwood pulp; *pāñā*—getting; *bāḍila*—increased; *ānanda*—transcendental bliss.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

madhya.13.31

> *advaita-ācārya, āra prabhu-nityānanda*
> *śrī-hasta-sparśe duṅhāra ha-ila ānanda*

SYNONYMS

advaita-ācārya—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda Prabhu; *śrī-hasta-sparśe*—by the touch of the transcendental hand of Lord Caitanya; *duṅhāra*—of both of Them; *ha-ila*—there was; *ānanda*—transcendental bliss.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

madhya.13.32

> *kīrtanīyā-gaṇe dila mālya-candana*
> *svarūpa, śrīvāsa,-yāhāṅ mukhya dui-jana*

SYNONYMS

kīrtanīyā-gaṇe—unto the performers of *saṅkīrtana*; *dila*—gave; *mālya-candana*—garlands and sandalwood pulp; *svarūpa*—Svarūpa; *śrīvāsa*—Śrīvāsa; *yāhāṅ*—where; *mukhya*—principal; *dui-jana*—two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of saṅkīrtana. The chief two performers were Svarūpa Dāmodara and Śrīvāsa Ṭhākura.

madhya.13.33

> *cāri sampradāye haila cabbiśa gāyana*
> *dui dui mārdaṅgika haila aṣṭa jana*

SYNONYMS

cāri sampradāye—in the four parties; *haila*—there were; *cabbiśa*—twenty-four; *gāyana*—performers of *kīrtana*; *dui dui*—two in each party; *mārdaṅgika*—players of *mṛdaṅga* drums; *haila*—there were; *aṣṭa jana*—eight persons.

TRANSLATION

There were altogether four parties of kīrtana performers, comprising twenty-four chanters. In each party there were also two mṛdaṅga players, making an additional eight persons.

madhya.13.34

> *tabe mahāprabhu mane vicāra kariyā*
> *cāri sampradāya dila gāyana bāṅṭiyā*

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *vicāra kariyā*—considering; *cāri sampradāya*—four parties; *dila*—gave; *gāyana bāṅṭiyā*—dividing the singers.

TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

madhya.13.35

> *nityānanda, advaita, haridāsa, vakreśvare*
> *cāri jane ājñā dila nṛtya karibāre*

SYNONYMS

nityānanda—Lord Nityānanda; *advaita*—Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *vakreśvare*—Vakreśvara Paṇḍita; *cāri jane*—to these four persons; *ājñā dila*—the Lord gave an order; *nṛtyakaribāre*—to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

madhya.13.36

> *prathama sampradāye kaila svarūpa-pradhāna*
> *āra pañca-jana dila tāṅra pāligāna*

SYNONYMS

prathamasampradāye—in the first party; *kaila*—fixed; *svarūpa*—Svarūpa Dāmodara; *pradhāna*—as the chief; *āra*—another; *pañca-jana*—five persons; *dila*—gave; *tāṅra*—his; *pāligāna*—responders.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

madhya.13.37

> *dāmodara, nārāyaṇa, datta govinda*
> *rāghava paṇḍita, āra śrī-govindānanda*

SYNONYMS

dāmodara—Dāmodara Paṇḍita; *nārāyaṇa*—Nārāyaṇa; *dattagovinda*—Govinda Datta; *rāghava paṇḍita*—Rāghava Paṇḍita; *āra*—and; *śrī-govindānanda*—Śrī Govindānanda.

TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

madhya.13.38

> *advaitere nṛtya karibāre ājñā dila*
> *śrīvāsa-pradhāna āra sampradāya kaila*

SYNONYMS

advaitere—unto Advaita Ācārya; *nṛtya*—dancing; *karibāre*—for performing; *ājñā*—order; *dila*—gave; *śrīvāsa*—Śrīvāsa Ṭhākura; *pradhāna*—chief; *āra*—another; *sampradāya*—group; *kaila*—formed.

TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

PURPORT

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

madhya.13.39

> *gaṅgādāsa, haridāsa, śrīmān, śubhānanda*
> *śrī-rāma paṇḍita, tāhāṅ nāce nityānanda*

SYNONYMS

gaṅgādāsa—Gaṅgādāsa; *haridāsa*—Haridāsa; *śrīmān*—Śrīmān; *śubhānanda*—Śubhānanda; *śrī-rāma paṇḍita*—Śrī Rāma Paṇḍita; *tāhāṅ*—there; *nāce*—dances; *nityānanda*—Lord Nityānanda.

TRANSLATION

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

madhya.13.40

> *vāsudeva, gopīnātha, murāri yāhāṅ gāya*
> *mukunda-pradhāna kaila āra sampradāya*

SYNONYMS

vāsudeva—Vāsudeva; *gopīnātha*—Gopīnātha; *murāri*—Murāri; *yāhāṅ*—where; *gāya*—sing; *mukunda*—Mukunda; *pradhāna*—chief; *kaila*—formed; *āra*—another; *sampradāya*—group.

TRANSLATION

Another group was formed consisting of Vāsudeva, Gopīnātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

madhya.13.41

> *śrīkānta, vallabha-sena āra dui jana*
> *haridāsa-ṭhākura tāhāṅ karena nartana*

SYNONYMS

śrīkānta, vallabha-sena—Śrīkānta and Vallabha Sena; *āra*—another; *dui jana*—two persons; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *tāhāṅ*—there; *karena*—performs; *nartana*—dancing.

TRANSLATION

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

madhya.13.42

> *govinda-ghoṣa-pradhāna kaila āra sampradāya*
> *haridāsa, viṣṇudāsa, rāghava, yāhāṅ gāya*

SYNONYMS

govinda-ghoṣa—Govinda Ghosh; *pradhāna*—the chief; *kaila*—formed; *āra*—another; *sampradāya*—group; *haridāsa*—the younger Haridāsa; *viṣṇudāsa*—Viṣṇudāsa; *rāghava*—Rāghava; *yāhāṅ*—where; *gāya*—sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

madhya.13.43

> *mādhava, vāsudeva-ghoṣa,-dui sahodara*
> *nṛtya karena tāhāṅ paṇḍita-vakreśvara*

SYNONYMS

mādhava—Mādhava; *vāsudeva-ghoṣa*—Vāsudeva Ghosh; *dui sahodara*—two brothers; *nṛtya karena*—dances; *tāhāṅ*—there; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita.

TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

madhya.13.44

> *kulīna-grāmera eka kīrtanīyā-samāja*
> *tāhāṅ nṛtya karena rāmānanda, satyarāja*

SYNONYMS

kulīna-grāmera—of the village known as Kulīna-grāma; *eka*—one; *kīrtanīyā-samāja*—*saṅkīrtana* party; *tāhāṅ*—there; *nṛtya karena*—dances; *rāmānanda*—Rāmānanda; *satyarāja*—Satyarāja Khān.

TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

madhya.13.45

> *śāntipurera ācāryera eka sampradāya*
> *acyutānanda nāce tathā, āra saba gāya*

SYNONYMS

śāntipurera—of Śāntipura; *ācāryera*—of Advaita Ācārya; *eka*—one; *sampradāya*—group; *acyutānanda*—the son of Advaita Ācārya; *nāce*—dances; *tathā*—there; *āra*—the rest; *saba*—all; *gāya*—were singing.

TRANSLATION

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

madhya.13.46

> *khaṇḍera sampradāya kare anyatra kīrtana*
> *narahari nāce tāhāṅ śrī-raghunandana*

SYNONYMS

khaṇḍera—of the place named Khaṇḍa; *sampradāya*—party; *kare*—performs; *anyatra*—in a different place; *kīrtana*—chanting; *narahari*—Narahari; *nāce*—dances; *tāhāṅ*—there; *śrī-raghunandana*—Raghunandana.

TRANSLATION

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

madhya.13.47

> *jagannāthera āge cāri sampradāya gāya*
> *dui pāśe dui, pāche eka sampradāya*

SYNONYMS

jagannāthera āge—in front of the Deity Lord Jagannātha; *cāri sampradāya gāya*—four groups were chanting; *dui pāśe*—on two sides; *dui*—another two groups; *pāche*—at the rear; *eka sampradāya*—another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.

madhya.13.48

> *sāta sampradāye bāje caudda mādala*
> *yāra dhvani śuni' vaiṣṇava haila pāgala*

SYNONYMS

sāta sampradāye—in seven groups; *bāje*—were beating; *caudda*—fourteen; *mādala*—drums; *yāra*—of which; *dhvani*—the sound; *śuni'*—hearing; *vaiṣṇava*—all the devotees; *haila*—became; *pāgala*—mad.

TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus

fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

madhya.13.49

> *vaiṣṇavera megha-ghaṭāya ha-ila bādala*
> *kīrtanānande saba varṣe netra-jala*

SYNONYMS

vaiṣṇavera—of the devotees; *megha-ghaṭāya*—by the assembly of clouds; *ha-ila*—there was; *bādala*—rainfall; *kīrtana-ānande*—in the blissful situation of chanting; *saba*—all of them; *varṣe*—rain; *netra-jala*—tears from the eyes.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

madhya.13.50

> *tri-bhuvana bhari' uṭhe kīrtanera dhvani*
> *anya vādyādira dhvani kichui nā śuni*

SYNONYMS

tri-bhuvana bhari'—filling the three worlds; *uṭhe*—arose; *kīrtanera dhvani*—vibration of saṅkīrtana; *anya*—other; *vādya-ādira*—of musical instruments; *dhvani*—the sound; *kichui*—anything; *nā*—not; *śuni*—hears.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

madhya.13.51

> *sāta ṭhāñi bule prabhu 'hari' 'hari' bali'*
> *'jaya jagannātha', balena hasta-yuga tuli'*

SYNONYMS

sāta ṭhāñi—in the seven places; *bule*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *hari hari bali'*—chanting the holy names Hari, Hari; *jaya jagannātha*—all glories to Lord Jagannātha; *balena*—says; *hasta-yuga*—His two arms; *tuli'*—raising.

TRANSLATION

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"

madhya.13.52

> *āra eka śakti prabhu karila prakāśa*
> *eka-kāle sāta ṭhāñi karila vilāsa*

SYNONYMS

āra—another; *eka*—one; *śakti*—mystic power; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karila*—made; *prakāśa*—manifest; *eka-kāle*—simultaneously; *sāta ṭhāñi*—in seven places; *karila*—performed; *vilāsa*—pastimes.

TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

madhya.13.53

> *sabe kahe,-prabhu āchena mora sampradāya*
> *anya ṭhāñi nāhi yā'na āmāre dayāya*

SYNONYMS

sabekahe—everyone said; *prabhu*—Śrī Caitanya Mahāprabhu; *āchena*—is present; *morasampradāya*—in my group; *anya ṭhāñi*—in other places; *nāhi*—does not; *yā'na*—go; *āmāre*—unto me; *dayāya*—bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

madhya.13.54

> *keha lakhite nāre prabhura acintya-śakti*
> *antaraṅga-bhakta jāne, yāṅra śuddha-bhakti*

SYNONYMS

keha—anyone; *lakhite*—see; *nāre*—cannot; *prabhura*—of Śrī Caitanya Mahāprabhu; *acintya*—inconceivable; *śakti*—power; *antaraṅga*—intimate; *bhakta*—devotee; *jāne*—knows; *yāṅra*—whose; *śuddha-bhakti*—pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

madhya.13.55

> *kīrtana dekhiyā jagannātha haraṣita*
> *saṅkīrtana dekhe ratha kariyā sthagita*

SYNONYMS

kīrtanadekhiyā—by seeing the performance of *saṅkīrtana*; *jagannātha*—Lord Jagannātha; *haraṣita*—very pleased; *saṅkīrtana*—performance of *saṅkīrtana*; *dekhe*—sees; *ratha*—the car; *kariyā sthagita*—stopping.

TRANSLATION

Lord Jagannātha was very pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

madhya.13.56

> *pratāparudrera haila parama vismaya*
> *dekhite vivaśa rājā haila premamaya*

SYNONYMS

pratāparudrera—of King Pratāparudra; *haila*—there was; *parama*—very much; *vismaya*—astonishment; *dekhite*—to see; *vivaśa*—inactive; *rājā*—the King; *haila*—became; *prema-maya*—in ecstatic love.

TRANSLATION

King Pratāparudra also was astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

madhya.13.57

> *kāśī-miśre kahe rājā prabhura mahimā*
> *kāśī-miśra kahe,-tomāra bhāgyera nāhi sīmā*

SYNONYMS

kāśī-miśre—unto Kāśī Miśra; *kahe*—said; *rājā*—the King; *prabhura mahimā*—the glories of Śrī Caitanya Mahāprabhu; *kāśī-miśra kahe*—Kāśī Miśra said; *tomāra*—your; *bhāgyera*—of fortune; *nāhi*—there is not; *sīmā*—a limit.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, "O King, your fortune has no limit!"

madhya.13.58

> *sārvabhauma-saṅge rājā kare ṭhārāṭhāri*
> *āra keha nāhi jāne caitanyera curi*

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *rājā*—the King; *kare*—does; *ṭhārāṭhāri*—indication; *āra*—further; *keha*—anyone; *nāhi*—not; *jāne*—knows; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *curi*—tricks.

TRANSLATION

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.

madhya.13.59

> *yāre tāṅra kṛpā, sei jānibāre pāre*
> *kṛpā vinā brahmādika jānibāre nāre*

SYNONYMS

yāre—upon whom; *tāṅra*—His; *kṛpā*—mercy; *sei*—that person; *jānibāre*—to know; *pāre*—is able; *kṛpā*—mercy; *vinā*—without; *brahma-ādika*—the demigods, headed by Lord Brahmā; *jānibāre*—to know; *nāre*—are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

madhya.13.60

> *rājāra tuccha sevā dekhi' prabhura tuṣṭa mana*
> *sei ta' prasāde pāila 'rahasya-darśana'*

SYNONYMS

rājāra—of the King; *tuccha*—insignificant, menial; *sevā*—service; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—satisfied; *mana*—mind; *sei*—that; *ta'*—indeed; *prasāde*—by mercy; *pāila*—got; *rahasya-darśana*—seeing of the mystery of the activities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition

was Śrī Caitanya Mahāprabhu's simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

madhya.13.61

> *sākṣāte nā deya dekhā, parokṣe ta' dayā*
> *ke bujhite pāre caitanya-candrera māyā*

SYNONYMS

sākṣāte—directiy; *nā*—not; *deya*—gives; *dekhā*—interview; *parokṣe*—indirectly; *ta'*—indeed; *dayā*—there was mercy; *ke*—who; *bujhite*—to understand; *pāre*—is able; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *māyā*—internal potency.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a *sannyāsī,* Śrī Caitanya Mahāprabhu was

afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

madhya.13.62

> *sārvabhauma, kāśī-miśra,-dui mahāśaya*
> *rājāre prasāda dekhi' ha-ilā vismaya*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kāśī-miśra*—Kāśī Miśra; *dui mahāśaya*—two great personalities; *rājāre*—unto the King; *prasāda*—mercy; *dekhi'*—seeing; *ha-ilā*—became; *vismaya*—astonished.

TRANSLATION

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

madhya.13.63

> *ei-mata līlā prabhu kaila kata-kṣaṇa*
> *āpane gāyena, nācā'na nija-bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *kata-kṣaṇa*—for some time; *āpane gāyena*—personally sings; *nācā'na*—made to dance; *nija-bhakta-gaṇa*—His own personal devotees.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

madhya.13.64

> *kabhu eka mūrti, kabhu hana bahu-mūrti*
> *kārya-anurūpa prabhu prakāśaye śakti*

SYNONYMS

kabhu—sometimes; *eka mūrti*—one form; *kabhu*—sometimes; *hana*—becomes; *bahu-mūrti*—many forms; *kārya-anurūpa*—according to the program of activities; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prakāśaye*—exhibits; *śakti*—His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

madhya.13.65

> *līlāveśe prabhura nāhi nijānusandhāna*
> *icchā jāni 'līlā śakti' kare samādhāna*

SYNONYMS

līlā-āveśe—in the ecstasy of transcendental pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—there was not; *nija-anusandhāna*—understanding about His personal self; *icchā jāni*—knowing His desire; *līlā śakti*—the potency known as *līlā-śakti*; *kare*—does; *samādhāna*—all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the *Upaniṣads:*

> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*

"The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will." (*Śvetāśvatara Upaniṣad* 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every *saṅkīrtana* group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different *saṅkīrtana* groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the

potent Supreme Personality of Godhead. This is explained in *Bhagavad-gītā:*

> *mayādhyakṣeṇa prakṛtiḥ*
> *sūyate sa-carācaram*
> *hetunānena kaunteya*
> *jagad viparivartate*

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

madhya.13.66

> *pūrve yaiche rāsādi līlā kaila vṛndāvane*
> *alaukika līlā gaura kaila kṣaṇe kṣaṇe*

SYNONYMS

pūrve—formerly; *yaiche*—as; *rāsa-ādi līlā*—the *rāsa-līlā* and other pastimes; *kaila*—performed; *vṛndāvane*—at Vṛndāvana; *alaukika*—uncommon; *līlā*—pastimes; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kaila*—performed; *kṣaṇe kṣaṇe*—moment after moment.

TRANSLATION

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-līlā dance and other pastimes at Vṛndāvana, Lord Śrī

Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

madhya.13.67

> *bhakta-gaṇa anubhave, nāhi jāne āna*
> *śrī-bhāgavata-śāstra tāhāte pramāṇa*

SYNONYMS

bhakta-gaṇa—all devotees; *anubhave*—could perceive; *nāhi jāne*—do not know; *āna*—others; *śrī-bhāgavata-śāstra*—the revealed scripture *Śrīmad-Bhāgavatam*; *tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

Śrī Caitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa's uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the *rāsa-līlā* dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the

saṅkīrtana party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in *Śrīmad-Bhāgavatam,* one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

madhya.13.68

> *ei-mata mahāprabhu kare nṛtya-raṅge*
> *bhāsāila saba loka premera taraṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nṛtya-raṅge*—dancing in great pleasure; *bhāsāila*—inundated; *saba*—all; *loka*—people; *premera taraṅge*—in waves of ecstatic love.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

madhya.13.69

> *ei-mata haila kṛṣṇera rathe ārohaṇa*
> *tāra āge prabhu nācāila bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *haila*—there was; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *rathe*—on the car; *ārohaṇa*—getting up; *tāra āge*—before it; *prabhu*—Śrī Caitanya Mahāprabhu; *nācāila*—caused to dance; *bhakta-gaṇa*—all devotees.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

madhya.13.70

> *āge śuna jagannāthera guṇḍicā-gamana*
> *tāra āge prabhu yaiche karilā nartana*

SYNONYMS

āge—ahead; *śuna*—hear; *jagannāthera*—of Lord Jagannātha; *guṇḍicā-gamana*—going to the Guṇḍicā temple; *tāra āge*—before that; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—did; *nartana*—dancing.

TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

madhya.13.71

> *ei-mata kīrtana prabhu karila kata-kṣaṇa*
> *āpana-udyoge nācāila bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *kīrtana*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *karila*—performed; *kata-kṣaṇa*—for some time; *āpana*—personal; *udyoge*—by endeavor; *nācāila*—caused to dance; *bhakta-gaṇa*—all the devotees.

TRANSLATION

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

madhya.13.72

> *āpani nācite yabe prabhura mana haila*
> *sāta sampradāya tabe ekatra karila*

SYNONYMS

āpani—personally; *nācite*—to dance; *yabe*—when; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *sāta sampradāya*—all the seven parties; *tabe*—at that time; *ekatra karila*—combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

madhya.13.73

> *śrīvāsa, rāmāi, raghu, govinda, mukunda*
> *haridāsa, govindānanda, mādhava, govinda*

SYNONYMS

śrīvāsa—Śrīvāsa; *rāmāi*—Rāmāi; *raghu*—Raghu; *govinda*—Govinda; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *govindānanda*—Govindānanda; *mādhava*—Mādhava; *govinda*—Govinda.

TRANSLATION

The Lord's devotees-including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda-all combined together.

madhya.13.74

> *uddaṇḍa-nṛtye prabhura yabe haila mana*
> *svarūpera saṅge dila ei nava jana*

SYNONYMS

uddaṇḍa-nṛtye—in the dancing with high jumps; *prabhura*—of Śrī Caitanya Mahāprabhu; *yabe*—when; *haila mana*—it was the mind; *svarūpera*—Svarūpa Dāmodara; *saṅge*—with; *dila*—gave; *ei*—these; *nava jana*—nine persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

madhya.13.75

> *ei daśa jana prabhura saṅge gāya, dhāya*
> *āra saba sampradāya cāri dike gāya*

SYNONYMS

ei daśa jana—these ten persons; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *gāya*—chant; *dhāya*—run; *āra*—others; *saba*—all; *sampradāya*—groups of men; *cāri dike*—all around; *gāya*—chant.

TRANSLATION

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

madhya.13.76

> *daṇḍavat kari, prabhu yuḍi' dui hāta*
> *ūrdhva-mukhe stuti kare dekhi' jagannātha*

SYNONYMS

daṇḍavat kari—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *yuḍi'*—folding; *dui hāta*—two hands; *ūrdhva-mukhe*—raising the face upward; *stuti kare*—offers prayer; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

madhya.13.77

> *namo brahmaṇya-devāya*
> *go-brāhmaṇa-hitāya ca*

jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

SYNONYMS

namaḥ—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and *brāhmaṇas*; *hitāya*—beneficial; *ca*—also; *jagat-hitāya*—to one who always is benefiting the whole world; *kṛṣṇāya*—unto Kṛṣṇa; *govindāya*—unto Govinda; *namaḥ namaḥ*—repeated obeisances.

TRANSLATION

“ 'Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.19.65).

madhya.13.78

jayati jayati devo devakī-nandano 'sau
jayati jayati ko vṛṣṇi-vaṁśa-pradīpaḥ

jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra-nāśo mukundaḥ

SYNONYMS

jayati—all glories; *jayati*—all glories; *devaḥ*—to the Supreme Personality of Godhead; *devakī-nandanaḥ*—the son of Devakī; *asau*—He; *jayati jayati*—all glories; *kṛṣṇaḥ*—to Lord Kṛṣṇa; *vṛṣṇi-vaṁśa-pradīpaḥ*—the light of the dynasty of Vṛṣṇi; *jayati jayati*—all glories; *megha-śyāmalaḥ*—to the Supreme Personality of Godhead, who looks like a blackish cloud; *komala-aṅgaḥ*—with a body as soft as a lotus flower; *jayati jayati*—all glories; *pṛthvī-bhāra-nāśaḥ*—to the deliverer of the whole world from its burden; *mukundaḥ*—the deliverer of liberation to everyone.

TRANSLATION

“ 'All glories unto the Supreme Personality of Godhead who is known as the son of Devakī. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.'

PURPORT

This is a verse from the *Mukunda-mālā* (3).

madhya.13.79

> *jayati jana-nivāso devakī-janma-vādo*
> *yadu-vara-pariṣat svair dorbhir asyann adharmam*
> *sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena*
> *vraja-pura-vanitānāṁ vardhayan kāma-devam*

SYNONYMS

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śrī-mukhena*—by His

beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

TRANSLATION

“ 'Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.90.48).

madhya.13.80

> *nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro*
> *nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā*
> *kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher*
> *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

SYNONYMS

na—not; *aham*—I; *vipraḥ*—a *brāhmaṇa*; *na*—not; *ca*—also; *nara-patiḥ*—a king or *kṣatriya*; *na*—not; *api*—also; *vaiśyaḥ*—belonging to the mercantile class; *na*—not; *śūdraḥ*—belonging to the worker class; *na*—not; *aham*—I; *varṇī*—belonging to any caste, or *brahmacārī* (A *brahmacārī* may belong to any caste. Anyone can become a *brahmacārī* or lead a life of celibacy.); *na*—not; *ca*—also; *gṛha-patiḥ*—householder; *no*—not; *vana-sthaḥ*—*vānaprastha,* one who, after retirement from family life, goes to the forest to learn how to be detached from family life; *yatiḥ*—mendicant or renunciant; *vā*—either; *kintu*—but; *prodyan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheḥ*—who is the ocean of nectar; *gopī-bhartuḥ*—of the Supreme Person, who is the maintainer of the *gopīs*; *pada-kamalayoḥ*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsaḥ*—the servant of the servant.

TRANSLATION

“ 'I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.' "

PURPORT

This verse is found in the *Padyāvalī* (74).

madhya.13.81

> *eta paḍi' punarapi karila praṇāma*
> *yoḍa-hāte bhakta-gaṇa vande bhagavān*

SYNONYMS

eta paḍi'—reciting these; *punarapi*—again; *karila*—the Lord offered; *praṇāma*—obeisances; *yoḍa-hāte*—with folded hands; *bhakta-gaṇa*—all the devotees; *vande*—offer prayer; *bhagavān*—unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

madhya.13.82

> *uddaṇḍa nṛtya prabhu kariyā huṅkāra*
> *cakra-bhrami bhrame yaiche alāta-ākāra*

SYNONYMS

uddaṇḍa—jumping; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā*—making; *huṅkāra*—loud vibration; *cakra-bhrami*—making a circular movement like a wheel; *bhrame*—moves; *yaiche*—as if; *alāta-ākāra*—circle of fire.

TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called *alāta-ākāra,* or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the *alāta-cakra*.

madhya.13.83

> *nṛtye prabhura yāhāṅ yāṅhā paḍe pada-tala*
> *sasāgara-śaila mahī kare ṭalamala*

SYNONYMS

nṛtye—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *yāhāṅ yāṅhā*—wherever; *paḍe*—steps; *pada-tala*—His foot; *sa-sāgara*—with the oceans; *śaila*—hills and mountains; *mahī*—the earth; *kare*—does; *ṭalamala*—tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

madhya.13.84

> *stambha, sveda, pulaka, aśru, kampa, vaivarṇya*
> *nānā-bhāve vivaśatā, garva, harṣa, dainya*

SYNONYMS

stambha—being stunned; *sveda*—perspiration; *pulaka*—jubilation; *aśru*—tears; *kampa*—trembling; *vaivarṇya*—change of color; *nānā-bhāve*—in various ways; *vivaśatā*—helplessness; *garva*—pride; *harṣa*—exuberation; *dainya*—humility.

TRANSLATION

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes

the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

madhya.13.85

> *āchāḍa khāñā paḍe bhūme gaḍi' yāya*
> *suvarṇa-parvata yaiche bhūmete loṭāya*

SYNONYMS

āchāḍa khāñā—crashing; *paḍe*—falls; *bhūme*—on the ground; *gaḍi'*—rolling; *yāya*—goes; *suvarṇa-parvata*—a golden mountain; *yaiche*—as if; *bhūmete*—on the ground; *loṭāya*—rolls.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

madhya.13.86

> *nityānanda-prabhu dui hāta prasāriyā*
> *prabhure dharite cāhe āśa-pāśa dhāñā*

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; *dui*—two; *hāta*—hands; *prasāriyā*—stretching; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dharite*—to catch; *cāhe*—wants; *āśa-pāśa*—here and there; *dhāñā*—running.

TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

madhya.13.87

> *prabhu-pāche bule ācārya kariyā huṅkāra*
> *'hari-bola' 'hari-bola' bale bāra bāra*

SYNONYMS

prabhu-pāche—behind the Lord; *bule*—was walking; *ācārya*—Advaita Ācārya; *kariyā*—making; *huṅkāra*—a loud vibration; *hari-bola hari-bola*—chant the holy name of Hari; *bale*—says; *bāra bāra*—again and again.

TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

madhya.13.88

> *loka nivārite haila tina maṇḍala*
> *prathama-maṇḍale nityānanda mahā-bala*

SYNONYMS

loka—the people; *nivārite*—to check; *haila*—there were; *tina*—three; *maṇḍala*—circles; *prathama-maṇḍale*—in the first circle; *nityānanda*—Lord Nityānanda; *mahā-bala*—of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

madhya.13.89

> *kāśīśvara govindādi yata bhakta-gaṇa*
> *hātāhāti kari' haila dvitīya āvaraṇa*

SYNONYMS

kāśīśvara—Kāśīśvara; *govinda-ādi*—headed by Govinda; *yata*—all; *bhakta-gaṇa*—devotees; *hātāhāti*—linked hand to hand; *kari'*—doing; *haila*—became; *dvitīya*—a second; *āvaraṇa*—covering circle.

TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

madhya.13.90

> *bāhire pratāparudra lañā pātra-gaṇa*
> *maṇḍala hañā kare loka nivāraṇa*

SYNONYMS

bāhire—outside; *pratāparudra*—King Pratāparudra; *lañā*—taking; *pātra-gaṇa*—his own associates; *maṇḍala*—circle; *hañā*—becoming; *kare*—does; *loka*—of the crowd; *nivāraṇa*—checking.

TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

madhya.13.91

> *haricandanera skandhe hasta ālambiyā*
> *prabhura nṛtya dekhe rājā āviṣṭa hañā*

SYNONYMS

haricandanera—of Haricandana; *skandhe*—on the shoulder; *hasta*—hand; *ālambiyā*—putting; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya dekhe*—sees the dancing; *rājā*—Mahārāja Pratāparudra; *āviṣṭa hañā*—in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

madhya.13.92

> *hena-kāle śrīnivāsa premāviṣṭa-mana*
> *rājāra āge rahi' dekhe prabhura nartana*

SYNONYMS

hena-kāle—at this time; *śrīnivāsa*—Śrīvāsa Ṭhākura; *prema-āviṣṭa-mana*—with a greatly ecstatic mind; *rājāra āge*—in front of the King; *rahi'*—keeping himself; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *nartana*—the dancing.

TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

madhya.13.93

> *rājāra āge haricandana dekhe śrīnivāsa*
> *haste tāṅre sparśi' kahe,-hao eka-pāśa*

SYNONYMS

rājāra āge—in front of the King; *haricandana*—Haricandana; *dekhe*—sees; *śrīnivāsa*—Śrīvāsa Ṭhākura; *haste*—with his hand; *tāṅre*—him; *sparśi'*—touching; *kahe*—says; *hao*—please come; *eka-pāśa*—to one side.

TRANSLATION

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

madhya.13.94

> *nṛtyāveśe śrīnivāsa kichui nā jāne*
> *bāra bāra ṭhele, teṅho krodha haila mane*

SYNONYMS

nṛtya-āveśe—fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kichui*—anything; *nā*—does not; *jāne*—know; *bāra bāra*—again and again; *ṭhele*—when he

pushes; *teṅho*—Śrīvāsa; *krodha*—angry; *haila*—became; *mane*—in the mind.

TRANSLATION

Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

madhya.13.95

> *cāpaḍa māriyā tāre kaila nivāraṇa*
> *cāpaḍa khāñā kruddha hailā haricandana*

SYNONYMS

cāpaḍa māriyā—slapping; *tāre*—him; *kaila nivāraṇa*—stopped; *cāpaḍa khāñā*—getting the slap; *kruddha*—angry; *hailā*—became; *haricandana*—Haricandana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

madhya.13.96

> *kruddha haña tāṅre kichu cāhe balibāre*
> *āpani pratāparudra nivārila tāre*

SYNONYMS

kruddha haña—becoming angry; *tāṅre*—unto Śrīvāsa Ṭhākura; *kichu*—something; *cāhe*—wants; *balibāre*—to speak; *āpani*—personally; *pratāparudra*—King Pratāparudra; *nivārila*—stopped; *tāre*—unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

madhya.13.97

> *bhāgyavān tumi-iṅhāra hasta-sparśa pāilā*
> *āmāra bhāgye nāhi, tumi kṛtārtha hailā*

SYNONYMS

bhāgyavān tumi—you are very fortunate; *iṅhāra*—of Śrīvāsa Ṭhākura; *hasta*—of the hand; *sparśa*—touch; *pāilā*—have received; *āmāra bhāgye*—in my fortune; *nāhi*—there is no such thing; *tumi*—you; *kṛta-artha hailā*—have become graced.

TRANSLATION

King Pratāparudra said, "You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him."

madhya.13.98

> *prabhura nṛtya dekhi' loke haila camatkāra*
> *anya āchuk, jagannāthera ānanda apāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *loke*—everyone; *haila*—became; *camatkāra*—astonished; *anya āchuk*—let alone others; *jagannāthera*—of Lord Jagannātha; *ānanda apāra*—there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

madhya.13.99

> *ratha sthira kaila, āge nā kare gamana*
> *animiṣa-netre kare nṛtya daraśana*

SYNONYMS

ratha—the car; *sthira kaila*—stopped; *āge*—forward; *nā*—not; *kare*—does; *gamana*—moving; *animiṣa*—unblinking; *netre*—with eyes; *kare*—does; *nṛtya*—of the dancing; *daraśana*—seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.

madhya.13.100

> *subhadrā-balarāmera hṛdaye ullāsa*
> *nṛtya dekhi' dui janāra śrī-mukhete hāsa*

SYNONYMS

subhadrā—of the goddess Subhadrā; *balarāmera*—and of Balarāma; *hṛdaye*—in the hearts; *ullāsa*—ecstasy; *nṛtya*—dancing; *dekhi'*—seeing; *dui janāra*—of the two persons; *śrī-mukhete*—in the beautiful mouths; *hāsa*—smiling.

TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

madhya.13.101

> *uddaṇḍa nṛtye prabhura adbhuta vikāra*
> *aṣṭa sāttvika bhāva udaya haya sama-kāla*

SYNONYMS

uddaṇḍa—jumping; *nṛtye*—by dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *vikāra*—transformations; *aṣṭa sāttvika*—eight transcendental kinds; *bhāva*—ecstasy; *udaya haya*—awaken; *sama-kāla*—simultaneously.

TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

madhya.13.102

> *māṁsa-vraṇa sama roma-vṛnda pulakita*
> *śimulīra vṛkṣa yena kaṇṭaka-veṣṭita*

SYNONYMS

māṁsa—skin; *vraṇa*—pimples; *sama*—like; *roma-vṛnda*—the hairs of the body; *pulakita*—erupted; *śimulīra vṛkṣa*—cotton tree; *yena*—as if; *kaṇṭaka*—by thorns; *veṣṭita*—surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

madhya.13.103

> *eka eka dantera kampa dekhite lāge bhaya*
> *loke jāne, danta saba khasiyā paḍaya*

SYNONYMS

eka eka—one after another; *dantera*—of teeth; *kampa*—movement; *dekhite*—to see; *lāge*—there is; *bhaya*—fear; *loke jāne*—the people understood; *danta*—the teeth; *saba*—all; *khasiyā*—being loosened; *paḍaya*—fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

madhya.13.104

> *sarvāṅge prasveda chuṭe tāte raktodgama*
> *jaja gaga' 'jaja gaga'-gadgada-vacana*

SYNONYMS

sarvāṅge—all over the body; *prasveda*—perspiration; *chuṭe*—flows; *tāte*—along with it; *rakta-udgama*—oozing out of blood; *jaja gaga jaja gaga*—a sound indicating the name Jagannātha; *gadgada*—choked up due to ecstasy; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

madhya.13.105

> *jalayantra-dhārā yaiche vahe aśru-jala*
> *āśa-pāśe loka yata bhijila sakala*

SYNONYMS

jala-yantra—from a syringe; *dhārā*—pouring of water; *yaiche*—as if; *vahe*—are flowing; *aśru-jala*—tears from the eyes; *āśa-pāśe*—on all sides; *loka*—people; *yata*—as many as there were; *bhijila*—become wet; *sakala*—all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

madhya.13.106

> *deha-kānti gaura-varṇa dekhiye aruṇa*
> *kabhu kānti dekhi yena mallikā-puṣpa-sama*

SYNONYMS

deha-kānti—of the luster of the body; *gaura-varṇa*—white complexion; *dekhiye*—everyone saw; *aruṇa*—pink; *kabhu*—sometimes; *kānti*—the luster; *dekhi*—seeing; *yena*—as if; *mallikā-puṣpa-sama*—resembling the *mallikā* flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

madhya.13.107

> *kabhu stambha, kabhu prabhu bhūmite loṭāya*
> *śuṣka-kāṣṭha-sama pada-hasta nā calaya*

SYNONYMS

kabhu—sometimes; *stambha*—stunned; *kabhu*—sometimes; *prabhu*—Lord Caitanya Mahāprabhu; *bhūmite*—on the ground; *loṭāya*—rolls; *śuṣka*—dry; *kāṣṭha*—wood; *sama*—like; *pada-hasta*—legs and hands; *nā*—do not; *calaya*—move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

madhya.13.108

> *kabhu bhūme paḍe, kabhu śvāsa haya hīna*
> *yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa*

SYNONYMS

kabhu—sometimes; *bhūme*—on the ground; *paḍe*—falls down; *kabhu*—sometimes; *śvāsa*—breathing; *haya*—becomes; *hīna*—nil; *yāhā dekhi'*—seeing which; *bhakta-gaṇera*—of the devotees; *prāṇa*—life; *haya*—becomes; *kṣīṇa*—feeble.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

madhya.13.109

> *kabhu netre nāsāya jala, mukhe paḍe phena*
> *amṛtera dhārā candra-bimbe vahe yena*

SYNONYMS

kabhu—sometimes; *netre*—from the eyes; *nāsāya*—from the nostrils; *jala*—water; *mukhe*—from the mouth; *paḍe*—fell; *phena*—foam; *amṛtera*—of nectar; *dhārā*—torrents; *candra-bimbe*—from the moon; *vahe*—flow; *yena*—as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

madhya.13.110

> *sei phena lañā śubhānanda kaila pāna*
> *kṛṣṇa-prema-rasika teṅho mahā-bhāgyavān*

SYNONYMS

seiphena—that foam; *lañā*—taking; *śubhānanda*—a devotee named Śubhānanda; *kaila*—did; *pāna*—drinking; *kṛṣṇa-prema-rasika*—relisher of ecstatic love of Kṛṣṇa; *teṅho*—he; *mahā-bhāgyavān*—very fortunate.

TRANSLATION

The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

madhya.13.111

> *ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa*
> *bhāva-viśeṣe prabhura praveśila mana*

SYNONYMS

ei-mata—in this way; *tāṇḍava-nṛtya*—devastating dancing; *kaila*—performed; *kata-kṣaṇa*—for some time; *bhāva-viśeṣe*—in a particular ecstasy; *prabhura*—of Lord Caitanya Mahāprabhu; *praveśila mana*—the mind entered.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

madhya.13.112

> *tāṇḍava-nṛtya chāḍi' svarūpere ājñā dila*
> *hṛdaya jāniyā svarūpa gāite lāgila*

SYNONYMS

tāṇḍava-nṛtya chāḍi'—giving up such devastating dancing; *svarūpere*—unto Svarūpa Dāmodara; *ājñā dila*—gave an order; *hṛdaya*—mind; *jāniyā*—knowing; *svarūpa*—Svarūpa Dāmodara; *gāite lāgila*—began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

madhya.13.113

> *"sei ta parāṇa-nātha pāinu*
> *yāhā lāgi' madana-dahane jhuri' genu"*

SYNONYMS

sei ta—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā lāgi'*—for whom; *madana-dahane*—being burned by Cupid; *jhuri' genu*—I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

madhya.13.114

> *ei dhuyā uccaiḥ-svare gāya dāmodara*
> *ānande madhura nṛtya karena īśvara*

SYNONYMS

ei dhuyā—this refrain; *uccaiḥ-svare*—loudly; *gāya*—sings; *dāmodara*—Svarūpa Dāmodara; *ānande*—in great ecstasy; *madhura*—rhythmic; *nṛtya*—dancing; *karena*—performs; *īśvara*—the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

madhya.13.115

> *dhīre dhīre jagannātha karena gamana*
> *āge nṛtya kari' calena śacīra nandana*

SYNONYMS

dhīredhīre—slowly, slowly; *jagannātha*—Lord Jagannātha; *karena*—does; *gamana*—movement; *āge*—in front; *nṛtya*—dancing; *kari'*—performing; *calena*—goes forward; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

madhya.13.116

> *jagannāthe netra diyā sabe nāce, gāya*
> *kīrtanīyā saha prabhu pāche pāche yāya*

SYNONYMS

jagannāthe—on Lord Jagannātha; *netra*—the eyes; *diyā*—keeping; *sabe*—all the devotees; *nāce gāya*—dance and sing; *kīrtanīyā*—the performers of *saṅkīrtana*; *saha*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *pāche pāche*—at the rear; *yāya*—goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

madhya.13.117

> *jagannāthe magna prabhura nayana-hṛdaya*
> *śrī-hasta-yuge kare gītera abhinaya*

SYNONYMS

jagannāthe—into Lord Jagannātha; *magna*—absorbed; *prabhura*—of Lord Caitanya Mahāprabhu; *nayana-hṛdaya*—the eyes and

mind; *śrī-hasta-yuge*—with His two arms; *kare*—performed; *gītera*—of the song; *abhinaya*—dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

madhya.13.118

> *gaura yadi pāche cale, śyāma haya sthire*
> *gaura āge cale, śyāma cale dhīre-dhīre*

SYNONYMS

gaura—Śrī Caitanya Mahāprabhu; *yadi*—if; *pāche cale*—goes behind; *śyāma*—Jagannātha; *haya*—becomes; *sthire*—still; *gaura*—Śrī Caitanya Mahāprabhu; *āge cale*—goes forward; *śyāma*—Lord Jagannātha; *cale*—goes; *dhīre-dhīre*—slowly.

TRANSLATION

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.

madhya.13.119

> *ei-mata gaura-śyāme, doṅhe ṭhelāṭheli*
> *svarathe śyāmere rākhe gaura mahā-balī*

SYNONYMS

ei-mata—in this way; *gaura-śyāme*—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; *doṅhe*—between both of Them; *ṭhelāṭheli*—competition of pushing forward; *sva-rathe*—in His own car; *śyāmere*—Lord Jagannātha; *rākhe*—keeps; *gaura*—Lord Śrī Caitanya Mahāprabhu; *mahā-balī*—greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

PURPORT

After giving up the company of the *gopīs* in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-suvalita,* that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva

is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Guṇḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of *aiśvarya-līlā,* just as Vṛndāvana is the place of *mādhurya-līlā*. Śrī Caitanya Mahāprabhu's following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would wait on the *ratha* for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive

exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

madhya.13.120

> *nācite nācite prabhura hailā bhāvāntara*
> *hasta tuli' śloka paḍe kari' uccaiḥ-svara*

SYNONYMS

nācite nācite—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *bhāva-antara*—a change of ecstasy; *hasta tuli'*—raising the arms; *śloka paḍe*—recites one verse; *kari'*—making; *uccaiḥ-svara*—loud voice.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

madhya.13.121

> *yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās*
> *te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ*

> *sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau*
> *revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate*

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the *Padyāvalī* (382), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

madhya.13.122

> *ei śloka mahāprabhu paḍe bāra bāra*
> *svarūpa vinā artha keha nā jāne ihāra*

SYNONYMS

ei śloka—this verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *bāra bāra*—again and again; *svarūpa vinā*—except for Svarūpa Dāmodara; *artha*—meaning; *keha*—anyone; *nā jāne*—does not know; *ihāra*—of this.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

madhya.13.123

> *ei ślokārtha pūrve kariyāchi vyākhyāna*
> *ślokera bhāvārtha kari saṅkṣepe ākhyāna*

SYNONYMS

ei śloka-artha—the meaning of this verse; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *ślokera*—of the same verse; *bhāva-artha*—purport; *kari*—I do; *saṅkṣepe*—in brief; *ākhyāna*—description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see *Madhya-līlā,* Chapter One, verses 53, 77-80 and 82-84.

madhya.13.124

> *pūrve yaiche kurukṣetre saba gopī-gaṇa*
> *kṛṣṇera darśana pāñā ānandita mana*

SYNONYMS

pūrve yaiche—as previously; *kuru-kṣetre*—in the holy place known as Kurukṣetra; *saba gopī-gaṇa*—all the *gopīs* of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *dar-śana*—interview; *pāñā*—getting; *ānandita mana*—very much pleased within the mind.

TRANSLATION

Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

madhya.13.125

> *jagannātha dekhi' prabhura se bhāva uṭhila*
> *sei bhāvāviṣṭa hañā dhuyā gāoyāila*

SYNONYMS

jagannātha dekhi'—by seeing Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *se bhāva*—that ecstasy; *uṭhila*—awakened; *sei*—that; *bhāva-āviṣṭa*—absorbed in that ecstasy; *hañā*—becoming; *dhuyā*—refrain; *gāoyāila*—caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

madhya.13.126

> *aveśeṣe rādhā kṛṣṇe kare nivedana*
> *sei tumi, sei āmi, sei nava saṅgama*

SYNONYMS

avaśeṣe—at last; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare*—does; *nivedana*—submission; *sei tumi*—You are the same Kṛṣṇa; *sei āmi*—I am the same Rādhārāṇī; *sei nava saṅgama*—We are meeting in the same new spirit as in the beginning.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

madhya.13.127

> *tathāpi āmāra mana hare vṛndāvana*
> *vṛndāvane udaya karāo āpana-caraṇa*

SYNONYMS

tathāpi—yet; *āmāra*—my; *mana*—mind; *hare*—attracts; *vṛndāvana*—Śrī Vṛndāvana; *vṛndāvane*—at Vṛndāvana; *udaya karāo*—please cause to reappear; *āpana-caraṇa*—the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

madhya.13.128

> *ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani*
> *tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni*

SYNONYMS

ihāṅ—at this place, Kurukṣetra; *loka-araṇya*—too great a crowd of people; *hātī*—elephants; *ghoḍā*—horses; *ratha-dhvani*—the rattling sound of chariots; *tāhāṅ*—there, in Vṛndāvana; *puṣpa-araṇya*—the garden of flowers; *bhṛṅga*—of bumblebees; *pika*—of the birds; *nāda*—sound; *śuni*—I hear.

TRANSLATION

"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

madhya.13.129

> *ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa*
> *tāhāṅ gopa-veśa, saṅge muralī-vādana*

SYNONYMS

ihāṅ—here, at Kurukṣetra; *rāja-veśa*—dressed like a royal prince; *saṅge*—with You; *saba*—all; *kṣatriya-gaṇa*—great warriors; *tāhāṅ*

—there, in Vṛndāvana; *gopa-veśa*—dressed like a cowherd boy; *saṅge*—with You; *muralī-vādana*—the blowing of Your transcendental flute.

TRANSLATION

"Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

madhya.13.130

> *vraje tomāra saṅge yei sukha-āsvādana*
> *sei sukha-samudrera ihāṅ nāhi eka kaṇa*

SYNONYMS

vraje—at Vṛndāvana; *tomāra*—of You; *saṅge*—in the company; *yei*—what; *sukha-āsvādana*—taste of transcendental bliss; *sei*—that; *sukha-samudrera*—of the ocean of transcendental bliss; *ihāṅ*—here, at Kurukṣetra; *nāhi*—there is not; *eka*—one; *kaṇa*—drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

madhya.13.131

> *āmā lañā punaḥ līlā karaha vṛndāvane*
> *tabe āmāra mano-vāñchā haya ta' pūraṇe*

SYNONYMS

āmā lañā—taking Me; *punaḥ*—again; *līlā*—pastimes; *karaha*—perform; *vṛndāvane*—at Vṛndāvana; *tabe*—then; *āmāra manaḥ-vāñchā*—the desire of My mind; *haya*—becomes; *ta'*—indeed; *pūraṇe*—in fulfillment.

TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

madhya.13.132

> *bhāgavate āche yaiche rādhikā-vacana*
> *pūrve tāhā sūtra-madhye kariyāchi varṇana*

SYNONYMS

bhāgavate—in *Śrīmad-Bhāgavatam*; *āche*—there is; *yaiche*—as; *rādhikā-vacana*—the statement of Śrīmatī Rādhikā; *pūrve*—previously; *tāhā*—that; *sūtra-madhye*—in the synopsis; *kariyāchi varṇana*—I have described.

TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

madhya.13.133

> *sei bhāvāveśe prabhu paḍe āra śloka*
> *sei saba ślokera artha nāhi bujhe loka*

SYNONYMS

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *āra*—another; *śloka*—verse; *sei*—those; *saba ślokera*—of all verses; *artha*—meaning; *nāhi*—do not; *bujhe*—understand; *loka*—people in general.

TRANSLATION

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.

madhya.13.134

> *svarūpa-gosāñi jāne, nā kahe artha tāra*
> *śrī-rūpa-gosāñi kaila se artha pracāra*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jāne*—knows; *nā*—does not; *kahe*—say; *artha*—the meaning; *tāra*—of those verses; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *kaila*—did; *se*—that; *artha*—of meaning; *pracāra*—broadcasting.

TRANSLATION

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

madhya.13.135

> *svarūpa saṅge yāra artha kare āsvādana*
> *nṛtya-madhye sei śloka karena paṭhana*

SYNONYMS

svarūpa saṅge—in the association of Svarūpa Dāmodara Gosvāmī; *yāra*—of which; *artha*—meaning; *kare*—does; *āsvādana*—taste; *nṛtya-madhye*—in the midst of dancing; *sei śloka*—that verse; *karena paṭhana*—recites.

TRANSLATION

While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

madhya.13.136

> *āhuś ca te nalina-nābha padāravindaṁ*
> *yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*
> *saṁsāra-kūpa-patitottaraṇāvalambaṁ*
> *gehaṁ juṣām api manasy udiyāt sadā naḥ*

SYNONYMS

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by great mystic yogīs; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who are highly learned philosophers; *saṁsāra-kūpa*—in the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—for deliverance; *avalambam*—the only shelter; *geham*—in family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

TRANSLATION

"The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened

within our hearts, although we are only ordinary persons engaged in household affairs.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.82.48). The *gopīs* were never interested in *karma-yoga, jñāna-yoga,* or *dhyāna-yoga*. They were simply interested in *bhakti-yoga*. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the *gopīs* were pained and began to cry. The *gopīs* wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the *gopīs*.

madhya.13.137

> *anyera hṛda ya-mana, mora mana-vṛndāvana,*
> *'mane' 'vane' eka kari' jāni*
> *tāhāṅ tomāra pada-dvaya, karāha yadi udaya,*
> *tabe tomāra pūrṇa kṛpā māni*

SYNONYMS

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari'*—as one and the same; *jāni*—I know; *tāhāṅ*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

TRANSLATION

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, " 'For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them

should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

madhya.13.138

> *prāṇa-nātha, śuna mora satya nivedana*
> *vraja-āmāra sadana, tāhāṅ tomāra saṅgama,*
> *nā pāile nā rahe jīvana*

SYNONYMS

prāṇa-nātha—O My Lord, master of My life; *śuna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛndāvana; *āmāra*—My; *sadana*—place; *tāhāṅ*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—does remain; *jīvana*—life.

TRANSLATION

“ 'My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

madhya.13.139

> *pūrve uddhava-dvāre, ebe sākṣāt āmāre,*
> *yoga-jñāne kahilā upāya*

tumi-vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya

SYNONYMS

pūrve—previously; *uddhava-dvāre*—through Uddhava; *ebe*—now; *sākṣāt*—directly; *āmāre*—unto Me; *yoga*—mystic yogic meditation; *jñāne*—philosophical speculation; *kahilā*—You have said; *upāya*—the means; *tumi*—You; *vidagdha*—very humorous; *kṛpā-maya*—mercifu1; *jānaha*—You know; *āmāra*—My; *hṛdaya*—mind; *more*—unto Me; *aiche*—in that way; *kahite*—to speak; *nā yuyāya*—is not at all befitting.

TRANSLATION

“ 'My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.' "

PURPORT

The process of mystic *yoga,* the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating

speculative knowledge or practicing mystic *yoga,* a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as *arcā-vigraha* or *arcā-avatāra,* an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, *sac-cid-ānanda-vigraha.* A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the *śāstras* and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, *yoga* practice and mental speculation.

madhya.13.140

> *citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,*
> *yatna kari, nāri kāḍhibāre*
> *tāre dhyāna śikṣā karāha, loka hāsāñā māra,*
> *sthānāsthāna nā kara vicāre*

SYNONYMS

citta kāḍhi'—withdrawing the consciousness; *tomā haite*—from You; *viṣaye*—in mundane subject matters; *cāhi*—Iwant; *lāgāite*—to

engage; *yatna kari*—I endeavor; *nāri kāḍhibāre*—I cannot withdraw; *tāre*—to such a servant; *dhyāna*—of meditation; *śikṣā*—instruction; *karāha*—You give; *loka*—people in general; *hāsāñā*—laugh; *māra*—You kill; *sthāna-asthāna*—proper or improper place; *nā kara*—You do not make; *vicāre*—consideration.

TRANSLATION

Caitanya Mahāprabhu continued: " 'I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Śrīla Rūpa Gosvāmī says in the *Bhakti-rasāmṛta-sindhu* (1.1.11):

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

For a pure devotee, there is no scope for indulgence in mystic *yoga* practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind

would not allow him to do so. That is a characteristic of a pure devotee-he is transcendental to all fruitive activity, speculative philosophy and mystic *yoga* meditation. The *gopīs* therefore expressed themselves as follows.

madhya.13.141

> *nahe gopī yogeśvara, pada-kamala tomāra,*
> *dhyāna kari' pāibe santoṣa*
> *tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,*
> *śuni' gopīra āro bāḍhe roṣa*

SYNONYMS

nahe—not; *gopī*—*gopīs*; *yogeśvara*—masters of mystic yoga practice; *pada-kamala tomāra*—Your lotus feet; *dhyāna kari'*—by meditation; *pāibe santoṣa*—we get satisfaction; *tomāra*—Your; *vākya*—words; *paripāṭī*—very kindly composed; *tāra madhye*—within that; *kuṭināṭī*—duplicity; *śuni'*—hearing; *gopīra*—of the *gopīs*; *āro*—more and more; *bāḍhe*—increases; *roṣa*—anger.

TRANSLATION

“ 'The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga

practice, they are not at all satisfied. On the contrary, they become more angry with You.' "

PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (*Caitanya-candrāmṛta* 5):

> *kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate*
> *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate*
> *viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate*
> *yat kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ*

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic *yoga* practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved.

Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the *gopīs,* cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

madhya.13.142

> *deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra,*
> *tāhā haite nā cāhe uddhāra*
> *viraha-samudra-jale, kāma-timiṅgile gile,*
> *gopī-gaṇe neha' tāra pāra*

SYNONYMS

deha-smṛti—bodily concept of life; *nāhi*—not; *yāra*—one whose; *saṁsāra-kūpa*—blind well of material life; *kāhāṅ*—where is; *tāra*—his; *tāhā haite*—from that; *nā*—does not; *cāhe*—want; *uddhāra*—liberation; *viraha-samudra-jale*—in the water of the ocean of separation; *kāma-timiṅgile*—the transcendental Cupid in the form of *timiṅgila* fish; *gile*—swallow; *gopī-gaṇe*—the *gopīs*; *neha'*—please take out; *tāra pāra*—beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'The gopīs are fallen in the great ocean of separation, and they are

being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called *vipada-smṛti,* which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in *Śrīmad-Bhāgavatam* (7.5.30): *adānta-gobhir viśatāṁ tamisraṁ punaḥ-punaś-carvita-carvaṇānām.* Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities-eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a

separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, *muktiḥ svayaṁ mukulitāñjali sevate 'smān:* "Liberation stands before me with folded hands, begging to serve me."

madhya.13.143

> *vṛndāvana, govardhana, yamunā-pulina, vana,*
> *sei kuñje rāsādika līlā*
> *sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,*
> *baḍa citra, kemane pāsarilā*

SYNONYMS

vṛndāvana—the transcendental land known as Vṛndāvana; *govardhana*—Govardhana Hill; *yamunā-pulina*—the bank of the Yamunā; *vana*—all the forests where the pastimes of the Lord took place; *sei kuñje*—in the bushes in that forest; *rāsa-ādika līlā*—the pastimes of the *rāsa* dance; *sei*—that; *vrajera*—of Vṛndāvana; *vraja-jana*—inhabitants; *mātā*—mother; *pitā*—father; *bandhu-gaṇa*—friends; *baḍa citra*—most wonderful; *kemane pāsarilā*—how have You forgotten.

TRANSLATION

“ 'It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten

Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-līlā dance?

madhya.13.144

> *vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,*
> *tumi, tomāra nāhi doṣābhāsa*
> *tabe ye tomāra mana, nāhi smare vraja-jana,*
> *se-āmāra durdaiva-vilāsa*

SYNONYMS

vidagdha—most refined; *mṛdu*—gentle; *sat-guṇa*—endowed with all good qualities; *su-śīla*—well-behaved; *snigdha*—softhearted; *karuṇa*—merciful; *tumi*—You; *tomāra*—Your; *nāhi*—there is not; *doṣa-ābhāsa*—even a tinge of fault; *tabe*—still; *ye*—indeed; *tomāra*—Your; *mana*—mind; *nāhi*—does not; *smare*—remember; *vraja-jana*—the inhabitants of Vṛndāvana; *se*—that; *āmāra*—My; *durdaiva-vilāsa*—suffering of past misdeeds.

TRANSLATION

“ 'Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

madhya.13.145

> *nā gaṇi āpana-duḥkha, dekhi' vrajeśvarī-mukha,*
> *vraja-janera hṛdaya vidare*
> *kibā māra' vraja-vāsī, kibā jīyāo vraje āsi',*
> *kena jīyāo duḥkha sahāibāre?*

SYNONYMS

nā gaṇi—I do not care; *āpana-duḥkha*—My personal unhappiness; *dekhi'*—seeing; *vrajeśvarī-mukha*—the face of mother Yaśodā; *vraja-janera*—of all the inhabitants of Vṛndāvana; *hṛdaya vidare*—the hearts break; *kibā*—whether; *māra' vraja-vāsī*—You want to kill the inhabitants of Vṛndāvana; *kibā*—or; *jīyāo*—You want to keep their lives; *vraje āsi'*—coming in Vṛndāvana; *kena*—why; *jīyāo*—You let them live; *duḥkha sahāibāre*—just to cause to suffer unhappiness.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

madhya.13.146

> *tomāra ye anya veśa, anya saṅga, anya deśa,*
> *vraja-jane kabhu nāhi bhāya*
> *vraja-bhūmi chāḍite nāre, tomā nā dekhile mare,*
> *vraja-janera ki habe upāya*

SYNONYMS

tomāra—Your; *ye*—that; *anya veśa*—different dress; *anya saṅga*—other associates; *anya deśa*—other countries; *vraja-jane*—to the inhabitants of Vṛndāvana; *kabhu*—at any time; *nāhi*—does not; *bhāya*—appeal; *vraja-bhūmi*—the land of Vṛndāvana; *chāḍite nāre*—they do not like to leave; *tomā*—You; *nā*—not; *dekhile*—seeing; *mare*—they die; *vraja-janera*—of the inhabitants of Vṛndāvana; *ki*—what; *habe*—will be; *upāya*—means.

TRANSLATION

“ 'The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

madhya.13.147

> *tumi-vrajera jīvana, vraja-rājera prāṇa-dhana,*
> *tumi vrajera sakala sampad*
> *kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,*
> *vraje udaya karāo nija-pada*

SYNONYMS

tumi—You; *vrajera jīvana*—the life and soul of Vṛndāvana; *vraja-rājera*—and of the King of Vraja, Nanda Mahārāja; *prāṇa-dhana*—the only life; *tumi*—You; *vrajera*—of Vṛndāvana; *sakala sampad*—all opulence; *kṛpā-ardra*—melting with kindness; *tomāra mana*—Your mind; *āsi'*—coming; *jīyāo*—give life; *vraja-jana*—to all the inhabitants of Vṛndāvana; *vraje*—in Vṛndāvana; *udaya karāo*—cause to appear; *nija-pada*—Your lotus feet.

TRANSLATION

“ 'My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.'

PURPORT

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma-mother Yaśodā, Mahārāja Nanda, the cowherd boys, the *gopīs,* the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car's going from Jagannātha Purī to the Guṇḍicā temple.

madhya.13.148

> *śuniyā rādhikā-vāṇī, vraja-prema mane āni,*
> *bhāve vyākulita deha-mana*
> *vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',*
> *kare kṛṣṇa tāṅre āśvāsana*

SYNONYMS

śuniyā—after hearing; *rādhikā-vāṇī*—the statement of Śrīmatī Rādhārāṇī; *vraja-prema*—the love of Vraja; *mane āni*—remembering; *bhāve*—in that ecstasy; *vyākulita*—very much perturbed; *deha-mana*—the body and mind; *vraja-lokera*—of the inhabitants of Vṛndāvana; *prema śuni'*—after hearing of the loving

affairs; *āpanāke*—Himself; *ṛṇī māni'*—considering very indebted; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—unto Her; *āśvāsana*—pacification.

TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

madhya.13.149

> *prāṇa-priye, śuna, mora e-satya-vacana*
> *tomā-sabāra smaraṇe, jhuroṅ muñi rātri-dine,*
> *mora duḥkha nā jāne kona jana*

SYNONYMS

prāṇa-priye—O My dearmost; *śuna*—please hear; *mora*—of Me; *e-satya-vacana*—this true statement; *tomā-sabāra*—of all of you; *smaraṇe*—by remembrance; *jhuroṅ*—cry; *muñi*—I; *rātri-dine*—both day and night; *mora duḥkha*—My distress; *nā jāne*—does not know; *kona jana*—anyone.

TRANSLATION

“ 'My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.'

PURPORT

It is said: *vṛndāvanaṁ parityajya padam ekaṁ na gacchati*. In one sense, Kṛṣṇa, the original Personality of Godhead (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

madhya.13.150

> *vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,*
> *sabe haya mora prāṇa-sama*
> *tāṅra madhye gopī-gaṇa, sākṣāt mora jīvana,*
> *tumi mora jīvanera jīvana*

SYNONYMS

vraja-vāsī yata jana—all the inhabitants of Vṛndāvana-dhāma; *mātā*—mother; *pitā*—father; *sakhā-gaṇa*—boy friends; *sabe*—all; *haya*—are; *mora prāṇa-sama*—as good as My life; *tāṅra madhye*—among them; *gopī-gaṇa*—the *gopīs*; *sākṣāt*—directly; *mora jīvana*—My life and soul; *tumi*—You; *mora jīvanera jīvana*—the life of My life.

TRANSLATION

"Śrī Kṛṣṇa continued: 'All the inhabitants of Vṛndāvana-dhāma-My mother, father, cowherd boy friends and everything else-are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. Among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

PURPORT

Śrīmatī Rādhārāṇī is the center of all Vṛndāvana's activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant "Jaya Rādhe." From Kṛṣṇa's own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

madhya.13.151

tomā-sabāra prema-rase, āmāke karila vaśe,
āmi tomāra adhīna kevala
tomā-sabā chāḍāñā, āmā dūra-deśe lañā,
rākhiyāche durdaiva prabala

SYNONYMS

tomā-sabāra—of all of you; *prema-rase*—by the ecstasy and mellows of loving affairs; *āmāke*—Me; *karila*—you have made; *vaśe*—subservient; *āmi*—I; *tomāra*—of you; *adhīna*—subservient; *kevala*—only; *tomā-sabā*—from all of you; *chāḍāñā*—separating; *āmā*—Me; *dūra-deśe*—to distant countries; *lañā*—taking; *rākhiyāche*—has kept; *durdaiva*—misfortune; *prabala*—very powerful.

TRANSLATION

“ 'My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

madhya.13.152

> *priyā priya-saṅga-hīnā, priya priyā-saṅga vinā,*
> *nāhi jīye,-e satya pramāṇa*
> *mora daśā śone yabe, tāṅra ei daśā habe,*
> *ei bhaye duṅhe rākhe prāṇa*

SYNONYMS

priyā—a woman beloved; *priya-saṅga-hīnā*—being separated from the man beloved; *priya*—the man beloved; *priyā-saṅga vinā*—being separated from the woman beloved; *nāhi jīye*—cannot live; *e satya pramāṇa*—this is factual evidence; *mora*—My; *daśā*—situation; *śone yabe*—when one hears; *tāṅra*—his; *ei*—this; *daśā*—situation; *habe*—there will be; *ei bhaye*—out of this fear; *duṅhe*—both; *rākhe prāṇa*—keep their life.

TRANSLATION

“ 'When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

madhya.13.153

> *sei satī premavatī, premavān sei pati,*
> *viyoge ye vāñche priya-hite*
> *nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,*
> *sei dui mile acirāte*

SYNONYMS

sei satī—that chaste wife; *prema-vatī*—full of love; *prema-vān*—loving; *sei pati*—that husband; *viyoge*—in separation; *ye*—who; *vāñche*—desire; *priya-hite*—for the welfare of the other; *nā gaṇe*—and do not care; *āpana-duḥkha*—for personal unhappiness; *vāñche*—desire; *priya-jana-sukha*—the happiness of the dearmost beloved; *sei*—those; *dui*—two; *mile*—meet; *acirāte*—without delay.

TRANSLATION

“ 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

madhya.13.154

> *rākhite tomāra jīvana, sevi āmi nārāyaṇa,*
> *tāṅra śaktye āsi niti-niti*

tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrti

SYNONYMS

rākhite—just to keep; *tomāra jīvana*—Your life; *sevi āmi nārāyaṇa*—I always worship Lord Nārāyaṇa; *tāṅra śaktye*—by His potency; *āsi niti-niti*—I come to You daily; *tomā-sane*—with You; *krīḍā kari'*—enjoying pastimes; *niti*—daily; *yāi yadu-purī*—I return to Dvārakā-dhāma, known as Yadu-purī; *tāhā*—that; *tumi*—You; *mānaha*—experience; *mora*—My; *sphūrti*—manifestation.

TRANSLATION

“ 'You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.

madhya.13.155

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema-parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeha ānibe satvara

SYNONYMS

mora bhāgya—My fortune; *mo-viṣaye*—in relation with Me; *tomāra*—Your; *ye*—whatever; *prema*—love; *haye*—there is; *sei prema*—that love; *parama pra-bala*—very powerful; *lukāñā*—secretly; *āmā āne*—brings Me; *saṅga karāya*—obliges Me to associate; *tomā-sane*—with You; *prakaṭeha*—directly manifested; *ānibe*—will bring; *satvara*—very soon.

TRANSLATION

“ 'Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence—*prakaṭa* and *aprakaṭa,* manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in the *Brahma-saṁhitā* (5.38):

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His *aprakaṭa* presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take *prasāda* with Him and enjoy His company. This is confirmed in *Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This is successful human life. This is the meaning of *prakaṭeha ānibe satvara*. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

madhya.13.156

> *yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,*
> *tāhā āmi kailuṅ saba kṣaya*

āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya

SYNONYMS

yādavera vipakṣa—all the enemies of the Yadu dynasty; *yata*—all; *duṣṭa*—mischievous; *kaṁsa-pakṣa*—the party of Kaṁsa; *tāhā*—them; *āmi*—I; *kailuṅ saba kṣaya*—have annihilated all; *āche*—there are still; *dui-cāri jana*—two or four demons; *tāhā māri'*—after killing them; *vṛndāvana*—to Vṛndāvana; *āilāma āmi*—I am coming very soon; *jāniha niścaya*—please know it very well.

TRANSLATION

“ 'I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa's devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa's business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. "I am

coming back very soon," He promised, "as soon as I have killed the few remaining demons."

madhya.13.157

> *sei śatru-gaṇa haite, vraja-jana rākhite,*
> *rahi rājye udāsīna hañā*
> *yebā strī-putra-dhane, kari rājya āvaraṇe,*
> *yadu-gaṇera santoṣa lāgiyā*

SYNONYMS

sei—those; *śatru-gaṇa haite*—from enemies; *vraja-jana*—to the inhabitants of Vṛndāvana; *rākhite*—to give protection; *rahi*—I remain; *rājye*—in My kingdom; *udāsīna*—indifferent; *hañā*—becoming; *yebā*—whatever; *strī-putra-dhane*—with wives, sons and wealth; *kari rājya āvaraṇe*—I decorate My kingdom; *yadu-gaṇera*—of the Yadu dynasty; *santoṣa*—satisfaction; *lāgiyā*—for the matter of.

TRANSLATION

“ 'I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

madhya.13.158

> *tomāra ye prema-guṇa, kare āmā ākarṣaṇa,*
> *ānibe āmā dina daśa biśe*
> *punaḥ āsi' vṛndāvane, vraja-vadhū tomā-sane,*
> *vilasiba rajanī-divase*

SYNONYMS

tomāra—Your; *ye*—whatever; *prema-guṇa*—qualities in ecstatic love; *kare*—do; *āmā*—Me; *ākarṣaṇa*—attracting; *ānibe*—will bring; *āmā*—Me; *dina daśa biśe*—within ten or twenty days; *punaḥ*—again; *āsi'*—coming; *vṛndāvane*—to Vṛndāvana; *vraja-vadhū*—all the damsels of Vṛndāvana; *tomā-sane*—with You; *vilasiba*—I shall enjoy; *rajanī-divase*—both day and night.

TRANSLATION

“ 'Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.'

madhya.13.159

> *eta tāṅre kahi kṛṣṇa, vraje yāite satṛṣṇa,*
> *eka śloka paḍi' śunāila*

sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila

SYNONYMS

eta—so much; *tāṅre*—unto Rādhārāṇī; *kahi*—speaking; *kṛṣṇa*—Lord Kṛṣṇa; *vraje*—in Vṛndāvana; *yāite*—to go; *sa-tṛṣṇa*—very anxious; *eka śloka*—one verse; *paḍi'*—reciting; *śunāila*—making Her hear; *sei śloka*—that verse; *śuni*—hearing; *rādhā*—Śrīmatī Rādhārāṇī; *khāṇḍila*—disappeared; *sakala*—all kinds of; *bādhā*—hindrances; *kṛṣṇa-prāptye*—in achieving Kṛṣṇa; *pratīti ha-ila*—there was assurance.

TRANSLATION

"While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

madhya.13.160

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—unto Me; *bhaktiḥ*—the nine kinds of devotional service, such as *śravaṇa, kīrtana* and *smaraṇa*; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal associates of the Lord; *kalpate*—is quite befitting; *diṣṭyā*—by good fortune; *yat*—whatever; *āsīt*—there was; *mat-snehaḥ*—love and affection for Me; *bhavatīnām*—of all you *gopīs*; *mat-āpanaḥ*—the cause for getting Me back.

TRANSLATION

"Lord Śrī Kṛṣṇa said: 'Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.82.44).

madhya.13.161

> *ei saba artha prabhu svarūpera sane*
> *rātri-dine ghare vasi' kare āsvādane*

SYNONYMS

ei saba—all these; *artha*—meanings; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpera sane*—with Svarūpa Dāmodara; *rātri-dine*

—both day and night; *ghare vasi'*—sitting within His room; *kare*—does; *āsvādane*—taste.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

madhya.13.162

> *nṛtya-kāle sei bhāve āviṣṭa hañā*
> *śloka paḍi' nāce jagannātha-mukha cāñā*

SYNONYMS

nṛtya-kāle—while dancing; *sei bhāve*—in such ecstasy; *āviṣṭa*—absorbed; *hañā*—becoming; *śloka paḍi'*—reciting these verses; *nāce*—dances; *jagannātha-mukha*—the face of Jagannātha; *cāñā*—looking upon.

TRANSLATION

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

madhya.13.163

> *svarūpa-gosāñira bhāgya nā yāya varṇana*
> *prabhute āviṣṭa yāṅra kāya, vākya, mana*

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bhāgya*—the fortune; *nā*—not; *yāya varṇana*—can be described; *prabhute*—in the service of the Lord; *āviṣṭa*—fully absorbed; *yāṅra*—of whom; *kāya*—body; *vākya*—words; *mana*—mind.

TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

madhya.13.164

> *svarūpera indriye prabhura nijendriya-gaṇa*
> *āviṣṭa hañā kare gāna-āsvādana*

SYNONYMS

svarūpera—of Svarūpa Dāmodara; *indriye*—in the senses; *prabhura*—of Śrī Caitanya Mahāprabhu; *nija-indriya-gaṇa*—own senses; *āviṣṭa hañā*—being fully absorbed; *kare*—does; *gāna*—the singing; *āsvādana*—tasting.

TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

madhya.13.165

> *bhāvera āveśe kabhu bhūmite vasiyā*
> *tarjanīte bhūme likhe adhomukha hañā*

SYNONYMS

bhāvera āveśe—because of ecstatic emotion; *kabhu*—sometimes; *bhūmite*—on the ground; *vasiyā*—sitting; *tarjanīte*—with the ring finger; *bhūme*—on the ground; *likhe*—writes; *adhomukha hañā*—looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

madhya.13.166

> *aṅgulite kṣata habe jāni' dāmodara*
> *bhaye nija-kare nivāraye prabhu-kara*

SYNONYMS

aṅgulite—on the finger; *kṣata*—injury; *habe*—will take place; *jāni'*—knowing; *dāmodara*—Svarūpa Dāmodara; *bhaye*—out of fear; *nija-kare*—by his own hand; *nivāraye*—checks; *prabhu-kara*—the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

madhya.13.167

> *prabhura bhāvānurūpa svarūpera gāna*
> *yabe yei rasa tāhā kare mūrtimān*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhāva-anurūpa*—following the ecstatic emotions; *svarūpera*—of Svarūpa Dāmodara; *gāna*—the singing; *yabe*—when; *yei*—whatever; *rasa*—mellow; *tāhā*—that; *kare*—makes; *mūrtimān*—personified.

TRANSLATION

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular

mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

madhya.13.168

> *śrī-jagannāthera dekhe śrī-mukha-kamala*
> *tāhāra upara sundara nayana-yugala*

SYNONYMS

śrī-jagannāthera—of Lord Jagannātha; *dekhe*—sees; *śrī-mukha-kamala*—the lotuslike face; *tāhāra upara*—upon this; *sundara*—beautiful; *nayana-yugala*—a pair of eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

madhya.13.169

> *sūryera kiraṇe mukha kare jhalamala*
> *mālya, vastra, divya alaṅkāra, parimala*

SYNONYMS

sūryera—of the sun; *kiraṇe*—by the rays of sunshine; *mukha*—the face; *kare*—does; *jhalamala*—glittering; *mālya*—garland; *vastra*—

garments; *divya alaṅkāra*—beautiful ornaments; *parimala*—surrounded by a fragrance.

TRANSLATION

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

madhya.13.170

> *prabhura hṛdaye ānanda-sindhu uthalila*
> *unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila*

SYNONYMS

prabhura hṛdaye—in the heart of Śrī Caitanya Mahāprabhu; *ānanda-sindhu*—the ocean of transcendental bliss; *uthalila*—arose; *unmāda*—madness; *jhañjhā-vāta*—hurricane; *tat-kṣaṇe*—immediately; *uṭhila*—intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

madhya.13.171

> *ānandonmāde uṭhāya bhāvera taraṅga*
> *nānā-bhāva-sainye upajila yuddha-raṅga*

SYNONYMS

ānanda-unmāde—the madness of transcendental bliss; *uṭhāya*—causes to arise; *bhāvera*—of emotion; *taraṅga*—waves; *nānā*—various; *bhāva*—emotions; *sainye*—among soldiers; *upajila*—there appeared; *yuddha-raṅga*—fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

madhya.13.172

> *bhāvodaya, bhāva-śānti, sandhi, śābalya*
> *sañcārī, sāttvika, sthāyī svabhāva-prābalya*

SYNONYMS

bhāva-udaya—awakening of emotion; *bhāva-śānti*—emotions of peace; *sandhi*—the junction of different emotions; *śābalya*—mixing of all emotions; *sañcārī*—impetuses for all kinds of emotion;

sāttvika—transcendental; *sthāyī*—prevalent; *svabhāva*—natural emotion; *prābalya*—increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

madhya.13.173

> *prabhura śarīra yena śuddha-hemācala*
> *bhāva-puṣpa-druma tāhe puṣpita sakala*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śarīra*—body; *yena*—as if; *śuddha*—transcendental; *hemācala*—Himalayan mountain; *bhāva*—emotional; *puṣpa-druma*—flower trees; *tāhe*—in that situation; *puṣpita*—blooming with flowers; *sakala*—all.

TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

madhya.13.174

> *dekhite ākarṣaye sabāra citta-mana*
> *premāmṛta-vṛṣṭye prabhu siñce sabāra mana*

SYNONYMS

dekhite—by seeing; *ākarṣaye*—attracts; *sabāra*—of everyone; *citta-mana*—mind and consciousness; *prema-amṛta-vṛṣṭye*—by pouring of the nectar of transcendental love for God; *prabhu*—Śrī Caitanya Mahāprabhu; *siñce*—sprinkled; *sabāra*—everyone's; *mana*—mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

madhya.13.175

> *jagannātha-sevaka yata rāja-pātra-gaṇa*
> *yātrika loka, nīlācala-vāsī yata jana*

SYNONYMS

jagannātha-sevaka—the servants of Lord Jagannātha; *yata*—all; *rāja-pātra-gaṇa*—and the government officers; *yātrika*—pilgrim

visitors; *loka*—people in general; *nīlācala-vāsī*—the residents of Jagannātha Purī; *yata jana*—as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

madhya.13.176

> *prabhura nṛtya prema dekhi' haya camatkāra*
> *kṛṣṇa-prema uchalila hṛdaye sabāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *prema*—love; *dekhi'*—seeing; *haya*—become; *camatkāra*—astonished; *kṛṣṇa-prema*—love of Kṛṣṇa; *uchalila*—infatuated; *hṛdaye*—in the hearts; *sabāra*—of everyone.

TRANSLATION

After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

madhya.13.177

> *preme nāce, gāya, loka, kare kolāhala*
> *prabhura nṛtya dekhi' sabe ānande vihvala*

SYNONYMS

preme—in ecstatic love; *nāce*—dance; *gāya*—chant; *loka*—people in general; *kare*—make; *kolāhala*—a great noise; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *sabe*—everyone; *ānande*—in transcendental bliss; *vihvala*—overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

madhya.13.178

> *anyera ki kāya, jagannātha-haladhara*
> *prabhura nṛtya dekhi' sukhe calilā manthara*

SYNONYMS

anyera ki kāya—apart from the actions of others; *jagannātha*—Lord Jagannātha; *haladhara*—Balarāma; *prabhura*—of Śrī Caitanya

Mahāprabhu; *nṛtya*—the dancing; *dekhi'*—seeing; *sukhe*—in great happiness; *calilā*—moved; *manthara*—slowly.

TRANSLATION

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

madhya.13.179

> *kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'*
> *se kautuka ye dekhila, sei tāra sākṣī*

SYNONYMS

kabhu—sometimes; *sukhe*—in great happiness; *nṛtya-raṅga*—amusement in dancing; *dekhe*—sees; *ratha*—the car; *rākhi'*—stopping; *se kautuka*—that amusement; *ye*—anyone who; *dekhila*—saw; *sei*—*he*; *tāra*—of that; *sākṣī*—witness.

TRANSLATION

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

madhya.13.180

> *ei-mata prabhu nṛtya karite bhramite*
> *pratāparudrera āge lāgilā paḍite*

SYNONYMS

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nṛtya karite*—dancing; *bhramite*—wandering; *pratāparudrera*—of King Pratāparudra; *āge*—in front; *lāgilā*—began; *paḍite*—to fall down.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

madhya.13.181

> *sambhrame pratāparudra prabhuke dharila*
> *tāṅhāke dekhite prabhura bāhya-jñāna ha-ila*

SYNONYMS

sambhrame—with great respect; *pratāparudra*—King Pratāparudra; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dharila*—picked up; *tāṅhāke*—Him; *dekhite*—to see; *prabhura*—of Śrī

Caitanya Mahāprabhu; *bāhya-jñāna*—external consciousness; *ha-ila*—there was.

TRANSLATION

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

madhya.13.182

> *rājā dekhi' mahāprabhu karena dhikkāra*
> *chi, chi, viṣayīra sparśa ha-ila āmāra*

SYNONYMS

rājā dekhi'—by seeing the King; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *dhik-kāra*—condemnation; *chi chi*—how pitiable it is; *viṣayīra*—of a person interested in mundane affairs; *sparśa ha-ila*—there has been touching; *āmāra*—of Me.

TRANSLATION

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."

madhya.13.183

> *āveśete nityānanda nā hailā sāvadhāne*
> *kāśīśvara-govinda āchilā anya-sthāne*

SYNONYMS

āveśete—in great ecstasy; *nityānanda*—Nityānanda Prabhu; *nā*—not; *hailā*—became; *sāvadhāne*—careful; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *āchilā*—were; *anya-sthāne*—in another place.

TRANSLATION

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

madhya.13.184

> *yadyapi rājāra dekhi' hāḍira sevana*
> *prasanna hañāche tāṅre milibāre mana*

SYNONYMS

yadyapi—although; *rājāra*—of the King; *dekhi'*—seeing; *hāḍira sevana*—the service of a sweeper; *prasanna hañāche*—was satisfied; *tāṅre milibāre*—to see him; *mana*—His mind.

TRANSLATION

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

madhya.13.185

> *tathāpi āpana-gaṇe karite sāvadhāna*
> *bāhye kichu roṣābhāsa kailā bhagavān*

SYNONYMS

tathāpi—still; *āpana-gaṇe*—to personal associates; *karite*—to do; *sāvadhāna*—warning; *bāhye*—externally; *kichu*—some; *roṣa-ābhāsa*—apparent anger; *kailā*—showed; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

> *niṣkiñcanasya bhagavad-bhajanonmukhasya*
> *pāraṁ paraṁ jigamiṣor bhava-sāgarasya*
> *sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca*
> *hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

(Cc. Madhya 11.8)

The word *niṣkiñcanasya* refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

madhya.13.186

> *prabhura vacane rājāra mane haila bhaya*
> *sārvabhauma kahe,-tumi nā kaya saṁśaya*

SYNONYMS

prabhura vacane—by the words of Śrī Caitanya Mahāprabhu; *rājāra*—of the King; *mane*—in the mind; *haila*—there was; *bhaya*—fear; *sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya said; *tumi*—you (the King); *nā kaya saṁśaya*—do not be worried.

TRANSLATION

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, "Don't worry."

madhya.13.187

> *tomāra upare prabhura suprasanna mana*
> *tomā lakṣya kari' śikhāyena nija gaṇa*

SYNONYMS

tomāra upare—upon you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *su-prasanna*—very satisfied; *mana*—the mind; *tomā*—you; *lakṣya kari'*—pointing out; *śikhāyena*—He teaches; *nija gaṇa*—His personal associates.

TRANSLATION

Sārvabhauma Bhaṭṭācārya informed the King, "The Lord is very satisfied with you. By pointing you out, He

was teaching His personal associates how to behave with mundane people."

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

madhya.13.188

> *avasara jāni' āmi kariba nivedana*
> *sei-kāle yāi' kariha prabhura milana*

SYNONYMS

avasara jāni'—understanding an opportune moment; *āmi*—I; *kariba*—shall do; *nivedana*—submission; *sei-kāle*—at that time; *yāi'*—coming; *kariha*—you do; *prabhura milana*—meeting with Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

madhya.13.189

> *tabe mahāprabhu ratha pradakṣiṇa kariyā*
> *ratha-pāche yāi' ṭhele rathe māthā diyā*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ratha*—the car; *pradakṣiṇa*—circumambulation; *kariyā*—doing; *ratha-pāche*—to the rear of the car; *yāi'*—going; *ṭhele*—pushes; *rathe*—on the car; *māthā diyā*—by placing the head.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

madhya.13.190

> *ṭhelitei calila ratha 'haḍa' 'haḍa' kari'*
> *catur-dike loka saba bale 'hari' 'hari'*

SYNONYMS

ṭhelitei—as soon as He pushed; *calila*—departed; *ratha*—the car; *haḍa haḍa kari'*—making a rattling noise; *catuḥ-dike*—all around; *loka*—people in general; *saba*—all; *bale*—chant; *hari hari*—the holy name of the Lord, Hari Hari.

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

madhya.13.191

> *tabe prabhu nija-bhakta-gaṇa lañā saṅge*
> *baladeva-subhadrāgre nṛtya kare raṅge*

SYNONYMS

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—personal; *bhakta-gaṇa*—devotees; *lañā*—taking; *saṅge*—with Him; *baladeva*—of Lord Balarāma; *subhadrā*—of the goddess of fortune Subhadrā; *agre*—in front; *nṛtya*—dancing; *kare*—performed; *raṅge*—in great amusement.

TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars

occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

madhya.13.192

> *tāhāṅ nṛtya kari' jagannātha āge āilā*
> *jagannātha dekhi' nṛtya karite lāgilā*

SYNONYMS

tāhāṅ—there; *nṛtya kari'*—after performing the dance; *jagannātha*—of Lord Jagannātha; *āge*—in front; *āilā*—appeared; *jagannātha dekhi'*—seeing Lord Jagannātha; *nṛtya*—dancing; *karite*—to perform; *lāgilā*—began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

madhya.13.193

> *caliyā āila ratha 'balagaṇḍi'-sthāne*
> *jagannātha ratha rākhi' dekhe ḍāhine vāme*

SYNONYMS

caliyā—moving; *āila*—came; *ratha*—the car; *balagaṇḍi-sthāne*—at the place known as Balagaṇḍi; *jagannātha*—Lord Jagannātha; *ratha*—car; *rākhi'*—after stopping; *dekhe*—sees; *ḍāhine vāme*—left and right.

TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

madhya.13.194

> *vāme-'vipra-śāsana' nārikela-vana*
> *ḍāhine ta' puṣpodyāna yena vṛndāvana*

SYNONYMS

vāme—on the left; *vipra-śāsana*—the place known as *vipra-śāsana*; *nārikela-vana*—coconut grove; *ḍāhine*—on the right side; *ta'*—indeed; *puṣpa-udyāna*—flower gardens; *yena*—as if; *vṛndāvana*—Vṛndāvana.

TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut

tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where *brāhmaṇas* live.

madhya.13.195

> *āge nṛtya kare gaura lañā bhakta-gaṇa*
> *ratha rākhi' jagannātha karena daraśana*

SYNONYMS

āge—in front; *nṛtya kare*—dances; *gaura*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—the devotees; *ratha rākhi'*—after stopping the car; *jagannātha*—Lord Jagannātha; *karena daraśana*—sees.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

madhya.13.196

> *sei sthale bhoga lāge,-āchaye niyama*
> *koṭi bhoga jagannātha kare āsvādana*

SYNONYMS

sei sthale—in that place; *bhoga lāge*—food is offered; *āchaye niyama*—it is the custom; *koṭi bhoga*—millions of dishes; *jagannātha*—Lord Jagannātha; *kare*—does; *āsvādana*—tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-śāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

madhya.13.197

> *jagannāthera choṭa-baḍa yata bhakta-gaṇa*
> *nija nija uttama-bhoga kare samarpaṇa*

SYNONYMS

jagannāthera—of Lord Jagannātha; *choṭa*—neophyte; *baḍa*—advanced; *yata*—all; *bhakta-gaṇa*—devotees; *nija nija*—personally cooked; *uttama-bhoga*—firstclass food; *kare*—do; *samarpaṇa*—offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha-from neophytes to the most advanced-offered their best cooked food to the Lord.

madhya.13.198

> *rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa*
> *nīlācala-vāsī yata choṭa-baḍa jana*

SYNONYMS

rājā—the King; *rāja-mahiṣī-vṛnda*—the queens of the King; *pātra*—ministers; *mitra-gaṇa*—friends; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *yata*—as many; *choṭa-baḍa*—small and big; *jana*—persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

madhya.13.199

> *nānā-deśera deśī yata yātrika jana*
> *nija-nija-bhoga tāhāṅ kare samarpaṇa*

SYNONYMS

nānā-deśera—of various countries; *deśī*—local; *yata*—all kinds of; *yātrika*—visiting; *jana*—people; *nija-nija*—personally cooked; *bhoga*—food; *tāhāṅ*—there; *kare*—do; *samarpaṇa*—offering.

TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

madhya.13.200

> *āge pāche, dui pārśve puṣpodyāna-vane*
> *yei yāhā pāya, lāgāya,-nāhika niyame*

SYNONYMS

āge pāche—in front or at the end; *dui pārśve*—on two sides; *puṣpa-udyāna-vane*—in the flower gardens; *yei*—one who; *yāhā pāya*—gets the opportunity; *lāgāya*—offers; *nāhika niyame*—there are no hard-and-fast rules.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their

offering to the Lord, for there were no hard-and-fast rules.

madhya.13.201

> *bhogera samaya lokera mahā bhiḍa haila*
> *nṛtya chāḍi' mahāprabhu upavane gela*

SYNONYMS

bhogera samaya—at the time the food was offered; *lokera*—of all the people; *mahā*—great; *bhiḍa*—crowd; *haila*—there was; *nṛtya chāḍi'*—giving up His dancing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavane gela*—went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

madhya.13.202

> *premāveśe mahāprabhu upavana pāñā*
> *puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā*

SYNONYMS

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavana pāñā*—having come to a nice nearby garden; *puṣpa-udyāne*—in that flower garden; *gṛha-piṇḍāya*—on the raised platform; *rahilā*—remained; *paḍiyā*—falling flat.

TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

madhya.13.203

> *nṛtya-pariśrame prabhura dehe ghana gharma*
> *sugandhi śītala-vāyu karena sevana*

SYNONYMS

nṛtya-pariśrame—by fatigue due to dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *dehe*—on the body; *ghana gharma*—much perspiration; *sugandhi*—fragrant; *śītala-vāyu*—cool breeze; *karena sevana*—enjoyed very much.

TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body.

He therefore enjoyed the fragrant, cool breeze of the garden.

madhya.13.204

> *yata bhakta kīrtanīyā āsiyā ārāme*
> *prati-vṛkṣa-tale sabe karena viśrāme*

SYNONYMS

yata bhakta—all the devotees; *kīrtanīyā*—who were performing *saṅkīrtana*; *āsiyā*—coming; *ārāme*—in the resting place; *prati-vṛkṣa-tale*—under each and every tree; *sabe*—all of them; *karena*—take; *viśrāme*—rest.

TRANSLATION

All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

madhya.13.205

> *ei ta' kahila prabhura mahā-saṅkīrtana*
> *jagannāthera āge yaiche karila nartana*

SYNONYMS

ei ta'—in this way; *kahila*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—the great congregational

chanting; *jagannāthera āge*—in front of Lord Jagannātha; *yaiche*—as; *karila*—He did; *nartana*—dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

madhya.13.206

> *rathāgrete prabhu yaiche karilā nartana*
> *caitanyāṣṭake rūpa-gosāñi karyāche varṇana*

SYNONYMS

ratha-agrete—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—performed; *nartana*—dancing; *caitanya-aṣṭake*—in the prayer named *Caitanyāṣṭaka*; *rūpa-gosāñi*—Rūpa Gosvāmī; *karyāche*—has done; *varṇana*—a vivid description.

TRANSLATION

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title *Caitanyāṣṭaka*. The verse next quoted is from the first of the *Caitanyāṣṭaka* prayers included in the book *Stava-mālā*.

madhya.13.207

> *rathārūḍhasyārād adhipadavi nīlācala-pater*
> *adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ*
> *saharṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ*
> *sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

SYNONYMS

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; *ārāt*—in front; *adhipadavi*—on the main road; *nīlācala-pateḥ*—of Lord Jagannātha, the Lord of Nīlācala; *adabhra*—great; *prema-urmi*—by waves of love of Godhead; *sphurita*—which was manifested; *naṭana-ullāsa-vivaśaḥ*—being overwhelmed by the transcendental bliss of dancing; *sa-harṣam*—with great pleasure; *gāyadbhiḥ*—who were singing; *parivṛta*—surrounded; *tanuḥ*—body; *vaiṣṇava-janaiḥ*—by the devotees; *saḥ caitanyaḥ*—that Lord Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of vision; *yāsyati*—will enter; *padam*—the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?"

madhya.13.208

> *ihā yei śune sei śrī-caitanya pāya*
> *sudṛḍha viśvāsa-saha prema-bhakti haya*

SYNONYMS

ihā—this; *yei*—anyone who; *śune*—hears; *sei*—that person; *śrī-caitanya pāya*—will achieve Śrī Caitanya Mahāprabhu; *su-dṛḍha*—firm; *viśvāsa*—conviction; *saha*—with; *prema-bhakti*—devotional service in great love; *haya*—there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.*

Chapter 14

madhya.14.1

gauraḥ paśyann ātma-vṛndaiḥ
śrī-lakṣmī-vijayotsavam
śrutvā gopī-rasollāsaṁ
hṛṣṭaḥ premṇā nanarta saḥ

SYNONYMS

gauraḥ—Lord Śrī Caitanya Mahāprabhu; *paśyan*—by seeing; *ātma-vṛndaiḥ*—with His personal associates; *śrī-lakṣmī*—of the goddess of fortune; *vijaya utsavam*—the grand festival; *śrutvā*—by hearing; *gopī*—of the *gopīs*; *rasa-ullāsam*—the superexcellence of the mellows; *hṛṣṭaḥ*—being very pleased; *premṇā*—in great ecstatic love; *nanarta*—danced; *saḥ*—He, Śrī Caitanya Mahāprabhu.

TRANSLATION

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the gopīs. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

madhya.14.2

> *jaya jaya gauracandra śrī-kṛṣṇa-caitanya*
> *jaya jaya nityānanda jayādvaita dhanya*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Gauracandra; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita*—to Advaita Ācārya; *dhanya*—exalted.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

madhya.14.3

> *jaya jaya śrīvāsādi gaura-bhakta-gaṇa*
> *jaya śrotā-gaṇa,-yāṅra gaura prāṇa-dhana*

SYNONYMS

jayajaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa; *gaura-bhakta-gaṇa*—to the devotees of Lord Caitanya; *jaya*—all glories; *śrotā-gaṇa*—to the hearers; *yāṅra*—of whom; *gaura*—Śrī Caitanya Mahāprabhu; *prāṇa-dhana*—the life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

madhya.14.4

> *ei-mata prabhu āchena premera āveśe*
> *hena-kāle pratāparudra karila praveśe*

SYNONYMS

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āchena*—was; *premera āveśe*—in the ecstatic emotion of love; *hena-kāle*—at this time; *pratāparudra*—King Pratāparudra; *karila praveśe*—entered.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

madhya.14.5

> *sārvabhauma-upadeśe chāḍi' rāja-veśa*
> *ekalā vaiṣṇava-veśe karila praveśa*

SYNONYMS

sārvabhauma—of Sārvabhauma Bhaṭṭācārya; *upadeśe*—under instructions; *chāḍi'*—giving up; *rāja-veśa*—the royal dress; *ekalā*—alone; *vaiṣṇava-veśe*—in the dress of a Vaiṣṇava; *karila praveśa*—entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness-especially in the Western countries-find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

madhya.14.6

> *saba-bhaktera ājñā nila yoḍa-hāta hañā*
> *prabhu-pada dhari' paḍe sāhasa kariyā*

SYNONYMS

saba-bhaktera—of all the devotees; *ājñā nila*—took permission; *yoḍa-hāta hañā*—with folded hands; *prabhu-pada dhari'*—catching the feet of Śrī Caitanya Mahāprabhu; *paḍe*—falls; *sāhasa kariyā*—with great courage.

TRANSLATION

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

madhya.14.7

> *āṅkhi mudi' prabhu preme bhūmite śayāna*
> *nṛpati naipuṇye kare pāda-saṁvāhana*

SYNONYMS

āṅkhi mudi'—with closed eyes; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love; *bhūmite*—on the ground; *śayāna*—lying

down; *nṛpati*—the King; *naipuṇye*—very expertly; *kare*—performs; *pāda-saṁvāhana*—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

madhya.14.8

> *rāsa-līlāra śloka paḍi' karena stavana*
> *"jayati te 'dhikaṁ" adhyāya karena paṭhana*

SYNONYMS

rāsa-līlāra—of the *rāsa-līlā* dance; *śloka*—verses; *paḍi'*—reciting; *karena*—offers; *stavana*—prayers; *jayati te 'dhikam*—beginning with the words *jayati te 'dhikam*; *adhyāya*—chapter; *karena*—does; *paṭhana*—recitation.

TRANSLATION

The King began to recite verses about the rāsa-līlā from Śrīmad Bhāgavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from *Śrīmad-Bhāgavatam,* Canto Ten, Chapter Thirty-one, constitute what is known as the *Gopī-gītā*.

madhya.14.9

> *śunite śunite prabhura santoṣa apāra*
> *'bala, bala' bali' prabhu bale bāra bāra*

SYNONYMS

śunite śunite—by hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *santoṣa apāra*—great satisfaction; *bala bala*—go on reciting; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—says; *bāra bāra*—again and again.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

madhya.14.10

> *"tava kathāmṛtaṁ" śloka rājā ye paḍila*
> *uṭhi' premāveśe prabhu āliṅgana kaila*

SYNONYMS

tava kathāmṛtam—beginning with the words *tava kathāmṛtam*; *śloka*—the verse; *rājā*—the King; *ye paḍila*—as he recited; *uṭhi'*—getting up; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathāmṛtam," the Lord immediately arose in ecstatic love and embraced him.

madhya.14.11

> *tumi more dile bahu amūlya ratana*
> *mora kichu dite nāhi, diluṅ ālińgana*

SYNONYMS

tumi—you; *more*—unto Me; *dile*—delivered; *bahu*—various; *amūlya*—incalculable; *ratana*—gems; *mora*—of Me; *kichu*—anything; *dite*—to give; *nāhi*—there is not; *diluṅ*—I give; *ālińgana*—embracing.

TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

madhya.14.12

> *eta bali' sei śloka paḍe bāra bāra*
> *dui-janāra aṅge kampa, netre jala-dhāra*

SYNONYMS

eta bali'—saying this; *sei śloka*—that verse; *paḍe*—recites; *bāra bāra*—again and again; *dui-janāra*—of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); *aṅge*—in the bodies; *kampa*—trembling; *netre*—in the eyes; *jala-dhāra*—flow of water.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

madhya.14.13

> *tava kathāmṛtaṁ tapta-jīvanaṁ*
> *kavibhir īḍitaṁ kalmaṣāpaham*
> *śravaṇa-maṅgalaṁ śrīmad-ātataṁ*
> *bhuvi gṛṇanti ye bhūridā janāḥ*

SYNONYMS

tava—Your; *kathā-amṛtam*—the nectar of words; *tapta-jīvanam*—life for persons very much aggrieved in the material world; *kavibhiḥ*—by greatly exalted persons; *īḍitam*—described; *kalmaṣa-apaham*—that which drives away all kinds of sinful reaction; *śravaṇa-maṅgalam*—giving all spiritual benefit to anyone who hears; *śrīmat*—filled with all spiritual power; *ātatam*—broadcast all over the

world; *bhuvi*—in the material world; *gṛṇanti*—chant and spread; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.31.9).

madhya.14.14

> *'bhūridā' 'bhūridā' bali' kare āliṅgana*
> *iṅho nāhi jāne,-ihoṅ haya kon jana*

SYNONYMS

bhūri-dā—the most munificent; *bhūri-dā*—the most munificent; *bali'*—crying; *kare*—does; *āliṅgana*—embracing; *iṅho*—Śrī Caitanya

Mahāprabhu; *nāhi jāne*—does not know; *ihoṅ*—Pratāparudra Mahārāja; *haya*—is; *kon jana*—who.

TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

madhya.14.15

> *pūrva-sevā dekhi' tāṅre kṛpā upajila*
> *anusandhāna vinā kṛpā-prasāda karila*

SYNONYMS

pūrva-sevā—previous service; *dekhi'*—seeing; *tāṅre*—unto him; *kṛpā*—mercy; *upajila*—awakened; *anusandhāna*—inquiry; *vinā*—without; *kṛpā*—of mercy; *prasāda*—grace; *karila*—bestowed.

TRANSLATION

Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

madhya.14.16

> *ei dekha,-caitanyera kṛpā-mahābala*
> *tāra anusandhāna vinā karāya saphala*

SYNONYMS

ei—this; *dekha*—just see; *caitanyera*—of Śrī Caitanya Mahāprabhu; *kṛpa-mahā-bala*—how greatly powerful is the mercy; *tāra anusandhāna*—inquiring about him; *vinā*—without; *karāya*—He makes; *sa-phala*—successful.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the *Bhagavad-gītā* (Bg. 2.40). *Svalpam apy asya dharmasya trāyate mahato bhayāt:* "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. *Śrīmad-Bhāgavatam* recommends: *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* (*Bhāg.* 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serving Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Mahārāja Pratāparudra; therefore he uses the word *dekha* ("just see") and *caitanyera kṛpā-mahābala* ("how powerful is the mercy of Śrī Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: *yat-kāruṇya-kaṭākṣa-vaibhava-*

vatām (*Caitanya-candrāmṛta* 5). Even a little of Śrī Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

nama mahā-vadānyāya

> *kṛṣṇa-prema-pradāya te*
> *kṛṣṇāya kṛṣṇa-caitanya-*
> *nāmne gaura-tviṣe namaḥ*

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other *avatāra,* even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa." Śrīla Locana dāsa Ṭhākura has also sung, *parama karuṇa, pahuṅ dui jana, nitāi-gaura-candra:* "The two brothers Nitāi and Gaura are so kind that no one can compare to them." Similarly, Śrīla Narottama dāsa ṭhākura has sung:

> *vrajendra-nandana yei, śacī-suta haila sei,*
> *balarāma haila nitāi,*
> *dīna-hīna yata chila, hari-nāme uddhārila,*
> *tā'ra sākṣī jagāi-mādhāi*

Śrī Caitanya Mahāprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must

persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

madhya.14.17

> *prabhu bale,-ke tumi, karilā mora hita?*
> *ācambite āsi' piyāo kṛṣṇa-līlāmṛta?*

SYNONYMS

prabhu bale—the Lord said; *ke tumi*—who are you; *karilā*—you have done; *mora*—My; *hita*—welfare; *ācambite*—all of a sudden; *āsi'*—coming; *piyāo*—you make Me drink; *kṛṣṇa-līlā-amṛta*—the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Kṛṣṇa."

madhya.14.18

> *rājā kahe,-āmi tomāra dāsera anudāsa*
> *bhṛtyera bhṛtya kara,-ei mora āśa*

SYNONYMS

rājā kahe—the King said; *āmi*—I; *tomāra*—Your; *dāsera anudāsa*—most obedient servant of Your servant; *bhṛtyera bhṛtya*—servant of the servant; *kara*—make (me); *ei*—this; *mora āśa*—my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṁhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

madhya.14.19

> *tabe mahāprabhu tāṅre aiśvarya dekhāila*
> *'kāreha nā kahibe' ei niṣedha karila*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to the King; *aiśvarya*—divine power; *dekhāila*—showed; *kāreha nā kahibe*—do not speak to anyone; *ei*—this; *niṣedha karila*—forbade.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

madhya.14.20

> *'rājā'-hena jñāna kabhu nā kaila prakāśa*
> *antare sakala jānena, bāhire udāsa*

SYNONYMS

rājā—the King; *hena jñāna*—such knowledge; *kabhu*—at any time; *nā*—not; *kaila prakāśa*—manifested; *antare*—within the heart; *sakala*—everything; *jānena*—knows; *bāhire*—externally; *udāsa*—indifferent.

TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

madhya.14.21

> *pratāparudrera bhāgya dekhi' bhakta-gaṇe*
> *rājāre praśaṁse sabe ānandita-mane*

SYNONYMS

pratāparudrera—of King Pratāparudra; *bhāgya*—the fortune; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *rājāre*—the King; *praśaṁse*—praised; *sabe*—all; *ānandita-mane*—with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called

Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu's message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu's mission.

madhya.14.22

> *daṇḍavat kari' rājā bāhire calilā*
> *yoḍa hasta kari' saba bhaktere vandilā*

SYNONYMS

daṇḍavat kari'—offering obeisances; *rājā*—the King; *bāhire*—outside; *calilā*—departed; *yoḍa*—folded; *hasta*—hands; *kari'*—making; *saba*—all; *bhaktere*—unto the devotees; *vandilā*—offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

madhya.14.23

> *madhyāhna karilā prabhu lañā bhakta-gaṇa*
> *vāṇīnātha prasāda lañā kaila āgamana*

SYNONYMS

madhyāhna karilā—accepted lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees; *vāṇīnātha*—Vāṇīnātha; *prasāda lañā*—taking all kinds of remnants of Jagannātha's food; *kaila*—did; *āgamana*—arrival.

TRANSLATION

After this, Vāṇīnātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

madhya.14.24

> *sārvabhauma-rāmānanda-vāṇīnāthe diyā*
> *prasāda pāṭhā'la rājā bahuta kariyā*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *vāṇīnāthe diyā*—through Vāṇīnātha Rāya; *prasāda—prasāda*; *pāṭhā'la*—had sent; *rājā*—the King; *bahuta kariyā*—in a large quantity.

TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya.

madhya.14.25

> *'balagaṇḍi bhoge'ra prasāda-uttama, ananta*
> *'ni-sakaḍi' prasāda āila, yāra nāhi anta*

SYNONYMS

balagaṇḍi bhogera—of food offered at Balagaṇḍi; *prasāda*—remnants; *uttama*—all of the foremost quality; *ananta*—of all varieties; *ni-sakaḍi*—uncooked food like milk products and fruits; *prasāda*—remnants of food; *āila*—arrived; *yāra*—of which; *nāhi*—there is not; *anta*—end.

TRANSLATION

The prasāda sent by the King had been offered at the Balagaṇḍi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

madhya.14.26

> *chānā, pānā, paiḍa, āmra, nārikela, kāṅṭhāla*
> *nānā-vidha kadalaka, āra bīja-tāla*

SYNONYMS

chānā—curd; *pānā*—fruit juice; *paiḍa*—coconut; *āmra*—mango; *nārikela*—dried coconut; *kāṅṭhāla*—jackfruit; *nānā-vidha*—various kinds of; *kadalaka*—bananas; *āra*—and; *bīja-tāla*—palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of *prasāda* offered to Lord Jagannātha.

madhya.14.27

> *nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra*
> *bādāma, chohārā, drākṣā, piṇḍa-kharjura*

SYNONYMS

nāraṅga—oranges; *cholaṅga*—grapefruits; *ṭābā*—another type of orange; *kamalā*—tangerines; *bīja-pūra*—another type of tangerine;

bādāma—almonds; *chohārā*—dried fruit; *drākṣā*—raisins; *piṇḍa-kharjura*—dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

madhya.14.28

> *manoharā-lāḍu ādi śateka prakāra*
> *amṛta-guṭikā-ādi, kṣīrasā apāra*

SYNONYMS

manoharā-lāḍu—a kind of *sandeśa*; *ādi*—and others; *śateka prakāra*—hundreds of varieties; *amṛta-guṭikā*—round sweetmeats; *ādi*—and others; *kṣīrasā*—condensed milk; *apāra*—of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

madhya.14.29

amṛta-maṇḍā, saravatī, āra kumḍā-kurī
sarāmṛta, sarabhājā, āra sarapurī

SYNONYMS

amṛta-maṇḍā—a variety of papaya; *saravatī*—a kind of orange; *āra*—and; *kumḍā-kurī*—crushed squash; *sarāmṛta*—cream; *sara-bhājā*—fried cream; *āra*—and; *sara-purī*—a kind of *purī* made with cream.

TRANSLATION

There were also papayas and saravatī, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of purī made with cream.

madhya.14.30

hari-vallabha, seṅoti, karpūra, mālatī
ḍālimā marica-lāḍu, navāta, amṛti

SYNONYMS

hari-vallabha—a sweetmeat like bread fried in ghee (like a doughnut); *seṅoti*—a sweetmeat made of a kind of fragrant flower; *karpūra*—a flower; *mālatī*—another flower; *ḍālimā*—pomegranate; *marica-lāḍu*—a sweetmeat made with black pepper; *navāta*—

another kind of sweetmeat, made with fused sugar; *amṛti*—a preparation generally called *amṛti-jilipi,* made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of seṅoti flowers, karpūra flowers and mālatī flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amṛti-jilipi.

madhya.14.31

> *padmacini, candrakānti, khājā, khaṇḍasāra*
> *viyari, kadmā, tilākhājāra prakāra*

SYNONYMS

padma-cini—sugar obtained from lotus flowers; *candra-kānti*—a kind of bread made from urad dhal; *khājā*—a crispy sweetmeat; *khaṇḍa-sāra*—sugar candy; *viyari*—a sweetmeat made from fried rice; *kadmā*—a sweetmeat made from sesame seeds; *tilākhājāra*—cookies made from sesame seeds; *prakāra*—all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried

rice sweets, sesame seed sweets and cookies made from sesame seeds.

madhya.14.32

> *nāraṅga-cholaṅga-āmra-vṛkṣera ākāra*
> *phula-phala-patra-yukta khaṇḍera vikāra*

SYNONYMS

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra—sweetmeats in the shape of varieties of oranges, lemons and mangoes; *phula-phala-patra-yukta*—dressed with fruits, flowers and leaves; *khaṇḍera vikāra*—made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

madhya.14.33

> *dadhi, dugdha, nanī, takra, rasālā, śikhariṇī*
> *sa-lavaṇa mudgāṅkura, ādā khāni khāni*

SYNONYMS

dadhi—yogurt; *dugdha*—milk; *nanī*—butter; *takra*—buttermilk; *rasālā*—fruit juice; *śikhariṇī*—a preparation made of fried yogurt and sugar candy; *sa-lavaṇa*—salty; *mudga-aṅkura*—mung dhal sprouts; *ādā*—ginger; *khāni khāni*—cut into pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dhal sprouts with shredded ginger.

madhya.14.34

> *lembu-kula-ādi nānā-prakāra ācāra*
> *likhite nā pāri prasāda kateka prakāra*

SYNONYMS

lembu—lemon; *kula*—berries; *ādi*—and so on; *nānā-prakāra*—varieties of; *ācāra*—pickles; *likhite*—to write; *nā*—not; *pāri*—I am able; *prasāda*—food offered to Jagannātha; *kateka prakāra*—how many varieties.

TRANSLATION

There were also various types of pickles-lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

madhya.14.35

> *prasāde pūrita ha-ila ardha upavana*
> *dekhiyā santoṣa haila mahāprabhura mana*

SYNONYMS

prasāde—with all the *prasāda*; *pūrita ha-ila*—became filled; *ardha upavana*—half of the garden; *dekhiyā*—seeing; *santoṣa*—satisfaction; *haila*—there was; *mahāprabhura mana*—in the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.

madhya.14.36

> *ei-mata jagannātha karena bhojana*
> *ei sukhe mahāprabhura juḍāya nayana*

SYNONYMS

ei-mata—in this way; *jagannātha*—Lord Jagannātha; *karena bhojana*—accepts His food; *ei sukhe*—in this happiness; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *juḍāya*—become fully satisfied; *nayana*—the eyes.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his *Gurv-aṣṭaka,* Śrīla Viśvanātha Cakravartī Ṭhākura writes:

> *catur-vidha-śrī-bhagavat-prasāda-*
> *svādv-anna-tṛptān hari-bhakta-saṅghān*
> *kṛtvaiva tṛptiṁ bhajataḥ sadaiva*
> *vande guroḥ śrī-caraṇāravindam*

"The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees

are satisfied by eating *bhagavat-prasāda,* he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as *prasāda* to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of *prasāda*. By seeing to the offering and distribution of *prasāda,* he himself is encouraged in devotional service.

madhya.14.37

> *keyā-patra-droṇī āila bojhā pāṅca-sāta*
> *eka eka jane daśa donā dila,-eta pāta*

SYNONYMS

keyā-patra-droṇī—plates made of leaves of the *ketakī* tree; *āila*—arrived; *bojhā*—in loads; *pāṅca-sāta*—five or seven; *eka eka jane*—to each and every man; *daśa donā dila*—ten such plates were given; *eta pāta*—so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketakī tree. Each man was supplied ten of these plates, and in this way the dishes were served.

madhya.14.38

> *kīrtanīyāra pariśrama jāni' gaurarāya*
> *tāṅ-sabāre khāoyāite prabhura mana dhāya*

SYNONYMS

kīrtanīyāra—of all the singers; *pariśrama*—labor; *jāni'*—knowing; *gaurarāya*—Śrī Caitanya Mahāprabhu; *tāṅ-sabāre*—all of them; *khāoyāite*—to fill; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana dhāya*—the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

madhya.14.39

> *pāṅti pāṅti kari' bhakta-gaṇe vasāilā*
> *pariveśana karibāre āpane lāgilā*

SYNONYMS

pāṅti pāṅti kari'—in different lines; *bhakta-gaṇe*—all the devotees; *vasāilā*—made seated; *pariveśana*—distribution; *karibāre*—to do; *āpane*—personally; *lāgilā*—began.

TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

madhya.14.40

> *prabhu nā khāile, keha nā kare bhojana*
> *svarupa-gosāñi tabe kaila nivedana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare bhojana*—accepts the *prasāda*; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tabe*—at that time; *kaila nivedana*—submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

madhya.14.41

> *āpane vaisa, prabhu, bhojana karite*
> *tumi nā khāile, keha nā pāre khāite*

SYNONYMS

āpane vaisa—You personally sit down; *prabhu*—my Lord; *bhojana karite*—to eat; *tumi nā khāile*—without Your eating; *keha*—anyone; *nā pāre*—is not able; *khāite*—to eat.

TRANSLATION

Svarūpa Dāmodara said, "My Lord, would You please sit down. No one will eat until You do."

madhya.14.42

> *tabe mahāprabhu vaise nija-gaṇa lañā*
> *bhojana karāila sabāke ākaṇṭha pūriyā*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *nija-gaṇa lañā*—with His personal associates; *bhojana karāila*—fed; *sabāke*—all of them; *ākaṇṭha pūriyā*—filling to the neck.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

madhya.14.43

> *bhojana kari' vasilā prabhu kari' ācamana*
> *prasāda ubarila, khāya sahasreka jana*

SYNONYMS

bhojana kari'—after eating; *vasilā prabhu*—the Lord sat down; *kari'*—finishing; *ācamana*—washing the mouth; *prasāda*—remnants of food; *ubarila*—there was so much excess; *khāya*—ate; *sahasreka jana*—thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

madhya.14.44

> *prabhura ājñāya govinda dīna-hīna jane*
> *duḥkhī kāṅgāla āni' karāya bhojane*

SYNONYMS

prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; *govinda*—His personal servant; *dīna-hīna jane*—unto all poor men; *duḥkhī*—unhappy; *kāṅgāla*—beggars; *āni'*—inviting; *karāya bhojane*—fed sumptuously.

TRANSLATION

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

madhya.14.45

> *kāṅgālera bhojana-raṅga dekhe gaurahari*
> *'hari-bola' bali' tāre upadeśa kari*

SYNONYMS

kāṅgālera—of the beggars; *bhojana-raṅga*—process of eating; *dekhe*—sees; *gaurahari*—Śrī Caitanya Mahāprabhu; *hari-bola bali'*—chanting "Hari bol"; *tāre*—them; *upadeśa kari*—instructs.

TRANSLATION

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

> *miche māyāra vaśe, yāccha bhese',*
> *khāccha hābuḍubu, bhāi*

> *jīva kṛṣṇa-dāsa, e viśvāsa,*
> *ka'rle ta' āra duḥkha nāi*

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop." Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life-higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking *prasāda*. Chanting means accepting one's self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of *māyā;* therefore the best course is to learn how to get out of the clutches of *māyā*. That is the verdict of the *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of *māyā* and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with *śravaṇaṁ kīrtanam;* therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa *mahā-mantra* for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

madhya.14.46

> *'hari-bola' bali' kāṅgāla preme bhāsi' yāya*
> *aichana adbhuta līlā kare gaurarāya*

SYNONYMS

hari-bola bali'—by chanting "Hari bol"; *kāṅgāla*—the poor section of people; *preme*—in ecstatic love; *bhāsi' yāya*—began to float; *aichana*—such; *adbhuta*—wonderful; *līlā*—pastimes; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of

Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by *Īśopaniṣad, Mantra* Seven:

> *yasmin sarvāṇi bhūtāny*
> *ātmaivābhūd vijānataḥ*
> *tatra ko mohaḥ kaḥ śoka*
> *ekatvam anupaśyataḥ*

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

madhya.14.47

> *ihāṅ jagannāthera ratha-calana-samaya*
> *gauḍa saba ratha ṭāne, āge nāhi yāya*

SYNONYMS

ihāṅ—outside the garden; *jagannāthera*—of Lord Jagannātha; *ratha-calana-samaya*—at the time of drawing the car; *gauḍa*—the

workers named *gauḍas* who draw the car; *saba*—all; *ratha ṭāne*—pull the car; *āge*—forward; *nāhi yāya*—it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannātha's car, all the workers called gauḍas tried to pull it, but it would not move forward.

madhya.14.48

> *ṭānite nā pāre gauḍa, ratha chāḍi' dila*
> *pātra-mitra lañā rājā vyagra hañā āila*

SYNONYMS

ṭānite nā pāre—they could not pull; *gauḍa*—the *gauḍas*; *ratha chāḍi' dila*—gave up the attempt; *pātra-mitra*—all the officers and friends; *lañā*—taking with him; *rājā*—the King; *vyagra*—in great anxiety; *hañā*—being; *āila*—arrived.

TRANSLATION

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

madhya.14.49

> *mahā-malla-gaṇe dila ratha cālāite*
> *āpane lāgilā ratha, nā pāre ṭānite*

SYNONYMS

mahā-malla-gaṇe—unto the big wrestlers; *dila*—gave; *ratha*—the car; *cālāite*—to pull out; *āpane*—personally; *lāgilā*—engaged; *ratha*—the car; *nā pāre ṭānite*—could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

madhya.14.50

> *vyagra hañā āne rājā matta-hātī-gaṇa*
> *ratha cālāite rathe karila yojana*

SYNONYMS

vyagra hañā—with eagerness; *āne*—brings; *rājā*—the King; *matta-hātī-gaṇa*—very strong elephants; *ratha cālāite*—to make the car move; *rathe*—to the car; *karila yojana*—harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

madhya.14.51

> *matta-hasti-gaṇa ṭāne yāra yata bala*
> *eka pada nā cale ratha, ha-ila acala*

SYNONYMS

matta-hasti-gaṇa—the strong elephants; *ṭāne*—started pulling; *yāra yata bala*—with whatever strength they had; *eka pada*—a single step; *nā cale*—does not move; *ratha*—the car; *ha-ila*—was; *acala*—still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

madhya.14.52

> *śuni' mahāprabhu āilā nija-gaṇa lañā*
> *matta-hastī ratha ṭāne,-dekhe dāṇḍāñā*

SYNONYMS

śuni'—after hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija-gaṇa lañā*—with His personal devotees; *matta-hastī*—strong elephants; *ratha ṭāne*—trying to pull the car; *dekhe*—He saw; *dāṇḍāñā*—standing there.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

madhya.14.53

> *aṅkuśera ghāya hastī karaye citkāra*
> *ratha nāhi cale, loke kare hāhākāra*

SYNONYMS

aṅkuśera—of the elephant-goad; *ghāya*—by striking; *hastī*—the elephants; *karaye*—made; *citkāra*—crying; *ratha*—the car; *nāhi cale*—does not move; *loke*—all the people; *kare*—exclaim; *hāhā-kāra*—alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

madhya.14.54

> *tabe mahāprabhu saba hastī ghucāila*
> *nija-gaṇe ratha-kāchi ṭānibāre dila*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *hastī*—the elephants; *ghucāila*—let free; *nija-gaṇe*—to His own men; *ratha-kāchi*—the rope of the car; *ṭānibāre dila*—gave to pull.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

madhya.14.55

> *āpane rathera pāche ṭhele māthā diyā*
> *haḍ haḍ kari, ratha calila dhāiyā*

SYNONYMS

āpane—personally; *rathera pāche*—at the back of the car; *ṭhele*—pushes; *māthā diyā*—with His head; *haḍ haḍ kari*—making a rattling sound; *ratha*—the car; *calila*—began to move; *dhāiyā*—running.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

madhya.14.56

> *bhakta-gaṇa kāchi hāte kari' mātra dhāya*
> *āpane calila ratha, ṭānite nā pāya*

SYNONYMS

bhakta-gaṇa—all the devotees; *kāchi*—the rope; *hāte*—in the hand; *kari'*—taking; *mātra*—only; *dhāya*—run; *āpane*—automatically; *calila*—moved; *ratha*—the car; *ṭānite*—to pull; *nā pāya*—they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

madhya.14.57

> *ānande karaye loka 'jaya' 'jaya'-dhvani*
> *'jaya jagannātha' ba-i āra nāhi śuni*

SYNONYMS

ānande—in great pleasure; *karaye*—do; *loka*—all the people; *jaya jaya-dhvani*—the sound of "all glories, all glories"; *jaya jagannātha*—all glories to Lord Jagannātha; *ba-i*—except for this; *āra nāhi śuni*—no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannātha!" No one could hear anything else.

madhya.14.58

> *nimeṣe ta' gela ratha guṇḍicāra dvāra*
> *caitanya-pratāpa dekhi' loke camatkāra*

SYNONYMS

nimeṣe—in a moment; *ta'*—indeed; *gela*—arrived; *ratha*—the car; *guṇḍicāra dvāra*—at the door of the Guṇḍicā temple; *caitanya-pratāpa*—the strength of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—astonished.

TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

madhya.14.59

> *'jaya gauracandra', jaya śrī-kṛṣṇa-caitanya'*
> *ei-mata kolāhala loke dhanya dhanya*

SYNONYMS

jaya gauracandra—all glories to Gaurahari; *jaya śrī-kṛṣṇa-caitanya*—all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *ei-mata*—in this way; *kolāhala*—a tumultuous sound; *loke*—people in general; *dhanya dhanya*—began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

madhya.14.60

> *dekhiyā pratāparudra pātra-mitra-saṅge*
> *prabhura mahimā dekhi' preme phule aṅge*

SYNONYMS

dekhiyā—seeing; *pratāparudra*—King Pratāparudra; *pātra-mitra-saṅge*—with his ministers and friends; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—by seeing; *preme*—in love; *phule*—eruptions; *aṅge*—on the body.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

madhya.14.61

> *pāṇḍu-vijaya tabe kare sevaka-gaṇe*
> *jagannātha vasilā giyā nija-siṁhāsane*

SYNONYMS

pāṇḍu-vijaya—the getting down from the car; *tabe*—at that time; *kare*—do; *sevaka-gaṇe*—all the servants; *jagannātha*—Lord Jagannātha; *vasilā*—sat; *giya*—going; *nija-siṁhāsane*—on His own throne.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

madhya.14.62

> *subhadrā-balarāma nija-siṁhāsane āilā*
> *jagannāthera snāna-bhoga ha-ite lāgilā*

SYNONYMS

subhadrā-balarāma—Subhadrā and Balarāma; *nija*—own; *siṁhāsane*—on thrones; *āilā*—arrived; *jagannāthera*—of Lord Jagannātha; *snāna-bhoga*—bathing and offering food; *ha-ite lāgilā*—began to take place.

TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

madhya.14.63

> *āṅginmāte mahāprabhu lañā bhakta-gaṇa*
> *ānande ārambha kaila nartana-kīrtana*

SYNONYMS

āṅginmāte—in the yard of the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His devotees; *ānande*—in great pleasure; *ārambha kaila*—began; *nartana-kīrtana*—chanting and dancing.

TRANSLATION

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

madhya.14.64

> *ānande mahāprabhura prema uthalila*
> *dekhi' saba loka prema-sāgare bhāsila*

SYNONYMS

ānande—in great ecstasy; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema*—love; *uthalila*—flooded; *dekhi'*—seeing; *saba*

loka—all people; *prema-sāgare*—in the ocean of love of Godhead; *bhāsila*—were flooded.

TRANSLATION

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

madhya.14.65

> *nṛtya kari' sandhyā-kāle ārati dekhila*
> *āiṭoṭā āsi' prabhu viśrāma karila*

SYNONYMS

nṛtya kari'—after dancing; *sandhyā-kāle*—in the evening; *ārati dekhila*—observed the *ārati* ceremony; *āiṭoṭā āsi'*—coming to the place known as *āiṭoṭā*; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the ārati ceremony. Thereafter He went to a place called Āiṭoṭā and took rest for the night.

madhya.14.66

> *advaitādi bhakta-gaṇa nimantraṇa kaila*
> *mukhya mukhya nava jana nava dina pāila*

SYNONYMS

advaita-ādi—headed by Advaita ācārya; *bhakta-gaṇa*—the devotees; *nimantraṇa kaila*—invited Lord Caitanya Mahāprabhu; *mukhya mukhya*—chief and important; *nava jana*—nine persons; *nava dina*—nine days; *pāila*—got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

madhya.14.67

> *āra bhakta-gaṇa cāturmāsye yata dina*
> *eka eka dina kari' karila baṇṭana*

SYNONYMS

āra bhakta-gaṇa—the remaining devotees; *cāturmāsye*—in the four months of the rainy season; *yata dina*—all the days; *eka eka dina kari'*—one day each; *karila baṇṭana*—shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

madhya.14.68

> *cāri māsera dina mukhya-bhakta bāṅṭi' nila*
> *āra bhakta-gaṇa avasara nā pāila*

SYNONYMS

cāri māsera dina—the days of four months; *mukhya-bhakta*—the chief devotees; *bāṅṭi' nila*—shared among themselves; *āra bhakta-gaṇa*—other devotees; *avasara*—opportunity; *nā pāila*—did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

madhya.14.69

> *eka dina nimantraṇa kare dui-tine mili'*
> *ei-mata mahāprabhura nimantraṇa-keli*

SYNONYMS

eka dina—one day; *nimantraṇa*—invitation; *kare*—make; *dui-tine*—two or three persons; *mili'*—combining; *ei-mata*—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *keli*—pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

madhya.14.70

> *prātaḥ-kāle snāna kari' dekhi' jagannātha*
> *saṅkīrtane nṛtya kare bhakta-gaṇa sātha*

SYNONYMS

prātaḥ-kāle—in the morning; *snāna kari'*—taking a bath; *dekhi'*—after seeing; *jagannātha*—Lord Jagannātha; *saṅkīrtane*—in the performance of *saṅkīrtana*; *nṛtya kare*—dances; *bhakta-gaṇa sātha*—with the devotees.

TRANSLATION

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the

temple. Then He would perform saṅkīrtana with His devotees.

madhya.14.71

> *kabhu advaite nācāya, kabhu nityānande*
> *kabhu haridāse nācāya, kabhu acyutānande*

SYNONYMS

kabhu—sometimes; *advaite*—Advaita *ācārya*; *nācāya*—made dance; *kabhu nityānande*—sometimes Nityānanda Prabhu; *kabhu haridāse nācāya*—sometimes made Haridāsa Ṭhākura dance; *kabhu*—sometimes; *acyutānande*—Acyutānanda.

TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

madhya.14.72

> *kabhu vakreśvare, kabhu āra bhakta-gaṇe*
> *trisandhyā kīrtana kare guṇḍicā-prāṅgaṇe*

SYNONYMS

kabhu vakreśvare—sometimes Vakreśvara Paṇḍita; *kabhu*—sometimes; *āra bhakta-gaṇe*—other devotees; *tri-sandhyā*—three times (morning, evening and noon); *kīrtana kare*—performs *kīrtana*; *guṇḍicā-prāṅgaṇe*—in the yard of the Guṇḍicā temple.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily-morning, noon and evening-He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

madhya.14.73

> *vṛndāvane āilā kṛṣṇa-ei prabhura jñāna*
> *kṛṣṇera viraha-sphūrti haila avasāna*

SYNONYMS

vṛndāvane—at Vṛndāvana; *āilā kṛṣṇa*—Kṛṣṇa arrived; *ei prabhura jñāna*—this is consciousness of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇera*—from Lord Kṛṣṇa; *viraha-sphūrti*—feelings of separation; *haila avasāna*—ended.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndāvana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

madhya.14.74

> *rādhā-saṅge kṛṣṇa-līlā-ei haila jñāne*
> *ei rase magna prabhu ha-ilā āpane*

SYNONYMS

rādhā-saṅge—with Rādhārāṇī; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *ei haila jñāne*—this was His consciousness; *ei rase magna*—merged in this mellow; *prabhu*—Lord Caitanya Mahāprabhu; *ha-ilā āpane*—remained personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

madhya.14.75

> *nānodyāne bhakta-saṅge vṛndāvana-līlā*
> *'indradyumna'-sarovare kare jala-khelā*

SYNONYMS

nānā-udyāne—in various gardens; *bhakta-saṅge*—with the devotees; *vṛndāvana-līlā*—pastimes of Vṛndāvana; *indradyumna*—Indradyumna; *sarovare*—in the lake; *kare jala-khelā*—performed sports in the water.

TRANSLATION

There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

madhya.14.76

> *āpane sakala bhakte siñce jala diyā*
> *saba bhakta-gaṇa siñce caudike beḍiyā*

SYNONYMS

āpane—personally; *sakala bhakte*—all the devotees; *siñce*—sprinkles; *jala diyā*—with water; *saba bhakta-gaṇa*—all the devotees; *siñce*—sprinkle; *cau-dike beḍiyā*—surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

madhya.14.77

> *kabhu eka maṇḍala, kabhu aneka maṇḍala*
> *jala-maṇḍūka-vādye sabe bājāya karatāla*

SYNONYMS

kabhu eka maṇḍala—sometimes one circle; *kabhu*—sometimes; *aneka maṇḍala*—various circles; *jala-maṇḍūka-vādye*—like the croaking sound of frogs in the water; *sabe*—all of them; *bājāya*—play; *karatāla*—cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

madhya.14.78

> *dui-dui jane meli' kare jala-raṇa*
> *keha hāre, keha jine-prabhu kare daraśana*

SYNONYMS

dui-dui jane—forming a party of two men; *meli'*—joining; *kare*—do; *jala-raṇa*—fighting in the water; *keha hāre*—someone is defeated; *keha jine*—someone is victorious; *prabhu*—Śrī Caitanya Mahāprabhu; *kare daraśana*—sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

madhya.14.79

> *advaita-nityānande jala-phelāpheli*
> *ācārya hāriyā pāche kare gālāgāli*

SYNONYMS

advaita-nityānande—both Advaita Ācārya and Nityānanda Prabhu; *jala-phelāpheli*—throwing water on each other; *ācārya hāriyā*—Advaita Ācārya, after being defeated; *pāche*—at the end; *kare*—does; *gālāgāli*—accusing.

TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later

began to rebuke Nityānanda Prabhu, calling Him bad names.

madhya.14.80

> *vidyānidhira jala-keli svarūpera sane*
> *gupta-datte jala-keli kare dui jane*

SYNONYMS

vidyānidhira—of Vidyānidhi; *jala-keli*—water sports; *svarūpera sane*—with Svarūpa Dāmodara; *gupta-datte*—both Murāri Gupta and Vāsudeva Datta; *jala-keli*—water sports; *kare*—do; *dui jane*—two persons.

TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

madhya.14.81

> *śrīvāsa-sahita jala khele gadādhara*
> *rāghava-paṇḍita sane khele vakreśvara*

SYNONYMS

śrīvāsa-sahita—with Śrīvāsa Ṭhākura; *jala khele*—performs this water sport; *gadādhara*—Gadādhara Paṇḍita; *rāghava-paṇḍita sane*—with Rāghava Paṇḍita; *khele*—sports; *vakreśvara*—Vakreśvara Paṇḍita.

TRANSLATION

Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

madhya.14.82

> *sārvabhauma-saṅge khele rāmānanda-rāya*
> *gāmbhīrya gela doṅhāra, haila śiśu-prāya*

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *khele*—sports; *rāmānanda-rāya*—Śrī Rāmānanda Rāya; *gāmbhīrya*—gravity; *gela*—disappeared; *doṅhāra*—of both of them; *haila*—became; *śiśu-prāya*—like children.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

madhya.14.83

> *mahāprabhu tāṅ doṅhāra cāñcalya dekhiyā*
> *gopīnāthācārye kichu kahena hāsiyā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅ doṅhāra*—of these two persons; *cāñcalya*—restlessness; *dekhiyā*—seeing; *gopīnātha-ācārye*—unto Gopīnātha Ācārya; *kichu*—something; *kahena*—says; *hāsiyā*—smiling.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

madhya.14.84

> *paṇḍita, gambhīra, duṅhe-prāmāṇika jana*
> *bāla-cāñcalya kare, karāha varjana*

SYNONYMS

paṇḍita—learned scholars; *gambhīra*—very grave; *duṅhe*—both of them; *prāmāṇika jana*—authoritative persons; *bāla-cāñcalya kare*—sport like children; *karāha varjana*—ask them to stop.

TRANSLATION

"Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities."

madhya.14.85

> *gopīnātha kahe,-tomāra kṛpā-mahāsindhu*
> *uchalita kare yabe tāra eka bindu*

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; *tomāra kṛpā*—of Your mercy; *mahā-sindhu*—the great ocean; *uchalita kare*—rises; *yabe*—when; *tāra*—of that; *eka bindu*—a drop.

TRANSLATION

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

madhya.14.86

> *meru-mandara-parvata ḍubāya yathā tathā*
> *ei dui-gaṇḍa-śaila, ihāra kā kathā*

SYNONYMS

meru-mandara—Sumeru and Mandara; *parvata*—big mountains; *ḍubāya*—drowns; *yathā tathā*—anywhere; *ei dui*—these two; *gaṇḍa-śaila*—very small hills; *ihāra kā kathā*—what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

madhya.14.87

> *śuṣka-tarka-khali khāite janma gela yāṅra*
> *tāṅre līlāmṛta piyāo,-e kṛpā tomāra*

SYNONYMS

śuṣka-tarka—of dry logic; *khali*—oil cakes; *khāite*—eating; *janma*—the whole life; *gela*—passed; *yāṅra*—of whom; *tāṅre*—him; *līlā-*

amṛta—the nectar of Your pastimes; *piyāo*—You caused to drink; *e*—this; *kṛpā*—mercy; *tomāra*—Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. Bhaṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

madhya.14.88

> *hāsi' mahāprabhu tabe advaite ānila*
> *jalera upare tāṅre śeṣa-śayyā kaila*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—at that time; *advaite ānila*—called for Advaita Ācārya; *jalera upare*—on the surface of the water; *tāṅre*—Him; *śeṣa-śayyā*—the Śeṣa Nāga bed; *kaila*—made.

TRANSLATION

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

madhya.14.89

> *āpane tāṅhāra upara karila śayana*
> *'śeṣa-śāyī-līlā' prabhu kaila prakaṭana*

SYNONYMS

āpane—personally; *tāṅhāra upara*—upon Advaita Ācārya; *karila śayana*—lay down; *śeṣa-śāyī-līlā*—the pastimes of Śeṣaśāyī Viṣṇu; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila prakaṭana*—demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśāyī Viṣṇu.

madhya.14.90

> *advaita nija-śakti prakaṭa kariyā*
> *mahāprabhu lañā bule jalete bhāsiyā*

SYNONYMS

advaita—Advaita Ācārya; *nija-śakti*—His personal potency; *prakaṭa kariyā*—after manifesting; *mahāprabhu lañā*—carrying Śrī Caitanya Mahāprabhu; *bule*—moves; *jalete*—on the water; *bhāsiyā*—floating.

TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

madhya.14.91

> *ei-mata jala-krīḍā kari' kata-kṣaṇa*
> *āiṭoṭā āilā prabhu lañā bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *jala-krīḍā*—sporting in the water; *kari'*—after performing; *kata-kṣaṇa*—for some time; *āiṭoṭā*—to the place named Āiṭoṭā; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

madhya.14.92

> *purī, bhāratī ādi yata mukhya bhakta-gaṇa*
> *ācāryera nimantraṇe karilā bhojana*

SYNONYMS

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *ādi*—beginning with; *yata*—all; *mukhya*—chief; *bhakta-gaṇa*—devotees; *ācāryera*—of Advaita Ācārya; *nimantraṇe*—by the invitation; *karilā bhojana*—accepted their lunch.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

madhya.14.93

> *vāṇīnātha āra yata prasāda ānila*
> *mahāprabhura gaṇe sei prasāda khāila*

SYNONYMS

vāṇīnātha—Vāṇīnātha Rāya; *āra*—extra; *yata*—whatever; *prasāda*—remnants of food; *ānila*—brought; *mahāprabhura gaṇe*—the personal associates of Śrī Caitanya Mahāprabhu; *sei*—those; *prasāda*—remnants of food; *khāila*—ate.

TRANSLATION

Whatever extra prasāda was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

madhya.14.94

> *aparāhne āsi' kaila darśana, nartana*
> *niśāte udyāne āsi' karilā śayana*

SYNONYMS

aparāhne—in the afternoon; *āsi'*—coming; *kaila*—performed; *darśana nartana*—visiting the Lord and dancing; *niśāte*—at night; *udyāne*—in the garden; *āsi'*—coming; *karilā śayana*—took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

madhya.14.95

> *āra dina āsi' kaila īśvara daraśana*
> *prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa*

SYNONYMS

āra dina—the next day; *āsi'*—coming; *kaila*—performed; *īśvara daraśana*—seeing the Lord; *prāṅgaṇe*—in the yard; *nṛtya-gīta*—chanting and dancing; *kaila*—performed; *kata-kṣaṇa*—for some time.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

madhya.14.96

> *bhakta-gaṇa-saṅge prabhu udyāne āsiyā*
> *vṛndāvana-vihāra kare bhakta-gaṇa lañā*

SYNONYMS

bhakta-gaṇa-saṅge—with the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *udyāne*—in the garden; *āsiyā*—coming; *vṛndāvana-vihāra*—the pastimes of Vṛndāvana; *kare*—performs; *bhakta-gaṇa lañā*—with all the devotees.

TRANSLATION

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana-does not refer to Kṛṣṇa's mixing with the *gopīs* or the transcendental mellow of *parakīya-rasa*. Śrī Caitanya Mahāprabhu's

vṛndāvana-līlā in the garden of Jagannātha Purī did not involve association with women or with other people's wives in the fashion transcendentally demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-līlā,* Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu's *vṛndāvana-vihāra* in the garden of Jagannātha with the activities of the *gaurāṅga-nāgarīs.*

madhya.14.97

> *vṛkṣa-vallī praphullita prabhura daraśane*
> *bhṛṅga-pika gāya, vahe śītala pavane*

SYNONYMS

vṛkṣa-vallī—trees and creepers; *praphullita*—joyful; *prabhura*—of Śrī Caitanya Mahāprabhu; *daraśane*—by the sight; *bhṛṅga*—bumblebees; *pika*—birds; *gāya*—chant; *vahe*—were blowing; *śītala*—cool; *pavane*—breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

madhya.14.98

> *prati-vṛkṣa-tale prabhu karena nartana*
> *vāsudeva-datta mātra karena gāyana*

SYNONYMS

prati-vṛkṣa-tale—underneath each tree; *prabhu*—Śrī Caitanya Mahāprabhu; *karena nartana*—dances; *vāsudeva-datta*—Vāsudeva Datta; *mātra*—only; *karena*—performs; *gāyana*—chanting.

TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

madhya.14.99

> *eka eka vṛkṣa-tale eka eka gāna gāya*
> *parama-āveśe ekā nāce gaurarāya*

SYNONYMS

eka eka vṛkṣa-tale—under each and every tree; *eka eka*—a different; *gāna*—song; *gāya*—sings; *parama-āveśe*—in great ecstasy; *ekā*—alone; *nāce*—dances; *gaurarāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

madhya.14.100

> *tabe vakreśvare prabhu kahilā nācite*
> *vakreśvara nāce, prabhu lāgilā gāite*

SYNONYMS

tabe—thereafter; *vakreśvare*—unto Vakreśvara Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahilā*—ordered; *nācite*—to dance; *vakreśvara nāce*—Vakreśvara Paṇḍita began to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *gāite*—to sing.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

madhya.14.101

> *prabhu-saṅge svarūpādi kīrtanīyā gāya*
> *dik-vidik nāhi jñāna premera vanyāya*

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *kīrtanīyā*—chanters; *gāya*—sing; *dik-vidik*—of time and circumstances; *nāhi*—not; *jñāna*—knowledge; *premera*—of ecstatic love; *vanyāya*—by inundation.

TRANSLATION

Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

madhya.14.102

> *ei mata kata-kṣaṇa kari' vana-līlā*
> *narendra-sarovare gelā karite jala-khelā*

SYNONYMS

ei mata—in this way; *kata-kṣaṇa*—for some time; *kari'*—performing; *vana-līlā*—pastimes in the garden; *narendra-sarovare*—in the lake known as Narendrasarovara; *gelā*—they went; *karite*—to do; *jala-khelā*—sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

madhya.14.103

> *jala-krīḍā kari' punaḥ āilā udyāne*
> *bhojana-līlā kailā prabhu lañā bhakta-gaṇe*

SYNONYMS

jala-krīḍā—sporting in the water; *kari'*—performing; *punaḥ*—again; *āilā*—came; *udyāne*—in the garden; *bhojana-līlā*—pastimes of accepting *prasāda*; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

madhya.14.104

> *nava dina guṇḍicāte rahe jagannātha*
> *mahāprabhu aiche līlā kare bhakta-sātha*

SYNONYMS

nava dina—nine days; *guṇḍicāte*—in the temple of Guṇḍicā; *rahe*—stays; *jagannātha*—Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *aiche*—in the above-mentioned way; *līlā*—pastimes; *kare*—performs; *bhakta-sātha*—with His devotees.

TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

madhya.14.105

> *'jagannātha-vallabha' nāma baḍā puṣpārāma*
> *nava dina karena prabhu tathāi viśrāma*

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *baḍa*—very big; *puṣpa-ārāma*—garden; *nava dina*—nine days; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāi*—there; *viśrāma*—resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannātha vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

madhya.14.106

> *'herā-pañcamī'ra dina āila jāniyā*
> *kāśī-miśre kahe rājā sayatna kariyā*

SYNONYMS

herā-pañcamīra dina—the day of Herā-pañcamī; *āila*—was nearing; *jāniyā*—knowing; *kāśī-miśre*—unto Kāśī Miśra; *kahe*—says; *rājā*—the King; *sa-yatna kariyā*—with great attention.

TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

madhya.14.107

> *kalya 'herā-pañcamī' habe lakṣmīra vijaya*
> *aiche utsava kara yena kabhu nāhi haya*

SYNONYMS

kalya—tomorrow; *herā-pañcamī*—the function of Herā-pañcamī; *habe*—will be; *lakṣmīra*—of the goddess of fortune; *vijaya*—welcome; *aiche*—such; *utsava*—festival; *kara*—perform; *yena*—as; *kabhu*—at any time; *nāhi haya*—did not take place.

TRANSLATION

"Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī the section known as *ativāḍī*. The word *herā* means "to see" and refers to the goddess of fortune going to see Lord Jagannātha. The word *pañcamī* means "the fifth day" and is used because this takes place on the fifth day of the moon.

madhya.14.108

> *mahotsava kara taiche viśeṣa sambhāra*
> *dekhi' mahāprabhura yaiche haya camatkāra*

SYNONYMS

mahotsava—the festival; *kara*—perform; *taiche*—in such a way; *viśeṣa sambhāra*—with great gorgeousness; *dekhi'*—after seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *yaiche*—so that; *haya*—there is; *camatkāra*—astonishment.

TRANSLATION

King Pratāparudra said, "Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.

madhya.14.109

> *ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre*
> *citra-vastra-kiṅkiṇī, āra chatra-cāmare*

SYNONYMS

ṭhākurera—of the Deity; *bhāṇḍāre*—in the storehouse; *āra*—and; *āmāra*—my; *bhāṇḍāre*—in the storehouse; *citra-vastra*—printed cloth; *kiṅkiṇī*—small bells; *āra*—and; *chatra*—umbrellas; *cāmare*—yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity's storehouse.

madhya.14.110

> *dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana*
> *nānā-vādya-nṛtya-dolāya karaha sājana*

SYNONYMS

dhvajā-vṛnda—all kinds of flags; *patākā*—big flags; *ghaṇṭāya*—with ringing bells; *karaha*—make; *maṇḍana*—decoration; *nānā-vādya*—all kinds of musical parties; *nṛtya*—dancing; *dolāya*—on the carrier; *karaha sājana*—decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

madhya.14.111

> *dviguṇa kariyā kara saba upahāra*
> *ratha-yātrā haite yaiche haya camatkāra*

SYNONYMS

dvi-guṇa kariyā—making a double portion; *kara*—make; *saba*—all kinds of; *upahāra*—presentations; *ratha-yātrā haite*—than the car festival; *yaiche*—so that; *haya*—it becomes; *camatkāra*—more wonderful.

TRANSLATION

"You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.

madhya.14.112

> *seita' kariha,-prabhu lañā bhakta-gaṇa*
> *svacchande āsiyā yaiche karena daraśana*

SYNONYMS

seita' kariha—do that; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—taking with Him all the devotees; *svacchande*—freely; *āsiyā*—coming; *yaiche*—as; *karena daraśana*—pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty."

madhya.14.113

> *prātaḥ-kāle mahāprabhu nija-gaṇa lañā*
> *jagannātha darśana kaila sundarācale yāñā*

SYNONYMS

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—taking His associates; *jagannātha darśana*—visiting Lord Jagannātha; *kaila*—performed; *sundarācale*—to the Guṇḍicā temple; *yāñā*—going.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nīlācala, and the temple at Guṇḍicā is called Sundarācala.

madhya.14.114

> *nīlācale āilā punaḥ bhakta-gaṇa-saṅge*
> *dekhite utkaṇṭhā herā-pañcamīra raṅge*

SYNONYMS

nīlācale—to Jagannātha Purī; *āilā*—returned; *punaḥ*—again; *bhakta-gaṇa-saṅge*—with His devotees; *dekhite*—to see; *utkaṇṭhā*—very eager; *herā-pañcamīra raṅge*—performance of the festival known as Herā-pañcamī.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

madhya.14.115

> *kāśī-miśra prabhure bahu ādara kariyā*
> *svagaṇa-saha bhāla-sthāne vasāila lañā*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu*—very much; *ādara kariyā*—offering respect; *sva-gaṇa-saha*—with His associates; *bhāla-sthāne*—in a nice place; *vasāila*—made seated; *lañā*—taking.

TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

madhya.14.116

> *rasa-viśeṣa prabhura śunite mana haila*
> *īṣat hāsiyā prabhu svarūpe puchila*

SYNONYMS

rasa-viśeṣa—a particular mellow; *prabhura*—of Śrī Caitanya Mahāprabhu; *śunite*—to hear; *mana haila*—there was a desire; *īṣat hāsiyā*—smiling mildly; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe puchila*—inquired from Svarūpa Dāmodara.

TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

madhya.14.117-118

> *yadyapi jagannātha karena dvārakāya vihāra*
> *sahaja prakaṭa kare parama udāra*

> *tathāpi vatsara-madhye haya eka-bāra*
> *vṛndāvana dekhite tāṅra utkaṇṭhā apāra*

SYNONYMS

yadyapi—although; *jagannātha*—Lord Jagannātha; *karena*—does; *dvārakāya*—in Dvārakā-dhāma; *vihāra*—enjoyment; *sahaja*—natural; *prakaṭa*—manifestation; *kare*—does; *parama*—sublime; *udāra*—liberal; *tathāpi*—still; *vatsara-madhye*—within a year; *haya*—becomes; *eka-bāra*—once; *vṛndāvana dekhite*—to visit Vṛndāvana; *tāṅra*—His; *utkaṇṭhā*—eagerness; *apāra*—unlimited.

TRANSLATION

"Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vṛndāvana."

madhya.14.119

> *vṛndāvana-sama ei upavana-gaṇa*
> *tāhā dekhibāre utkaṇṭhita haya mana*

SYNONYMS

vṛndāvana-sama—exactly resembling Vṛndāvana; *ei*—all these; *upavana-gaṇa*—neighboring gardens; *tāhā*—those gardens; *dekhibāre*—for seeing; *utkaṇṭhita*—very eager; *haya mana*—His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, "All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

madhya.14.120

> *bāhira ha-ite kare ratha-yātrā-chala*
> *sundarācale yāya prabhu chāḍi' nīlācala*

SYNONYMS

bāhira ha-ite—externally; *kare*—makes; *ratha-yātrā-chala*—an excuse to enjoy the car festival; *sundarācale*—to Sundarācala, the Guṇḍicā temple; *yāya*—goes; *prabhu*—Lord Jagannātha; *chāḍi'*—leaving; *nīlācala*—Jagannātha Purī.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

madhya.14.121

> *nānā-puṣpodyāne tathā khele rātri-dine*
> *lakṣmīdevīre saṅge nāhi laya ki kāraṇe?*

SYNONYMS

nānā-puṣpa-udyāne—in the various flower gardens; *tathā*—there; *khele*—He plays; *rātri-dine*—both day and night; *lakṣmī-devīre*—Lakṣmīdevī, the goddess of fortune; *saṅge*—with Him; *nāhi*—does not; *laya*—take; *ki kāraṇe*—what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?"

madhya.14.122

> *svarūpa kahe,-śuna, prabhu, kāraṇa ihāra*
> *vṛndāvana-krīḍāte lakṣmīra nāhi adhikāra*

SYNONYMS

svarūpa kahe—Svarūpa replied; *śuna*—please hear; *prabhu*—O my Lord; *kāraṇa ihāra*—the reason for this; *vṛndāvana-krīḍāte*—in the pastimes of Vṛndāvana; *lakṣmīra*—of the goddess of fortune; *nāhi*—there is not; *adhikāra*—admission.

TRANSLATION

Svarūpa Dāmodara replied, "My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

madhya.14.123

> *vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa*
> *gopī-gaṇa vinā kṛṣṇera harite nāre mana*

SYNONYMS

vṛndāvana-līlāya—in the pastimes of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sahāya*—assistants; *gopī-gaṇa*—all the *gopīs*; *gopī-gaṇa vinā*—except for the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *harite*—to attract; *nāre*—no one is able; *mana*—the mind.

TRANSLATION

"In the pastimes of Vṛndāvana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa."

madhya.14.124

> *prabhu kahe,-yātrā-chale kṛṣṇera gamana*
> *subhadrā āra baladeva, saṅge dui jana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *yātrā-chale*—on the plea of the car festival; *kṛṣṇera*—of Lord Kṛṣṇa; *gamana*—departure; *subhadrā*—His sister; *āra*—and; *baladeva*—His brother; *saṅge*—with Him; *dui jana*—two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

madhya.14.125

> *gopī-saṅge yata līlā haya upavane*
> *nigūḍha kṛṣṇera bhāva keha nāhi jāne*

SYNONYMS

gopī-saṅge—with the *gopīs*; *yata līlā*—all pastimes; *haya upavane*—that are in those gardens; *nigūḍha*—very confidential; *kṛṣṇera*—of Lord Kṛṣṇa; *bhāva*—ecstasies; *keha*—anyone; *nāhi*—does not; *jāne*—know.

TRANSLATION

"All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

madhya.14.126

> *ataeva kṛṣṇera prākaṭye nāhi kichu doṣa*
> *tabe kene lakṣmīdevī kare eta roṣa?*

SYNONYMS

ataeva—since; *kṛṣṇera*—of Lord Kṛṣṇa; *prākaṭye*—by such a manifestation; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tabe*—therefore; *kene*—why; *lakṣmī-devī*—the goddess of fortune; *kare*—does; *eta*—so much; *roṣa*—anger.

TRANSLATION

"Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

madhya.14.127

> *svarūpa kahe,-premavatīra ei ta' svabhāva*
> *kāntera audāsya-leśe haya krodha-bhāva*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *prema-vatīra*—of the girl who is too afflicted by love; *ei*—this; *ta'*—indeed; *sva-bhāva*—the nature; *kāntera*—of the beloved; *audāsya*—of negligence; *leśe*—even by a fractional part; *haya*—there is; *krodha-bhāva*—anger.

TRANSLATION

Svarūpa Dāmodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

madhya.14.128

> *hena-kāle, khacita yāhe vividha ratana*
> *suvarṇera caudolā kari' ārohaṇa*

SYNONYMS

hena-kāle—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; *khacita*—were bedecked; *yāhe*—on which; *vividha*—varieties; *ratana*—gems; *suvarṇera*—made of gold; *caudolā*—a palanquin carried by four men; *kari' ārohaṇa*—riding upon.

TRANSLATION

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

madhya.14.129

chatra-cāmara-dhvajā patākāra gaṇa
nānā-vādya-āge nāce deva-dāsī-gaṇa

SYNONYMS

chatra—of umbrellas; *cāmara*—and whisks; *dhvajā*—and flags; *patākāra*—and big flags; *gaṇa*—congregation; *nānā-vādya*—varieties of musical parties; *āge*—in front; *nāce*—dance; *deva-dāsī-gaṇa*—dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

madhya.14.130

tāmbūla-sampuṭa, jhāri, vyajana, cāmara
sāthe dāsī śata, hāra divya bhūṣāmbara

SYNONYMS

tāmbūla-sampuṭa—boxes containing the ingredients for betel nut preparation; *jhāri*—water pitchers; *vyajana*—fans; *cāmara*—whisks; *sāthe*—along with; *dāsī*—maidservants; *śata*—hundreds; *hāra*—necklaces; *divya*—valuable; *bhūṣāmbara*—dresses.

TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

madhya.14.131

> *alaukika aiśvarya saṅge bahu-parivāra*
> *kruddha hañā lakṣmīdevī āilā siṁha-dvāra*

SYNONYMS

alaukika—uncommon; *aiśvarya*—opulence; *saṅge*—accompanied by; *bahu-parivāra*—many members of the family; *kruddha hañā*—being angry; *lakṣmī-devī*—the goddess of fortune; *āilā*—arrived; *siṁha-dvāra*—at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

madhya.14.132

> *jagannāthera mukhya mukhya yata bhṛtya-gaṇe*
> *lakṣmīdevīra dāsī-gaṇa karena bandhane*

SYNONYMS

jagannāthera—of Lord Jagannātha; *mukhya mukhya*—the principal; *yata*—all; *bhṛtya-gaṇe*—servants; *lakṣmī-devīra*—of the goddess of fortune; *dāsī-gaṇa*—maidservants; *karena bandhane*—arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

madhya.14.133

> *bāndhiyā āniyā pāḍe lakṣmīra caraṇe*
> *core yena daṇḍa kari' laya nānā-dhane*

SYNONYMS

bāndhiyā—after binding; *āniyā*—bringing; *pāḍe*—make them fall down; *laksmīra caraṇe*—at the lotus feet of the goddess of fortune; *core*—a thief; *yena*—as if; *daṇḍa kari'*—after punishing; *laya*—take away; *nānā-dhane*—all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

madhya.14.134

> *acetanavat tāre karena tāḍane*
> *nānā-mata gāli dena bhaṇḍa-vacane*

SYNONYMS

acetana-vat—almost unconscious; *tāre*—unto the servants; *karena*—does; *tāḍane*—chastisement; *nānā-mata*—various kinds of; *gāli*—

amusement; *dena*—speaks; *bhaṇḍa-vacane*—various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

madhya.14.135

> *lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā*
> *hāse mahāprabhura gaṇa mukhe hasta diyā*

SYNONYMS

lakṣmī-saṅge—in the company of the goddess of fortune; *dāsī-gaṇera*—of the maidservants; *prāgalbhya*—impudence; *dekhiyā*—after seeing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇa*—the companions; *mukhe*—on their faces; *hasta*—hands; *diyā*—covering.

TRANSLATION

When Śrī Caitanya Mahāprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

madhya.14.136

> *dāmodara kahe,-aiche mānera prakāra*
> *trijagate kāhāṅ nāhi dekhi śuni āra*

SYNONYMS

dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; *aiche*—such; *mānera*—of egoistic pride; *prakāra*—kind; *tri-jagate*—within the three worlds; *kāhāṅ*—anywhere; *nāhi*—not; *dekhi*—I see; *śuni*—I hear; *āra*—other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

madhya.14.137

> *māninī nirutsāhe chāḍe vibhūṣaṇa*
> *bhūme vasi' nakhe lekhe, malina-vadana*

SYNONYMS

māninī—proud, egoistic woman; *nirutsāhe*—because of disappointment; *chāḍe*—gives up; *vibhūṣaṇa*—all kinds of ornaments; *bhūme vasi'*—sitting on the floor; *nakhe*—with the nails; *lekhe*—marks lines; *malina-vadana*—with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

madhya.14.138

> *pūrve satyabhāmāra śuni evaṁ-vidha māna*
> *vraje gopī-gaṇera māna-rasera nidhāna*

SYNONYMS

pūrve—previously; *satyabhāmāra*—of Queen Satyabhāmā; *śuni*—I hear; *evaṁ-vidha māna*—this kind of egoistic pride; *vraje*—in Vṛndāvana; *gopī-gaṇera*—of the *gopīs*; *māna*—pride; *rasera nidhāna*—the reservoir of all humorous mellows.

TRANSLATION

"I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa's proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

madhya.14.139

> *iṅho nija-sampatti saba prakaṭa kariyā*
> *priyera upara yāya sainya sājāña*

SYNONYMS

iṅho—this; *nija-sampatti*—her opulence; *saba*—all; *prakaṭa kariyā*—manifesting; *priyera upara*—against her beloved husband; *yāya*—goes; *sainya sājāña*—accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the *gopīs'* loving affairs. He therefore said, "My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in

Satyabhāmā and the *gopīs* of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence."

madhya.14.140

> *prabhu kahe,-kaha vrajera mānera prakāra*
> *svarūpa kahe,-gopī-māna-nadī śata-dhāra*

SYNONYMS

prabhu kahe—the Lord said; *kaha*—please tell; *vrajera*—of Vṛndāvana; *mānera*—of the egoistic pride; *prakāra*—the varieties; *svarūpa kahe*—Svarūpa Dāmodara replied; *gopī-māna*—the pride of the *gopīs*; *nadī*—like a river; *śata-dhāra*—with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please tell me of the varieties of egoistic pride manifest in Vṛndāvana." Svarūpa Dāmodara replied, "The pride of the gopīs is like a river flowing with hundreds of tributaries.

madhya.14.141

> *nāyikāra svabhāva, prema-vṛtte bahu bheda*
> *sei bhede nānā-prakāra mānera udbheda*

SYNONYMS

nāyikāra—of the heroine; *sva-bhāva*—nature; *prema-vṛtte*—in the matter of loving affairs; *bahu*—many; *bheda*—varieties; *sei*—that; *bhede*—in each variety; *nānā-prakāra*—various types; *mānera*—of the jealous anger of a woman; *udbheda*—subdivisions.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

madhya.14.142

> *samyak gopikāra māna nā yāya kathana*
> *eka-dui-bhede kari dig-daraśana*

SYNONYMS

samyak—fully; *gopikāra*—of the *gopīs*; *māna*—jealous anger; *nā*—not; *yāya*—is possible; *kathana*—to speak; *eka-dui*—one, two; *bhede*—in different types; *kari*—I make; *dik-daraśana*—indication.

TRANSLATION

"It is not possible to give a complete statement about the different types of jealous anger manifest by the gopīs, but a few principles may serve as an indication.

madhya.14.143

> *māne keha haya 'dhīrā,' keha ta' 'adhīrā'*
> *ei tina-bhede, keha haya 'dhīrādhīrā'*

SYNONYMS

māne—on the platform of jealous anger; *keha*—some women; *haya dhīra*—are very sober; *keha ta'*—and some of them; *adhīra*—very restless; *ei tina-bhede*—and there is a third division; *keha haya*—some are; *dhīra-adhīra*—a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

madhya.14.144

> *'dhīrā' kānte dūre dekhi' kare pratyutthāna*
> *nikaṭe āsile, kare āsana pradāna*

SYNONYMS

dhīra—the sober; *kānte*—the hero; *dūre*—from a distance; *dekhi'*—after seeing; *kare pratyutthāna*—stands up; *nikaṭe āsile*—when the hero comes nearby; *kare*—does; *āsana*—of a seat; *pradāna*—offering.

TRANSLATION

"When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

madhya.14.145

> *hṛdaye kopa, mukhe kahe madhura vacana*
> *priya āliṅgite, tāre kare āliṅgana*

SYNONYMS

hṛdaye—within the heart; *kopa*—anger; *mukhe*—in the mouth; *kahe*—speaks; *madhura*—sweet; *vacana*—words; *priya*—lover; *āliṅgite*—when embracing; *tāre*—him; *kare āliṅgana*—embraces.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

madhya.14.146

> *sarala vyavahāra, kare mānera poṣaṇa*
> *kimvā solluṇṭha-vākye kare priya-nirasana*

SYNONYMS

sarala vyavahāra—plain dealings; *kare*—does; *mānera*—of jealous anger; *poṣaṇa*—maintenance; *kimvā*—or; *solluṇṭha*—smiling a little; *vākye*—by words; *kare*—does; *priya*—of the lover; *nirasana*—refutation.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

madhya.14.147

> *'adhīrā' niṣṭhura-vākye karaye bhartsana*
> *karṇotpale tāḍe, kare mālāya bandhana*

SYNONYMS

adhīrā—the restless heroine; *niṣṭhura-vākye*—by cruel words; *karaye*—does; *bhartsana*—chastisement; *karṇa-utpale tāḍe*—pulls the ear; *kare*—does; *mālāya*—with a garland; *bandhana*—binding.

TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

madhya.14.148

> *'dhīrādhīrā' vakra-vākye kare upahāsa*
> *kabhu stuti, kabhu nindā, kabhu vā udāsa*

SYNONYMS

dhīra-adhīra—the heroine who is a combination of sobriety and restlessness; *vakra-vākye kare upahāsa*—jokes with equivocal words; *kabhu stuti*—sometimes praise; *kabhu nindā*—sometimes blasphemy; *kabhu vā udāsa*—sometimes indifference.

TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

madhya.14.149

> *'mugdhā', 'madhyā', 'pragalbhā',-tina nāyikāra bheda*
> *'mugdhā' nāhi jāne mānera vaidagdhya-vibheda*

SYNONYMS

mugdhā—captivated; *madhyā*—intermediate; *pragalbhā*—impudent; *tina*—three; *nāyikāra*—of heroines; *bheda*—divisions; *mugdhā*—the captivated; *nāhi jāne*—does not know; *mānera*—of jealous anger; *vaidagdhya-vibheda*—the intricacies of cunning behavior.

TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

madhya.14.150

> *mukha ācchādiyā kare kevala rodana*
> *kāntera priya-vākya śuni' haya parasanna*

SYNONYMS

mukha ācchādiyā—covering the face; *kare*—performs; *kevala*—only; *rodana*—crying; *kāntera*—of the lover; *priya-vākya*—sweet words; *śuni'*—hearing; *haya*—becomes; *parasanna*—satisfied.

TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

madhya.14.151

> *'madhyā' 'pragalbhā' dhare dhīrādi-vibheda*
> *tāra madhye sabāra svabhāve tina bheda*

SYNONYMS

madhyā—the intermediate; *pragalbhā*—the impudent; *dhare*—contain; *dhīra-ādi-vibheda*—the three divisions of *dhīra, adhīra* and *dhīrādhīrā*; *tāra madhye*—among them; *sabāra*—of all of them; *sva-bhāve*—in nature; *tina bheda*—three divisions.

TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

madhya.14.152

> *keha 'prakharā', keha 'mṛdu', keha haya 'samā'*
> *sva-svabhāve kṛṣṇera bāḍāya prema-sīmā*

SYNONYMS

keha—some; *prakharā*—very talkative; *keha*—some; *mṛdu*—very mild; *keha haya*—some of them are; *samā*—equipoised; *sva-svabhāve*—by their own characteristics; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍāya*—increases; *prema-sīmā*—limit of loving ecstasy.

TRANSLATION

"Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa's loving ecstasy.

madhya.14.153

> *prākharya, mārdava, sāmya svabhāva nirdoṣa*
> *sei sei svabhāve kṛṣṇe karāya santoṣa*

SYNONYMS

prākharya—talkativeness; *mārdava*—mildness; *sāmya*—being equipoised; *sva-bhāva*—nature; *nirdoṣa*—faultless; *sei sei sva-bhāve*—in those transcendental qualities; *kṛṣṇe*—Lord Kṛṣṇa; *karāya*—they make; *santoṣa*—happy.

TRANSLATION

"Although some of the gopīs are talkative, some mild and some equipoised, all of them are transcendental

and faultless. They please Kṛṣṇa by their unique characteristics."

madhya.14.154

> *e-kathā śuniyā prabhura ānanda apāra*
> *'kaha, kaha, dāmodara',-bale bāra bāra*

SYNONYMS

e-kathā śuniyā—hearing this description; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda apāra*—unlimited happiness; *kaha kaha*—please go on speaking; *dāmodara*—My dear Dāmodara; *bale bāra bāra*—He said again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

madhya.14.155

> *dāmodara kahe,-kṛṣṇa rasika-śekhara*
> *rasa-āsvādaka, rasamaya-kalevara*

SYNONYMS

dāmodara kahe—Dāmodara said; *kṛṣṇa*—Lord Kṛṣṇa; *rasika-śekhara*—the master of transcendental mellows; *rasa-āsvādaka*—the taster of transcendental mellows; *rasa-maya-kalevara*—whose body is made of all transcendental bliss.

TRANSLATION

Dāmodara Gosvāmī said, "Kṛṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

madhya.14.156

> *premamaya-vapu kṛṣṇa bhakta-premādhīna*
> *śuddha-preme, rasa-guṇe, gopikā-pravīṇa*

SYNONYMS

prema-maya-vapu—body of love and ecstasy; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-prema-adhīna*—always subordinate to the loving feelings of His devotees; *śuddha-preme*—in pure uncontaminated love; *rasa-guṇe*—and in the qualities of transcendental mellows; *gopikā*—the *gopīs*; *pravīṇa*—very experienced.

TRANSLATION

"Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

madhya.14.157

> *gopikāra preme nāhi rasābhāsa-doṣa*
> *ataeva kṛṣṇera kare parama santoṣa*

SYNONYMS

gopikāra—of the *gopīs*; *preme*—in the loving affairs; *nāhi*—there is not; *rasa-ābhāsa*—of an adulterated taste of mellow; *doṣa*—fault; *ataeva*—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *kare*—they do; *parama santoṣa*—highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of *rasābhāsa*-first-, second-and third-class. The word *rāsa* means "mellow," and *ābhāsa* means "a shadow." If one tastes one kind of mellow and

something extra is imposed, that is *uparasa*. If something is derived from the original mellow, it is called *anurasa*. If something is appreciated that is far removed from the original mellow, it is called *aparasa*. *Uparasa, anurasa* and *aparasa* are, respectively, first-, second-and third-class *rasābhāsas*. As stated in the *Bhakti-rasāmṛta-sindhu* (4.9):

> *pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā*
> *rasā eva rasābhāsā rasa-jñair anukīrtitāḥ*
> *syus tridhoparasāś cānurasāś cāparasāś ca te*
> *uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī*
> *kramāt*

madhya.14.158

> *evaṁ śaśaṅkāṁśu-virājitā niśāḥ*
> *sa satya-kāmo 'nuratābalā-gaṇaḥ*
> *siṣeva ātmany avaruddha-saurataḥ*
> *sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

SYNONYMS

evam—thus; *śaśaṅka-aṁśu*—with rays of moonshine; *virājitāḥ*—beautifully existing; *niśāḥ*—nights; *saḥ*—He; *satya-kāmaḥ*—the Absolute Truth; *anurata*—to whom are attracted; *abalā-gaṇaḥ*—women; *siṣeva*—performed; *ātmani*—in His own self; *avaruddha-saurataḥ*—His transcendental erotic love was checked; *sarvāḥ*—all;

śarat—in autumn; *kāvya*—poetic; *kathā*—words; *rasa-āśrayāḥ*—full of all transcendental mellows.

TRANSLATION

“ 'Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

PURPORT

This verse is a quotation from *Śrīmad-Bhāgavatam* (10.33.25). The *gopīs* are all transcendental spirit souls. One should never think that the *gopīs* and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the *gopīs* are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa's lusty desires and ail His dealings with the *gopīs* are on the spiritual platform. One has to be transcendentally realized before even considering relishing the pastimes of Kṛṣṇa with the *gopīs*. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa

and the *gopīs*. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the *gopīs:* therefore the subject matter is neither mundane nor erotic. Being a *sannyāsī,* Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the *gopīs* were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

madhya.14.159

> *'vāmā' eka gopī-gaṇa, 'dakṣiṇā' eka gaṇa*
> *nānā-bhāve karāya kṛṣṇe rasa āsvādana*

SYNONYMS

vāmā—left wing; *eka*—one; *gopī-gaṇa*—party of *gopīs*; *dakṣiṇā*—right wing; *eka*—another; *gaṇa*—party of *gopīs*; *nānā-bhāve*—in varieties of ecstatic love; *karāya*—cause to do; *kṛṣṇe*—unto Kṛṣṇa; *rasa āsvādana*—tasting of transcendental mellows.

TRANSLATION

"The gopīs can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

madhya.14.160

> *gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākurāṇī*
> *nirmala-ujjvala-rasa-prema-ratna-khani*

SYNONYMS

gopī-gaṇa-madhye—of all the *gopīs*; *śreṣṭhā*—the chief; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *nirmala*—purified; *ujjvala*—brilliant; *rasa*—in mellows; *prema*—of ecstatic love; *ratna-khani*—the jewel mine.

TRANSLATION

"Of all the gopīs, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

madhya.14.161

> *vayase 'madhyamā' teṅho svabhāvete 'samā'*
> *gāḍha prema-bhāve teṅho nirantara 'vāmā'*

SYNONYMS

vayase madhyamā—grown up; *teṅho*—Śrīmatī Rādhārāṇī; *svabhāvete*—in character; *samā*—equipoised; *gāḍha*—deep; *prema-bhāve*—in ecstatic love; *teṅho*—She; *nirantara*—constantly; *vāmā*—of the group of the left-wing *gopīs*.

TRANSLATION

"Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī.

PURPORT

The left wing and right wing of the *gopīs* has been explained by Rūpa Gosvāmī in *Ujjvala-nīlamaṇi*. The left wing is described in this way:

> *mana-grahe sadodyuktā*
> *tac-chaithilye ca kopanā*
> *abhedyā nāyake prāyaḥ*
> *krūrā vāmeti kīrtyate*

"A *gopī* who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called *vāmā,* or a leftwing *gopī*."

Śrīla Rūpa Gosvāmī describes the right-wing *gopīs* in this way:

> *asahyā māna-nirbandhe*
> *nāyake yukta-vādinī*
> *sāmabhis tena bhedyā ca*
> *dakṣiṇā parikīrtitā*

"A *gopī* who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a *dakṣiṇā,* or a right-wing *gopi."*

madhya.14.162

> *vāmya-svabhāve māna uṭhe nirantara*
> *tāra madhye uṭhe kṛṣṇera ānanda-sāgara*

SYNONYMS

vāmya-svabhāve—because of left-wing character; *māna*—womanly anger; *uṭhe*—awakens; *nirantara*—always; *tāra madhye*—in that dealing; *uṭhe*—is awakening; *kṛṣṇera*—of Lord Kṛṣṇa; *ānanda-sāgara*—an ocean of transcendental bliss.

TRANSLATION

"Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

madhya.14.163

> *aher iva gatiḥ premṇaḥ*
> *svabhāva-kuṭilā bhavet*
> *ato hetor ahetoś ca*
> *yūnor māna udañcati*

SYNONYMS

aheḥ—of the snake; *iva*—like; *gatiḥ*—the movement; *premṇaḥ*—of the loving affairs; *sva-bhāva*—by nature; *kuṭilā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

TRANSLATION

“ 'The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples-anger with a cause and anger without a cause.' "

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (*Śṛṅgāra-bheda-prakaraṇa* 102).

madhya.14.164

> *eta śuni' bāḍe prabhura ānanda-sāgara*
> *'kaha, kaha' kahe prabhu, bale dāmodara*

SYNONYMS

eta śuni'—hearing this; *bāḍe*—increased; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-sāgara*—the ocean of transcendental bliss;

kaha kaha—go on speaking; *kahe prabhu*—Śrī Caitanya Mahāprabhu continued to request; *bale dāmodara*—Dāmodara Gosvāmī continued to reply.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, "Go on speaking, go on speaking." And thus Svarūpa Dāmodara continued.

madhya.14.165

> *'adhirūḍha mahābhāva'-rādhikāra prema*
> *viśuddha, nirmala, yaiche daśa-vāṇa hema*

SYNONYMS

adhirūḍha mahā-bhāva—highly elevated ecstatic love; *rādhikāra prema*—the loving affairs of Śrīmatī Rādhārāṇī; *viśuddha*—completely uncontaminated; *nirmala*—purified; *yaiche*—as if; *daśa-vāṇa*—ten times purified; *hema*—gold.

TRANSLATION

"Śrīmatī Rādhārāṇī's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

madhya.14.166

> *kṛṣṇera darśana yadi pāya ācambite*
> *nānā-bhāva-vibhūṣaṇe haya vibhūṣite*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *darśana*—interview; *yadi*—if; *pāya*—gets; *ācambite*—all of a sudden; *nānā*—various; *bhāva*—ecstatic; *vibhūṣaṇe*—with ornaments; *haya*—is; *vibhūṣite*—decorated.

TRANSLATION

"As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

madhya.14.167

> *aṣṭa 'sāttvika', harṣādi 'vyabhicārī' yāṅra*
> *'sahaja prema', viṁśati 'bhāva'-alaṅkāra*

SYNONYMS

aṣṭa—eight; *sāttvika*—transcendental symptoms; *harṣa-ādi*—like jubilation; *vyabhicārī*—distinctive features; *yāṅra*—of whose; *sahaja prema*—natural love; *viṁśati*—twenty; *bhāva*—of ecstasy; *alaṅkāra*—ornaments.

TRANSLATION

"The transcendental ornaments of Śrīmatī Rādhārāṇī's body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārībhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

PURPORT

The thirty-three *vyabhicārī-bhāvas,* bodily symptoms manifest in ecstatic love, are as follows: (1) *nirveda,* indifference; (2) *viṣāda,* moroseness; (3) *dainya,* meekness; (4) *glāni,* a feeling that one is in a faulty position; (5) *śrama,* fatigue; (6) *mada,* madness; (7) *garva,* pride; (8) *śaṅkā,* doubt; (9) *trāsa,* shock; (10) *āvega,* intense emotion; (11) *unmāda,* craziness; (12) *apasmāra,* forgetfulness; (13) *vyādhi,* disease; (14) *moha,* bewilderment; (15) *mṛti,* death; (16) *ālasya,* laziness; (17) *jāḍya,* invalidity; (18) *vrīḍā,* shame; (19) *avahitthā,* concealment; (20) *smṛti,* remembrance; (21) *vitarka,* argument; (22) *cintā,* contemplation; (23) *mati,* attention; (24) *dhṛti,* forbearance; (25) *harṣa,* jubilation; (26) *autsukya,* eagerness; (27) *augrya,* violence; (28) *amarṣa,* anger; (29) *asūyā,* jealousy; (30) *cāpalya,* impudence; (31) *nidrā,* sleep; (32) *supti,* deep sleep and (33) *prabodha,* awakening.

madhya.14.168

> *'kila-kiñcita', 'kuṭṭamita', 'vilāsa', 'lalita'*
> *'vivvoka', 'moṭṭāyita', āra 'maugdhya', 'cakita'*

SYNONYMS

kila-kiñcita—a particular type of ornament at the time of seeing Kṛṣṇa; *kuṭṭamita*—the symptom explained in verse 197; *vilāsa*—the symptom explained in verse 187; *lalita*—the symptom explained in verse 192; *vivvoka*—neglecting the presentation given by the hero; *moṭṭāyita*—awakening of lusty desires by the remembrance and words of the hero; *āra*—and; *maugdhya*—assuming the position of not knowing things although everything is known; *cakita*—a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kilakiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭāyita, maugdhya and cakita.

madhya.14.169

> *eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga*
> *dekhite uthale kṛṣṇa-sukhābdhi-taraṅga*

SYNONYMS

eta—so many; *bhāva-bhūṣāya*—with the ornaments of ecstasy; *bhūṣita*—decorated; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *aṅga*—the body; *dekhite*—to see; *uthale*—awakens; *kṛṣṇa-sukha-abdhi*—of the ocean of Kṛṣṇa's happiness; *taraṅga*—waves.

TRANSLATION

"When Śrīmatī Rādhārāṇī's body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa's happiness immediately displays transcendental waves.

madhya.14.170

> *kila-kiñcitādi-bhāvera śuna vivaraṇa*
> *ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana*

SYNONYMS

kila-kiñcita-ādi—beginning with the ecstasy named *kila-kiñcita*; *bhāvera*—of ecstasies; *śuna*—hear; *vivaraṇa*—the description; *ye bhāva-bhūṣāya*—with these ecstatic ornaments; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic

ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

madhya.14.171

> *rādhā dekhi' kṛṣṇa yadi chuṅite kare mana*
> *dāna-ghāṭi-pathe yabe varjena gamana*

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *dekhi'*—after seeing; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *chuṅite*—to touch; *kare mana*—desires; *dāna-ghāṭi-pathe*—on the way leading toward the spot from where one crosses the river to the other side; *yabe*—when; *varjena*—prohibits; *gamana*—going.

TRANSLATION

"When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.

madhya.14.172

> *yabe āsi' mānā kare puṣpa uṭhāite*
> *sakhī-āge cāhe yadi gāye hāta dite*

SYNONYMS

yabe—when; *āsi'*—coming nearby; *mānā kare*—prohibits; *puṣpa uṭhāite*—to pick up flowers; *sakhī-āge*—in front of the friends of Śrīmatī Rādhārāṇī; *cāhe*—wants; *yadi*—if; *gāye*—in the body; *hāta dite*—touch with the hand.

TRANSLATION

"Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

madhya.14.173

> *ei-saba sthāne 'kila-kiñcita' udgama*
> *prathame 'harṣa' sañcārī-mūla kāraṇa*

SYNONYMS

ei-saba sthāne—in such places; *kila-kiñcita*—of the symptom of the ecstasy known as *kila-kiñcita*; *udgama*—awakening; *prathame*—in the beginning; *harṣa*—jubilation; *sañcārī*—ecstatic emotion; *mūla kāraṇa*—the root cause.

TRANSLATION

"At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭi*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, "First You have to pay the fee; then You will be allowed to go." This pastime is called *dāna-keli-līlā*. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden's proprietor and prohibits Her. This pastime is called *kila-kiñcita*. Rādhārāṇī's shyness arises due to Śrī Kṛṣṇa's prohibitions, and ecstatic loving bodily symptoms called *kila-kiñcita-bhāva* are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 44).

madhya.14.174

> *garvābhilāṣa-rudita-*
> *smitāsūyā-bhaya-krudhām*

saṅkarī-karaṇaṁ harṣād
ucyate kila-kiñcitam

SYNONYMS

garva—pride; *abhilāṣa*—ambition; *rudita*—crying; *smita*—smiling; *asūyā*—envying; *bhaya*—fearing; *krudhām*—anger; *saṅkarī-karaṇam*—the act of shrinking away; *harṣāt*—because of jubilation; *ucyate*—is called; *kila-kiñcitam*—ecstatic symptoms known as *kila-kiñcita*.

TRANSLATION

“ 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.'

madhya.14.175

āra sāta bhāva āsi' sahaje milaya
asta-bhāva-sammilane 'mahābhāva' haya

SYNONYMS

āra—other; *sāta*—seven; *bhāva*—ecstatic symptoms; *āsi'*—coming together; *sahaje*—naturally; *milaya*—become mixed; *aṣṭa-bhāva*—of eight kinds of ecstatic emotional symptoms; *sammilane*—by the combining; *mahā-bhāva haya*—there is *mahābhāva*.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

madhya.14.176

> *garva, abhilāṣa, bha ya, śuṣka-rudita*
> *krodha, asūyā haya, āra manda-smita*

SYNONYMS

garva—pride; *abhilāṣa*—ambition; *bhaya*—fear; *śuṣka-rudita*—dry, artificial crying; *krodha*—anger; *asūyā*—envy; *haya*—there is; *āra*—also; *manda-smita*—mild smiling.

TRANSLATION

"The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

madhya.14.177

> *nānā-svādu aṣṭa-bhāva ekatra milana*
> *yāhāra āsvāde tṛpta haya kṛṣṇa-mana*

SYNONYMS

nānā—various; *svādu*—tasteful; *aṣṭa-bhāva*—eight kinds of ecstatic symptoms; *ekatra*—at one place; *milana*—meeting; *yāhāra*—of which; *āsvāde*—by the tasting; *tṛpta*—satisfied; *haya*—is; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

TRANSLATION

"There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord's mind is completely satisfied.

madhya.14.178

> *dadhi, khaṇḍa, ghṛta, madhu, marīca, karpūra*
> *elāci-milane yaiche rasālā madhura*

SYNONYMS

dadhi—yogurt; *khaṇḍa*—candy; *ghṛta*—ghee; *madhu*—honey; *marīca*—black pepper; *karpūra*—camphor; *elāci*—cardamom; *milane*—by combining together; *yaiche*—as; *rasālā*—very tasteful; *madhura*—and sweet.

TRANSLATION

"Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and

cardamom, which, when mixed together, are very tasty and sweet.

madhya.14.179

> *ei bhāva-yukta dekhi' rādhāsya-nayana*
> *saṅgama ha-ite sukha pāya koṭi-guṇa*

SYNONYMS

eibhāva—with these ecstatic symptoms; *yukta*—combined together; *dekhi'*—seeing; *rādhā-asya-nayana*—the face and eyes of Śrīmatī Rādhārāṇī; *saṅgama ha-ite*—than direct embracing; *sukha pāya*—enjoys happiness; *koṭi-guṇa*—millions of times more.

TRANSLATION

"Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī's face light up from this combination of ecstatic love than He is by direct union with Her. This is further explained in the following verse from the *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 46) of Śrīla Rūpa Gosvāmī.

madhya.14.180

> *antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-*
> *pakṣmāṅkurā*
> *kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī*

ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā
rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyaṁ vaḥ kriyāt

SYNONYMS

antaḥ—internally or not manifested; *smeratayā ujjvala*—brightened by mild smiling; *jala-kaṇa*—with drops of water; *vyākīrṇa*—scattered; *pakṣma-aṅkurā*—from the eyelashes; *kiñcit*—very little; *pāṭalita-añcalā*—a tinge of redness, mixed with whiteness, on the borders of the eyes; *rasikata-utsiktā*—being merged in the cunning behavior of the Lord; *puraḥ*—in the front; *kuñcatī*—shrinks; *ruddhāyāḥ*—having been blocked; *pathi*—on the way; *mādhavena*—by Kṛṣṇa; *madhura*—sweet; *vyābhugna*—curved; *torā-uttarā*—the eyes; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—the ecstatic symptom named *kila-kiñcita*; *stavakinī*—like a bouquet of flowers; *dṛṣṭiḥ*—glance; *śriyam*—good fortune; *vaḥ*—of all of you; *kriyāt*—may perform.

TRANSLATION

“ 'May the sight of Śrīmatī Rādhārāṇī's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī's way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with

Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

madhya.14.181

> *bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitaṁ*
> *helollāsa-calādharaṁ kuṭilita-bhrū-yugmam udyat-smitam*
> *rādhāyāḥ kila-kiñcitāñcitam asau vīkṣyānanaṁ saṅgamād*
> *ānandaṁ tam avāpa koṭi-guṇitaṁ yo 'bhūn na gīr-gocaraḥ*

SYNONYMS

bāṣpa—by tears; *vyākulita*—agitated; *aruṇa-añcala*—with a reddish tinge; *calan*—moving; *netram*—eyes; *rasa-ullāsitam*—because of being agitated by transcendental mellows; *hela-ullāsa*—because of neglectful jubilation; *cala-adharam*—moving lips; *kuṭilita*—curved; *bhrū-yugmam*—two eyebrows; *udyat*—awakening; *smitam*—smiling; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—with the ecstatic symptom named *kila-kiñcita*; *añcitam*—expression; *asau*—He (Kṛṣṇa); *vīkṣya*—after glancing over; *ānanam*—the face; *saṅgamāt*—even than embracing; *ānandam*—happiness; *tam*—that; *avāpa*—got; *koṭi-guṇitam*—millions upon millions times more; *yaḥ*—which; *abhūt*—became; *na*—not; *gīḥ-gocaraḥ*—the subject of being described.

TRANSLATION

“ 'Agitated by tears, Śrīmatī Rādhārāṇī's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotus-like face smiled mildly. Seeing Rādhārāṇī's face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa's happiness is not at all mundane.' "

PURPORT

This is a quotation from the *Govinda-līlāmṛta* (9.18).

madhya.14.182

> *eta śuni' prabhu hailā ānandita mana*
> *sukhāviṣṭa hañā svarūpe kailā āliṅgana*

SYNONYMS

eta śuni'—hearing this; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *ānandita mana*—very happy in His mind; *sukha-āviṣṭa hañā*—being absorbed in happiness; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

madhya.14.183

> *'vilāsādi'-bhāva-bhūṣāra kaha ta' lakṣaṇa*
> *yei bhāve rādhā hare govindera mana?*

SYNONYMS

vilāsa-ādi—beginning with transcendental enjoyment; *bhāva*—of ecstasy; *bhūṣāra*—of the ornaments; *kaha*—please speak; *ta'*—indeed; *lakṣaṇa*—the symptoms; *yei bhāve*—by which symptoms; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *govindera mana*—the mind of Śrī Govinda.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, "Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda."

madhya.14.184

> *tabe ta' svarūpa-gosāñi kahite lāgilā*
> *śuni' prabhura bhakta-gaṇa mahā-sukha pāilā*

SYNONYMS

tabe—at that time; *ta'*—indeed; *svarūpa-gosāñi*—Svarūpa Dāmodara; *kahite lāgilā*—began to speak; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *mahā-sukha pāilā*—achieved great happiness.

TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

madhya.14.185

> *rādhā vasi' āche, kibā vṛndāvane yāya*
> *tāhāṅ yadi ācambite kṛṣṇa-daraśana pāya*

SYNONYMS

rādhā vasi' āche—Śrīmatī Rādhārāṇī is sitting; *kibā*—or; *vṛndāvane yāya*—is going to Vṛndāvana; *tāhāṅ*—there; *yadi*—if; *ācambite*—all of a sudden; *kṛṣṇa-daraśana pāya*—gets the opportunity to see Kṛṣṇa.

TRANSLATION

"Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

madhya.14.186

> *dekhite nānā-bhāva haya vilakṣaṇa*
> *se vailakṣaṇyera nāma 'vilāsa'-bhūṣaṇa*

SYNONYMS

dekhite—while seeing; *nānā-bhāva*—of various ecstasies; *haya*—there are; *vilakṣaṇa*—symptoms; *se*—those; *vailakṣaṇyera*—of different symptoms; *nāma*—the name; *vilāsa*—*vilāsa*; *bhūṣaṇa*—ornaments.

TRANSLATION

"The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 31).

madhya.14.187

gati-sthānāsanādīnāṁ
mukha-netrādi-karmaṇām
tātkālikaṁ tu vaiśiṣṭyaṁ
vilāsaḥ priya-saṅgajam

SYNONYMS

gati—moving; *sthāna*—standing; *āsana-ādīnām*—and of sitting and so on; *mukha*—or the face; *netra*—of the eyes; *ādi*—and so on; *karmaṇām*—of the activities; *tāt-kālikam*—relating to that time; *tu*—then; *vaiśiṣṭyam*—various symptoms; *vilāsaḥ*—of the name *vilāsa*; *priya-saṅga-jam*—produced from meeting her beloved.

TRANSLATION

“ 'The various symptoms manifested in a woman's face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.' "

madhya.14.188

lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya
eta bhāva mili' rādhāya cañcala karaya

SYNONYMS

lajjā—timidity; *harṣa*—jubilation; *abhilāṣa*—ambition; *sambhrama*—respect; *vāmya*—characteristics of the left-wing *gopīs*; *bhaya*—fear; *eta*—these; *bhāva*—ecstatic symptoms; *mili'*—coming together; *rādhāya*—Śrīmatī Rādhārāṇī; *cañcala karaya*—agitate.

TRANSLATION

Svarūpa Dāmodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the *Govinda-līlāmṛta* (9.11).

madhya.14.189

> *puraḥ kṛṣṇālokāt sthagita-kuṭilāsyā gatir abhūt*
> *tiraścīnaṁ kṛṣṇāmbara-dara-vṛtaṁ śrī-mukham api*
> *calat-tāraṁ sphāraṁ nayana-yugam ābhugnam iti sā*
> *vilāsākhya-svālaṅkaraṇa-valitāsīt priya-mude*

SYNONYMS

puraḥ—in front of Her; *kṛṣṇa-ālokāt*—by seeing Lord Kṛṣṇa; *sthagita-kuṭilā*—stopped and assumed an attitude of crookedness;

asyāḥ—of Śrīmatī Rādhārāṇī; *gatiḥ*—the progress; *abhūt*—became; *tiraścīnam*—being crooked; *kṛṣṇa-ambara*—by a blue cloth; *dara-vṛtam*—covered; *śrī-mukham api*—Her face also; *calat-tāram*—like moving stars; *sphāram*—wide; *nayana-yugam*—the pair of eyes; *ābhugnam*—very curved; *iti*—thus; *sā*—She (Rādhārāṇī); *vilāsa-ākhya*—named *vilāsa*; *sva-alaṅkaraṇa*—by personal ornaments; *valita*—decorated; *āsīt*—was; *priya-mude*—just to increase the pleasure of Śrī Kṛṣṇa.

TRANSLATION

“ 'When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilāsa, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.'

madhya.14.190

> *kṛṣṇa-āge rādhā yadi rahe dāṇḍāñā*
> *tina-aṅga-bhaṅge rahe bhrū nācāñā*

SYNONYMS

kṛṣṇa-āge—in front of Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *yadi*—if; *rahe*—remains; *dāṇḍāñā*—standing; *tina-aṅga-bhaṅge*—with three

bends in the body; *rahe*—remains; *bhrū*—eyebrows; *nācāñā*—dancing.

TRANSLATION

"When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places-Her neck, waist and legs-and Her eyebrows dance.

madhya.14.191

> *mukhe-netre haya nānā-bhāvera udgāra*
> *ei kāntā-bhāvera nāma 'lalita'-alaṅkāra*

SYNONYMS

mukhe—on the mouth; *netre*—on the eyes; *haya*—there are; *nānā-bhāvera*—of various ecstasies; *udgāra*—the awakening; *ei*—this; *kāntā-bhāvera*—of the condition of the female; *nāma*—the name; *lalita*—of lalita; *alaṅkāra*—the ornament.

TRANSLATION

"When there is an awakening of various ecstatic features on Śrīmatī Rādhārāṇī's face and in Her eyes, the lalita ornaments are manifest.

madhya.14.192

vinyāsa-bhaṅgir aṅgānāṁ
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam

SYNONYMS

vinyāsa—in arrangement; *bhaṅgiḥ*—curvature; *aṅgānām*—of bodily limbs; *bhrū-vilāsa*—due to the pastimes of the eyebrows; *manoharā*—very beautiful; *su-kumārā*—delicate; *bhavet*—may be; *yatra*—where; *lalitam*—lalita; *tat*—that; *udāhṛtam*—called.

TRANSLATION

“ 'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita alaṅkāra, is manifest.'

PURPORT

This verse is from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 56).

madhya.14.193

lalita-bhūṣita rādhā dekhe yadi kṛṣṇa
duṅhe duṅhā milibāre hayena satṛṣṇa

SYNONYMS

lalita-bhūṣita—decorated with *lalita-alaṅkāra*; *rādhā*—Śrīmatī Rādhārāṇī; *dekhe*—sees; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *duṅhe*—both of Them; *duṅhā*—the two of Them; *milibāre*—to meet; *hayena*—become; *sa-tṛṣṇa*—very anxious.

TRANSLATION

"When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

madhya.14.194

> *hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā*
> *calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ*
> *priya-premollāsollasita-lalitālālita-tanuḥ*
> *priya-prītyai sāsīd udita-lalitālaṅkṛti-yutā*

SYNONYMS

hriyā—by Her attitude of shyness; *tiryak*—going crosswise; *grīvā*—of the neck; *caraṇa*—of the knees; *kaṭi*—of the waist; *bhaṅgī*—by the curve; *su-madhura*—very sweet; *calat-cillī*—of moving eyebrows; *vallī*—by the creepers; *dalita*—conquered; *rati-nātha*—of Cupid; *ūrjita*—powerful; *dhanuḥ*—by which the bow; *priya-prema-ullāsa*—because of the loving attitude of the beloved; *ullasita*—being inspired; *lalita*—by the mood known as lalita; *ālālita-tanuḥ*—whose

body is covered; *priya-prītyai*—for the sake of pleasing the beloved; *sā*—Śrīmatī Rādhārāṇī; *āsīt*—was; *udita*—awakened; *lalita-alaṅkṛti-yutā*—possessing the *lalita-alaṅkāra*.

TRANSLATION

“ 'When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alaṅkāra, just to increase Śrī Kṛṣṇa's love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved's love, Her body was decorated with the ornaments of lalita-alaṅkāra.'

PURPORT

This verse is quoted from the *Govinda-līlāmṛta* (9.14).

madhya.14.195

> *lobhe āsi' kṛṣṇa kare kañcukākarṣaṇa*
> *antare ullāsa, rādhā kare nivāraṇa*

SYNONYMS

lobhe—in greed; *āsi'*—coming; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *kañcuka-ākarṣaṇa*—snatching the border of Her sari; *antare*—

within; *ullāsa*—very much pleased; *rādhā*—Śrīmatī Rādhārāṇī; *kare*—does; *nivāraṇa*—stopping.

TRANSLATION

"When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī's sari, She is actually very pleased within, but overtly She tries to stop Him.

madhya.14.196

> *bāhire vāmatā-krodha, bhitare sukha mane*
> *'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe*

SYNONYMS

bāhire—externally; *vāmatā*—opposition; *krodha*—anger; *bhitare*—within; *sukha*—happiness; *mane*—in the mind; *kuṭṭamita*—*kuṭṭamita*; *nāma*—named; *ei*—this; *bhāva-vibhūṣaṇe*—ornament of an ecstatic attitude.

TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

madhya.14.197

stanādharādi-grahaṇe
hṛt-prītāv api sambhramāt
bahiḥ krodho vyathitavat
proktaṁ kuṭṭamitaṁ budhaiḥ

SYNONYMS

stana—breasts; *adhara*—lips; *ādi*—and so on; *grahaṇe*—when capturing; *hṛt-prītau*—satisfaction of the heart; *api*—even though; *sambhramāt*—because of respectfulness; *bahiḥ*—externally; *krodhaḥ*—anger; *vyathita*—aggrieved; *vat*—as if; *proktam*—called; *kuṭṭamitam*—the technical term *kuṭṭamita*; *budhaiḥ*—by learned scholars.

TRANSLATION

“ 'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita.'

PURPORT

This is a quotation from *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 49).

madhya.14.198

> *kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha*
> *antare ānanda rādhā, bāhire vāmya-krodha*

SYNONYMS

kṛṣṇa-vāñchā—the desire of Lord Kṛṣṇa; *pūrṇa*—fulfilled; *haya*—let it be; *kare*—does; *pāṇi-rodha*—checking with Her hand; *antare*—within the heart; *ānanda*—transcendental bliss; *rādhā*—Śrīmatī Rādhārāṇī; *bāhire*—externally; *vāmya*—opposition; *krodha*—and anger.

TRANSLATION

"Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, 'Let Kṛṣṇa satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

madhya.14.199

> *vyathā pāñā' kare yena śuṣka rodana*
> *īṣat hāsiyā kṛṣṇe karena bhartsana*

SYNONYMS

vyathā pāñā'—being offended; *kare*—does; *yena*—as if; *śuṣka*—dry; *rodana*—crying; *īṣat*—mildly; *hāsiyā*—smiling; *kṛṣṇe*—unto Kṛṣṇa; *karena*—does; *bhartsana*—admonition.

TRANSLATION

"Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

madhya.14.200

> *pāṇi-rodham avirodhita-vāñchaṁ*
> *bhartsanāś ca madhura-smita-garbhāḥ*
> *mādhavasya kurute karabhorur*
> *hāri śuṣka-ruditaṁ ca mukhe 'pi*

SYNONYMS

pāṇi—the hand; *rodham*—obstructing; *avirodhita*—unobstructed; *vāñcham*—the desire of Kṛṣṇa; *bhartsanāḥ*—admonitions; *ca*—and; *madhura*—sweet; *smita-garbhāḥ*—containing a gentle smiling attitude; *mādhavasya*—of Śrī Kṛṣṇa; *kurute*—does; *karabha-ūruḥ*—whose thigh is like the trunk of a baby elephant; *hāri*—charming; *śuṣka-ruditam*—dry crying; *ca*—and; *mukhe*—on the face; *api*—also.

TRANSLATION

“ 'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

madhya.14.201

> *ei-mata āra saba bhāva-vibhūṣaṇa*
> *yāhāte bhūṣita rādhā hare kṛṣṇa mana*

SYNONYMS

ei-mata—in this way; *āra*—also; *saba*—all; *bhāva-vibhūṣaṇa*—ecstatic ornaments; *yāhāte*—by which; *bhūṣita*—being decorated; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—attracts; *kṛṣṇa mana*—the mind of Kṛṣṇa.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

madhya.14.202

> *ananta kṛṣṇera līlā nā yāya varṇana*
> *āpane varṇena yadi 'sahasra-vadana'*

SYNONYMS

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā*—pastimes; *nā*—not; *yāya*—is possible; *varṇana*—description; *āpane*—personally; *varṇena*—describes; *yadi*—if; *sahasra-vadana*—the thousand-mouthed Śeṣa.

TRANSLATION

"It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga."

madhya.14.203

> *śrīvāsa hāsiyā kahe,-śuna, dāmodara*
> *āmāra lakṣmīra dekha sampatti vistara*

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; *hāsiyā*—smiling; *kahe*—says; *śuna*—please hear; *dāmodara*—O Dāmodara Gosvāmī; *āmāra lakṣmīra*—

of my goddess of fortune; *dekha*—just see; *sampatti vistara*—the great opulence.

TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

madhya.14.204

> *vṛndāvanera sampad dekha,-puṣpa-kisalaya*
> *giridhātu-śikhipiccha-guñjāphala-maya*

SYNONYMS

vṛndāvanera—of Vṛndāvana; *sampad*—the opulence; *dekha*—see; *puṣpa-kisalaya*—a few flowers and twigs; *giri-dhātu*—some minerals from the hills; *śikhi-piccha*—some peacock feathers; *guñjā-phala-maya*—some *guñjā-phala*.

TRANSLATION

"As far as Vṛndāvana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

madhya.14.205

> *vṛndāvana dekhibāre gelā jagannātha*
> *śuni' lakṣmī-devīra mane haila āsoyātha*

SYNONYMS

vṛndāvana—Vṛndāvana-dhāma; *dekhibāre*—to see; *gelā*—went; *jagannātha*—Lord Jagannātha; *śuni'*—hearing; *lakṣmī-devīra*—of the goddess of fortune; *mane*—in the mind; *haila*—there was; *āsoyātha*—envy.

TRANSLATION

"When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

madhya.14.206

> *eta sampatti chāḍi' kene gelā vṛndāvana*
> *tāṅre hāsya karite lakṣmī karilā sājana*

SYNONYMS

eta sampatti—so much opulence; *chāḍi'*—giving up; *kene*—why; *gelā*—He went; *vṛndāvana*—to Vṛndāvana; *tāṅre hāsya karite*—to make Him a laughingstock; *lakṣmī*—the goddess of fortune; *karilā*—made; *sājana*—so much decoration.

TRANSLATION

"She wondered, 'Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

madhya.14.207

> *"tomāra ṭhākura, dekha eta sampatti chāḍi'*
> *patra-phala-phula-lobhe gelā puṣpa-bāḍī*

SYNONYMS

tomāra ṭhākura—your Lord; *dekha*—just see; *eta sampatti chāḍi'*—giving so much opulence; *patra-phala-phula*—leaves, fruits and flowers; *lobhe*—for the sake of; *gelā*—went; *puṣpa-bāḍī*—to the flower garden of Guṇḍicā.

TRANSLATION

"Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, 'Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?

madhya.14.208

> *ei karma kare kāhāṅ vidagdha-śiromaṇi?*
> *lakṣmīra agrete nija prabhure deha' āni' "*

SYNONYMS

ei—this; *karma*—work; *kare*—does; *kāhāṅ*—where; *vidagdha-śiromaṇi*—the chief of all experts; *lakṣmīra*—of the goddess of fortune; *agrete*—in front; *nija*—your own; *prabhure*—master; *deha'*—present; *āni'*—bringing.

TRANSLATION

“ 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

madhya.14.209

> *eta bali' mahā-lakṣmīra saba dāsī-gaṇe*
> *kaṭi-vastre bāndhi' āne prabhura nija-gaṇe*

SYNONYMS

eta bali'—saying this; *mahā-lakṣmīra*—of the goddess of fortune; *saba*—all; *dāsī-gaṇe*—maidservants; *kaṭi-vastre*—by their waist clothes; *bāndhi'*—binding; *āne*—bring; *prabhura*—of Jagannātha; *nija-gaṇe*—personal servants.

TRANSLATION

"In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

madhya.14.210

> *lakṣmīra caraṇe āni' karāya praṇati*
> *dhana-daṇḍa laya, āra karāya minati*

SYNONYMS

lakṣmīra caraṇe—at the lotus feet of the goddess of fortune; *āni'*—bringing; *karāya praṇati*—made to bow down; *dhana-daṇḍa laya*—take a fine; *āra*—*also*; *karāya*—make them perform; *minati*—submission.

TRANSLATION

"When all the maidservants brought Lord Jagannātha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

madhya.14.211

> *rathera upare kare daṇḍera tāḍana*
> *cora-prāya kare jagannāthera sevaka-gaṇa*

SYNONYMS

rathera upare—on the car; *kare*—do; *daṇḍera tāḍana*—chastisement by sticks; *cora-prāya*—almost like thieves; *kare*—they treated; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the personal servants.

TRANSLATION

"All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

madhya.14.212

> *saba bhṛtya-gaṇa kahe,-yoḍa kari' hāta*
> *'kāli āni diba tomāra āge jagannātha,*

SYNONYMS

saba bhṛtya-gaṇa kahe—all the servants said; *yoḍa kari' hāta*—folding the hands; *kāli*—tomorrow; *āni*—bringing; *diba*—we shall give; *tomāra*—of you; *āge*—in front; *jagannātha*—Lord Jagannātha.

TRANSLATION

"Finally all of Lord Jagannātha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

madhya.14.213

> *tabe śānta hañā lakṣmī yāya nija ghara*
> *āmāra lakṣmīra sampad-vākya-agocara*

SYNONYMS

tabe—then; *śānta hañā*—being pacified; *lakṣmī*—the goddess of fortune; *yāya*—goes back; *nija ghara*—to her own apartment; *āmāra*—*my*; *lakṣmīra*—of the goddess of fortune; *sampad*—the opulence; *vākya-agocara*—beyond description.

TRANSLATION

"Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

madhya.14.214

> *dugdha āuṭi' dadhi mathe tomāra gopī-gaṇe*
> *āmāra ṭhākurāṇī vaise ratna-siṁhāsane*

SYNONYMS

dugdha āuṭi'—boiling milk; *dadhi*—into yogurt; *mathe*—churn; *tomāra*—your; *gopī-gaṇe*—*gopīs*; *āmāra*—my; *ṭhākurāṇī*—mistress; *vaise*—sits down; *ratna-siṁhāsane*—on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: "Your gopīs are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."

madhya.14.215

> *nārada-prakṛti śrīvāsa kare parihāsa*
> *śuni' hāse mahāprabhura yata nija-dāsa*

SYNONYMS

nārada-prakṛti—with the nature of Nārada Muni; *śrīvāsa*—Śrīvāsa Ṭhākura; *kare*—does; *parihāsa*—joking; *śuni'*—hearing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *nija-dāsa*—personal servants.

TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

madhya.14.216

> *prabhu kahe,-śrīvāsa, tomāte nārada-svabhāva*
> *aiśvarya-bhāve tomāte, īśvara-prabhāva*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *śrīvāsa*—My dear Śrīvāsa; *tomāte*—in you; *nārada-svabhāva*—the nature of Nārada; *aiśvarya-bhāve*—the mood of full opulence; *tomāte*—in you; *īśvara-prabhāva*—the power of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, "My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

madhya.14.217

> *iṅho dāmodara-svarūpa-śuddha-vrajavāsī*
> *aiśvarya nā jāne iṅho śuddha-preme bhāsi'*

SYNONYMS

iṅho—here; *dāmodara-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śuddha-vraja-vāsī*—a pure inhabitant of Vṛndāvana; *aiśvarya nā*

jāne—he does not know opulence; *iṅho*—he; *śuddha-preme*—in pure devotional service; *bhāsi'*—floating.

TRANSLATION

"Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

madhya.14.218

> *svarūpa kahe,-śrīvāsa, śuna sāvadhāne*
> *vṛndāvana-sampad tomāra nāhi paḍe mane?*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *śrīvāsa*—my dear Śrīvāsa; *śuna sāvadhāne*—carefully please hear; *vṛndāvana-sampad*—the opulence of Vṛndāvana; *tomāra*—your; *nāhi*—not; *paḍe*—falls; *mane*—in the mind.

TRANSLATION

Svarūpa Dāmodara then retorted, "My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

madhya.14.219

> *vṛndāvane sāhajika ye sampat-sindhu*
> *dvārakā-vaikuṇṭha-sampat-tāra eka bindu*

SYNONYMS

vṛndāvane—at Vṛndāvana; *sāhajika*—natural; *ye*—whatever; *sampat-sindhu*—ocean of opulence; *dvārakā*—of Dvārakā; *vaikuṇṭha-sampat*—all the opulence of the spiritual world; *tāra*—of that; *eka bindu*—one drop.

TRANSLATION

"The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop.

madhya.14.220

> *parama puruṣottama svayaṁ bhagavān*
> *kṛṣṇa yāhāṅ dhanī tāhāṅ vṛndāvana-dhāma*

SYNONYMS

parama puruṣa-uttama—the Supreme Personality of Godhead; *svayam bhagavān*—personally the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *yāhāṅ*—where; *dhanī*—actually opulent; *tāhāṅ*—there; *vṛndāvana-dhāma*—Vṛndāvana-dhāma.

TRANSLATION

"Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

madhya.14.221

> *cintāmaṇi-maya bhūmi ratnera bhavana*
> *cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa*

SYNONYMS

cintāmaṇi-maya—made of transcendental touchstone; *bhūmi*—the ground; *ratnera*—of gems; *bhavana*—the original source; *cintāmaṇi-gaṇa*—such touchstones; *dāsī-caraṇa-bhūṣaṇa*—foot decorations of the maidservants of Vṛndāvana.

TRANSLATION

"Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

madhya.14.222

> *kalpavṛkṣa-latāra-yāhāṅ sāhajika-vana*
> *puṣpa-phala vinā keha nā māge anya dhana*

SYNONYMS

kalpa-vṛkṣa-latāra—of creepers and *kalpa-vṛkṣa,* or desire trees; *yāhāṅ*—where; *sāhajika-vana*—natural forest; *puṣpa-phala vinā*—except for fruits and flowers; *keha*—anyone; *nā māge*—does not want; *anya*—any other; *dhana*—riches.

TRANSLATION

"Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

madhya.14.223

> *ananta kāma-dhenu tāhāṅ phire vane vane*
> *dugdha-mātra dena, keha nā māge anya dhane*

SYNONYMS

ananta—unlimited; *kāma-dhenu*—cows that can fulfill all desires; *tāhāṅ*—there; *phire*—graze; *vane vane*—from forest to forest; *dugdha-mātra dena*—deliver milk only; *keha*—anyone; *nā*—not; *māge*—wants; *anya dhane*—any other riches.

TRANSLATION

"In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

madhya.14.224

> *sahaja lokera kathā-yāhāṅ divya-gīta*
> *sahaja gamana kare,-yaiche nṛtya-pratīta*

SYNONYMS

sahaja lokera kathā—the talks of all the plain people; *yāhāṅ*—where; *divya-gīta*—transcendental music; *sahaja gamana*—natural walking; *kare*—they do; *yaiche*—like; *nṛtya-pratīta*—appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

madhya.14.225

> *sarvatra jala-yāhāṅ amṛta-samāna*
> *cid-ānanda jyotiḥ svādya-yāhāṅ mūrtimān*

SYNONYMS

sarvatra—everywhere; *jala*—the water; *yāhāṅ*—where; *amṛta-samāna*—equal to nectar; *cit-ānanda*—transcendental bliss; *jyotiḥ*—effulgence; *svādya*—perceived; *yāhāṅ*—where; *mūrtimān*—assuming a form.

TRANSLATION

"The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

madhya.14.226

> *lakṣmī jini' guṇa yāhāṅ lakṣmīra samāja*
> *kṛṣṇa-vaṁśī kare yāhāṅ priya-sakhī-kāya*

SYNONYMS

lakṣmī—the goddess of fortune; *jini'*—conquering; *guṇa*—qualities; *yāhāṅ*—where; *lakṣmīra samāja*—the society of the *gopīs*; *kṛṣṇa-vaṁśī*—Lord Śrī Kṛṣṇa's flute; *kare*—in His hand; *yāhāṅ*—where; *priya-sakhī-kāya*—a dear companion.

TRANSLATION

"The gopīs there are also goddesses of fortune, and they surpass the goddess of fortune who abides in

Vaikuṇṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

madhya.14.227

> *śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo*
> *drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam*
> *kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī*
> *cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca*

SYNONYMS

śriyaḥ—the goddess of fortune; *kāntāḥ*—the damsels; *kāntaḥ*—the enjoyer; *parama-puruṣaḥ*—the Supreme Personality of Godhead; *kalpa-taravaḥ*—desire trees; *drumāḥ*—all the trees; *bhūmiḥ*—the land; *cintāmaṇi-gaṇa-mayī*—made of the transcendental touchstone jewel; *toyam*—the water; *amṛtam*—nectar; *kathā*—talking; *gānam*—*song*; *nāṭyam*—dancing; *gamanam*—walking; *api*—also; *vaṁśī*—the flute; *priya-sakhī*—constant companion; *cit-ānandam*—transcendental bliss; *jyotiḥ*—effulgence; *param*—the supreme; *api*—*also*; *tat*—that; *āsvādyam*—everywhere perceived; *api ca*—also.

TRANSLATION

“ 'The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of

transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.56).

madhya.14.228

> *cintāmaṇiś caraṇa-bhūṣaṇam aṅganānāṁ*
> *śṛṅgāra-puṣpa-taravas taravaḥ surāṇām*
> *vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-*
> *vṛndāni ceti sukha-sindhur aho vibhūtiḥ*

SYNONYMS

cintāmaṇiḥ—transcendental touchstone; *caraṇa*—of the lotus feet; *bhūṣaṇam*—the ornament; *aṅganānām*—of all the women of Vṛndāvana; *śṛṅgāra*—for dressing; *puṣpa-taravaḥ*—the flower trees; *taravaḥ*—the trees; *surāṇām*—of the demigods (desire trees); *vṛndāvane*—at Vṛndāvana; *vraja-dhanam*—the special wealth of the inhabitants of Vraja; *nanu*—certainly; *kāma-dhenu*—of *kāma-dhenu* cows that can deliver unlimited milk; *vṛndāni*—*groups*; *ca*—and; *iti*—thus; *sukha-sindhuḥ*—the ocean of happiness; *aho*—oh, how much; *vibhūtiḥ*—opulence.

TRANSLATION

“ 'The anklets on the damsels of Vraja-bhūmi are made of cintāmaṇi stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [kāma dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

madhya.14.229

> *śuni' premāveśe nṛtya kare śrīnivāsa*
> *kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa*

SYNONYMS

śuni'—hearing; *prema-āveśe*—in ecstatic love; *nṛtya*—dancing; *kare*—does; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kakṣa-tāli*—his armpits with his palms; *bājāya*—sounds; *kare*—does; *aṭṭa-aṭṭa hāsa*—very loud laughing.

TRANSLATION

Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

madhya.14.230

> *rādhāra śuddha-rasa prabhu āveśe śunila*
> *sei rasāveśe prabhu nṛtya ārambhila*

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *śuddha-rasa*—pure transcendental mellows; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe śunila*—heard with great ecstasy; *sei*—that; *rasa-āveśe*—in absorption in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya ārambhila*—began dancing.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

madhya.14.231

> *rasāveśe prabhura nṛtya, svarūpera gāna*
> *'bala' 'bala' bali' prabhu pāte nija-kāṇa*

SYNONYMS

rasa-āveśe—in ecstatic mellows; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *svarūpera gāna*—and singing by Svarūpa Dāmodara; *bala bala*—go on speaking, go on speaking; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *pāte*—extends; *nija-kāṇa*—own ear.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

madhya.14.232

> *vraja-rasa-gīta śuni' prema uthalila*
> *puruṣottama-grāma prabhu preme bhāsāila*

SYNONYMS

vraja-rasa-gīta—songs about the mellows of Vṛndāvana-dhāma; *śuni'*—hearing; *prema*—transcendental bliss; *uthalila*—awakened;

puruṣottama-grāma—the place known as Puruṣottama, Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—with ecstatic love; *bhāsāila*—inundated.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu's ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Purī, with love of Godhead.

madhya.14.233

> *lakṣmī-devī yathā-kāle gelā nija-ghara*
> *prabhu nṛtya kare, haila tṛtīya prahara*

SYNONYMS

lakṣmī-devī—the goddess of fortune; *yathā-kāle*—in due course of time; *gelā*—returned; *nija-ghara*—to her apartment; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya kare*—dances; *haila*—there arrived; *tṛtīya prahara*—the third period of the day, the afternoon.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

madhya.14.234

> *cāri sampradāya gāna kari' bahu śrānta haila*
> *mahāprabhura premāveśa dviguṇa bāḍila*

SYNONYMS

cāri sampradāya—four groups of *saṅkīrtana* parties; *gāna kari'*—after singing; *bahu*—much; *śrānta haila*—were fatigued; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—the ecstatic love; *dvi-guṇa*—twofold; *bāḍila*—increased.

TRANSLATION

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

madhya.14.235

> *rādhā-premāveśe prabhu hailā sei mūrti*
> *nityānanda dūre dekhi' karilena stuti*

SYNONYMS

rādhā-prema-āveśe—in ecstatic love of Śrīmatī Rādhārāṇī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *sei mūrti*—exactly that same form; *nityānanda*—Lord Nityānanda; *dūre dekhi'*—seeing from a distant place; *karilena stuti*—offered prayers.

TRANSLATION

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

madhya.14.236

> *nityānanda dekhiyā prabhura bhāvāveśa*
> *nikaṭe nā āise, rahe kichu dūra-deśa*

SYNONYMS

nityānanda—Lord Nityānanda; *dekhiyā*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva-āveśa*—the ecstatic love; *nikaṭe*—nearby; *nā āise*—does not come; *rahe*—*keeps*; *kichu*—a little; *dūra-deśa*—far away.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

madhya.14.237

> *nityānanda vinā prabhuke dhare kon jana*
> *prabhura āveśa nā yāya, nā rahe kīrtana*

SYNONYMS

nityānanda vinā—except for Nityānanda Prabhu; *prabhuke*—Śrī Caitanya Mahāprabhu; *dhare*—can catch; *kon jana*—what person; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—the ecstasy; *nā yāya*—does not go away; *nā rahe*—could not be continued; *kīrtana*—kīrtana.

TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kīrtana could not be continued.

madhya.14.238

> *bhaṅgi kari' svarūpa sabāra śrama jānāila*
> *bhakta-gaṇera śrama dekhi' prabhura bāhya haila*

SYNONYMS

bhaṅgi kari'—showing an indication; *svarūpa*—Svarūpa Dāmodara; *sabāra*—of everyone; *śrama*—the fatigue; *jānāila*—made known; *bhakta-gaṇera*—of the devotees; *śrama*—the fatigue; *dekhi'*—seeing; *prabhura*—Śrī Caitanya Mahāprabhu; *bāhya haila*—become externally conscious.

TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

madhya.14.239

> *saba bhakta lañā prabhu gelā puṣpodyāne*
> *viśrāma kariyā kailā mādhyāhnika snāne*

SYNONYMS

saba bhakta lañā—with all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *viśrāma kariyā*—resting; *kailā*—performed; *mādhyāhnika snāne*—bath in the afternoon.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

madhya.14.240

> *jagannāthera prasāda āila bahu upahāra*
> *lakṣmīra prasāda āila vividha prakāra*

SYNONYMS

jagannāthera prasāda—the *prasāda* offered to Jagannātha; *āila*—arrived; *bahu*—many; *upahāra*—offerings; *lakṣmīra prasāda*—food offered to Lakṣmīdevī; *āila*—arrived; *vividha prakāra*—all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

madhya.14.241

> *sabā lañā nānā-raṅge karilā bhojana*
> *sandhyā snāna kari' kaila jagannātha daraśana*

SYNONYMS

sabā lañā—with all the devotees; *nānā-raṅge*—in great jubilation; *karilā bhojana*—took the *prasāda*; *sandhyā snāna kari'*—after taking an evening bath; *kaila*—made; *jagannātha daraśana*—visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

madhya.14.242

> *jagannātha dekhi' karena nartana-kīrtana*
> *narendre jala-krīḍā kare lañā bhakta-gaṇa*

SYNONYMS

jagannātha—Lord Jagannātha; *dekhi'*—after seeing; *karena*—performs; *nartana-kīrtana*—chanting and dancing; *narendre*—in the lake known as Narendrasarovara; *jala-krīḍā*—sporting in the water; *kare*—performs; *lañā bhakta-gaṇa*—with the devotees.

TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

madhya.14.243

> *udyāne āsiyā kaila vana-bhojana*
> *ei-mata krīḍā kaila prabhu aṣṭa-dina*

SYNONYMS

udyāne—to the garden; *āsiyā*—coming; *kaila*—performed; *vana-bhojana*—picnic in the forest; *ei-mata*—in this way; *krīḍā*—

pastimes; *kaila*—performed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *aṣṭa-dina*—constantly for eight days.

TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

madhya.14.244

> *āra dine jagannāthera bhitara-vijaya*
> *rathe caḍi' jagannātha cale nijālaya*

SYNONYMS

āra dine—on the next day; *jagannāthera*—of Lord Jagannātha; *bhitara-vijaya*—coming out from inside the temple; *rathe caḍi'*—riding on the car; *jagannātha*—Lord Jagannātha; *cale*—returns; *nija-ālaya*—to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

madhya.14.245

> *pūrvavat kaila prabhu lañā bhakta-gaṇa*
> *parama ānande karena nartana-kīrtana*

SYNONYMS

pūrva-vat—as previously; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *parama ānande*—in great pleasure; *karena*—performs; *nartana-kīrtana*—chanting and dancing.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

madhya.14.246

> *jagannāthera punaḥ pāṇḍu-vijaya ha-ila*
> *eka guṭi paṭṭa-ḍorī tāṅhā ṭuṭi' gela*

SYNONYMS

jagannāthera—of Lord Jagannātha; *punaḥ*—again; *pāṇḍu-vijaya*—the function of carrying the Lord; *ha-ila*—there was; *eka guṭi*—one bunch; *paṭṭa-ḍorī*—ropes of silk; *tāṅhā*—there; *ṭuṭi' gela*—broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

madhya.14.247

> *pāṇḍu-vijayera tuli phāṭi-phuṭi yāya*
> *jagannāthera bhare tulā uḍiyā palāya*

SYNONYMS

pāṇḍu-vijayera—of the ceremony of Pāṇḍu-vijaya; *tuli*—batches of cotton; *phāṭi-phuṭi yāya*—become broken; *jagannāthera bhare*—by the weight of Lord Jagannātha; *tulā*—the cotton; *uḍiyā palāya*—floats in the air.

TRANSLATION

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.

madhya.14.248

> *kulīna-grāmī rāmānanda, satyarāja khāṅna*
> *tāṅre ājñā dila prabhu kariyā sammāna*

SYNONYMS

kulīna-grāmī—the inhabitants of the village known as Kulīna-grāma; *rāmānanda*—Rāmānanda; *satyarāja khāṅna*—Satyarāja Khān; *tāṅre*—to them; *ājñā dila*—gave an order; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā sammāna*—showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

madhya.14.249

> *ei paṭṭa-ḍorīra tumi hao yajamāna*
> *prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa*

SYNONYMS

ei paṭṭa-ḍorīra—of these paṭṭa-ḍorīs, silken ropes; *tumi*—*you*; *hao*—become; *yajamāna*—the worshipers; *prati-vatsara*—every year; *ānibe*—you must bring; *ḍorī*—ropes; *kariyā nirmāṇa*—manufacturing.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these

ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

madhya.14.250

> *eta bali' dila tāṅre chiṇḍā paṭṭa-ḍorī*
> *ihā dekhi' karibe ḍorī ati dṛḍha kari'*

SYNONYMS

eta bali'—saying this; *dila*—delivered; *tāṅre*—to them; *chiṇḍā*—broken; *paṭṭa-ḍorī*—silken ropes; *ihā dekhi'*—seeing this; *karibe*—you must make; *ḍorī*—the ropes; *ati*—very much; *dṛḍha kari'*—making strong.

TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

madhya.14.251

> *ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna*
> *daśa-mūrti hañā yeṅho seve bhagavān*

SYNONYMS

ei paṭṭa-ḍorīte—in this rope; *haya*—there is; *śeṣa-adhiṣṭhāna*—the abode of Śeṣa Nāga; *daśa-mūrti hañā*—expanding into ten forms; *yeṅho*—*who*; *seve*—worships; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT

For a description of Śeṣa Nāga, refer to *Ādi-līlā* (5.123-124).

madhya.14.252

> *bhāgyavān satyarāja vasu rāmānanda*
> *sevā-ājñā pāñā haila parama-ānanda*

SYNONYMS

bhāgyavān—very fortunate; *satyarāja*—Satyarāja; *vasu rāmānanda*—Rāmānanda Vasu; *sevā-ājñā*—order for service; *pāñā*—getting; *haila*—became; *parama*—supremely; *ānanda*—happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

madhya.14.253

> *prati vatsara guṇḍicāte bhakta-gaṇa-saṅge*
> *paṭṭa-ḍorī lañā āise ati baḍa raṅge*

SYNONYMS

prativatsara—every year; *guṇḍicāte*—to the Guṇḍicā temple cleansing ceremony; *bhakta-gaṇa-saṅge*—with other devotees; *paṭṭa-ḍorī*—silken rope; *lañā*—taking; *āise*—came; *ati*—extremely; *baḍa*—great; *raṅge*—with pleasure.

TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

madhya.14.254

> *tabe jagannātha yāi' vasilā siṁhāsane*
> *mahāprabhu ghare āilā lañā bhakta-gaṇe*

SYNONYMS

tabe—thereafter; *jagannātha*—Lord Jagannātha; *yāi'*—*going*; *vasilā*—sat; *siṁhāsane*—on His throne; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ghare*—to His residence; *āilā*—went back; *lañā*—taking; *bhakta-gaṇe*—the devotees.

TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

madhya.14.255

> *ei-mata bhakta-gaṇe yātrā dekhāila*
> *bhakta-gaṇa lañā vṛndāvana-keli kaila*

SYNONYMS

ei-mata—in this way; *bhakta-gaṇe*—to all the devotees; *yātrā*—the Ratha-yātrā festival; *dekhāila*—showed; *bhakta-gaṇa*—the devotees; *lañā*—with; *vṛndāvana-keli*—pastimes of Vṛndāvana; *kaila*—performed.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

madhya.14.256

> *caitanya-gosāñira līlā-ananta, apāra*
> *'sahasra-vadana' yāra nāhi pāya pāra*

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *ananta*—unlimited; *apāra*—without end; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāra*—of which; *nāhi*—not; *pāya*—gets; *pāra*—the limit.

TRANSLATION

CHAPTER 15 The Lord Caitanya are unlimited and endless. Even Sahasravadana, Lord Śeṣa, cannot reach the limits of His pastimes.

madhya.14.257

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named Caitanya-caritāmṛta; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourteenth Chapter, describing the Herā-pañcamī-yātrā.*

Chapter 15

madhya.15.1

sārvabhauma-gṛhe bhuñjan
sva-nindakam amoghakam
aṅgīkurvan sphuṭāṁ cakre
gauraḥ svāṁ bhakta-vaśyatām

SYNONYMS

sārvabhauma-gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *bhuñjan*—while eating; *sva-nindakam*—a person who was criticizing Him; *amoghakam*—named Amogha; *aṅgīkurvan*—accepting; *sphuṭām*—manifested; *cakre*—made; *gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *svām*—His; *bhakta-vaśyatām*—obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

madhya.15.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

madhya.15.3

> *jaya śrī-caitanya-caritāmṛta-śrotā-gaṇa*
> *caitanya-caritāmṛta—yāṅra prāṇa-dhana*

SYNONYMS

jaya—all glories; *śrī-caitanya-caritāmṛta-śrotā-gaṇa*—to the listeners of *Śrī Caitanya-caritāmṛta*; *caitanya-caritāmṛta*—

Caitanya-caritāmṛta; *yāṅra*—of whom; *prāṇa-dhana*—the life and soul.

TRANSLATION

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

madhya.15.4

> *ei-mata mahāprabhu bhakta-gaṇa-saṅge*
> *nīlācale rahi' kare nṛtya-gīta-raṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *nīlācale rahi'*—staying at Nīlācala, Jagannātha Purī; *kare*—performs; *nṛtya-gīta-raṅge*—chanting and dancing with great pleasure.

TRANSLATION

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

madhya.15.5

> *prathamāvasare jagannātha-daraśana*
> *nṛtya-gīta kare daṇḍa-paraṇāma, stavana*

SYNONYMS

prathama-avasare—in the beginning; *jagannātha-daraśana*—seeing the Deity of Lord Jagannātha; *nṛtya-gīta kare*—performs chanting and dancing; *daṇḍa-paraṇāma*—offering obeisances; *stavana*—offering prayers.

TRANSLATION

In the beginning, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

madhya.15.6

> *'upala-bhoga' lāgile kare bāhire vijaya*
> *haridāsa mili' āise āpana nilaya*

SYNONYMS

upala-bhoga lāgile—when there is an offering of food known as *upala-bhoga*; *kare bāhire vijaya*—He remains outside; *haridāsa*

mili'—meeting Haridāsa Ṭhākura; *āise*—comes back; *āpana nilaya*—to His residence.

TRANSLATION

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

PURPORT

At noon, when there was an *upala-bhoga* offering in a place called *bhoga-vardhana-khaṇḍa,* Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Miśra.

madhya.15.7

> *ghare vasi' kare prabhu nāma saṅkīrtana*
> *advaita āsiyā kare prabhura pūjana*

SYNONYMS

ghare vasi'—sitting in His room; *kare*—performs; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma saṅkīrtana*—chanting on beads;

advaita—Advaita Ācārya; *āsiyā*—coming; *kare*—performs; *prabhura pūjana*—worship of the Lord.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

madhya.15.8

> *sugandhi-salile dena pādya, ācamana*
> *sarvāṅge lepaye prabhura sugandhi candana*

SYNONYMS

su-gandhi-salile—with scented water; *dena*—offers; *pādya*—water for washing the feet; *ācamana*—washing the mouth; *sarva-aṅge*—all over the body; *lepaye*—smears; *prabhura*—of the Lord; *su-gandhi candana*—fragrant sandalwood pulp.

TRANSLATION

While worshiping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

madhya.15.9

> *gale mālā dena, māthāya tulasī-mañjarī*
> *yoḍa-hāte stuti kare pade namaskari'*

SYNONYMS

gale—on the neck; *mālā*—garland; *dena*—offers; *māthāya*—on the head; *tulasī-mañjarī*—flowers of *tulasī*; *yoḍa-hāte*—with folded hands; *stuti kare*—offers prayers; *pade*—unto the lotus feet; *namaskari'*—offering obeisances.

TRANSLATION

Śrī Advaita Prabhu would also place a flower garland around the Lord's neck and tulasī flowers [mañjarīs] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

madhya.15.10

> *pūjā-pātre puṣpa-tulasī śeṣa ye āchila*
> *sei saba lañā prabhu ācārye pūjila*

SYNONYMS

pūjā-pātre—on the dish that holds flowers and *tulasī*; *puṣpa-tulasī*—flowers and *tulasī*; *śeṣa*—remaining; *ye āchila*—whatever there

were; *sei saba*—all of them; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye pūjila*—worshiped Advaita Ācārya.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, would also worship Advaita Ācārya.

madhya.15.11

> *"yo 'si so 'si namo 'stu te" ei mantra paḍe*
> *mukha-vādya kari' prabhu hāsāya ācāryere*

SYNONYMS

yaḥ asi—whatever You are; *saḥ asi*—so You are; *namaḥ astu te*—I offer My respects unto You; *ei mantra paḍe*—chants this *mantra*; *mukha-vādya kari'*—making a sound within the mouth; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *hāsāya*—causes to laugh; *ācāryere*—Advaita Ācārya.

TRANSLATION

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra, "Whatever You are, You are—but I offer My respects unto You." In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

madhya.15.12

ei-mata anyonye karena namaskāra
prabhure nimantraṇa kare ācārya bāra bāra

SYNONYMS

ei-mata—in this way; *anyonye*—to one another; *karena*—offer; *namaskāra*—obeisances; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kare*—does; *ācārya*—Advaita Ācārya; *bāra bāra*—again and again.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

madhya.15.13

ācāryera nimantraṇa—āścarya-kathana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

ācāryera nimantraṇa—the invitation of Advaita Ācārya; *āścarya-kathana*—wonderful story; *vistāri'*—very vividly; *varṇiyāchena*—described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya's invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

madhya.15.14

> *punarukti haya, tāhā nā kailuṅ varṇana*
> *āra bhakta-gaṇa kare prabhure nimantraṇa*

SYNONYMS

punaḥ-ukti—reputation; *haya*—there is; *tāhā*—that; *nā*—not; *kailuṅ*—I have done; *varṇana*—description; *āra bhakta-gaṇa*—other devotees; *kare*—do; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

Since Advaita Ācārya's invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

madhya.15.15

> *eka eka dina eka eka bhakta-gṛhe mahotsava*
> *prabhu-saṅge tāhāṅ bhojana kare bhakta saba*

SYNONYMS

eka eka dina—each and every day; *eka eka bhakta-gṛhe*—in the house of one devotee after another; *mahotsava*—festival; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *bhojana*—lunch; *kare*—accept; *bhakta*—devotees; *saba*—all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

madhya.15.16

> *cāri-māsa rahilā sabe mahāprabhu-saṅge*
> *jagannāthera nānā yātrā dekhe mahā-raṅge*

SYNONYMS

cāri-māsa—four months; *rahilā*—remain; *sabe*—all the devotees; *mahāprabhu-saṅge*—with Lord Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *nānā yātrā*—many festivals; *dekhe*—they see; *mahā-raṅge*—with great pleasure.

TRANSLATION

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha's festivals with great pleasure.

madhya.15.17

> *kṛṣṇa-janma-yātrā-dine nanda-mahotsava*
> *gopa-veśa hailā prabhu lañā bhakta saba*

SYNONYMS

kṛṣṇa-janma-yātrā—observance of the birth of Lord Kṛṣṇa; *dine*—on the day of; *nanda-mahotsava*—the festival observed by Nanda Mahārāja, the father of Kṛṣṇa; *gopa-veśa hailā*—dressed Himself as a cowherd boy; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta saba*—all the devotees.

TRANSLATION

The devotees also celebrated the festival of Janmāṣṭamī, Kṛṣṇa's birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

madhya.15.18

> *dadhi-dugdha-bhāra sabe nija-skandhe kari'*
> *mahotsava-sthāne āilā bali 'hari' 'hari'*

SYNONYMS

dadhi-dugdha—of milk and yogurt; *bhāra*—carriers; *sabe*—all of them; *nija-skandhe*—on their shoulders; *kari'*—keeping; *mahotsava-sthāne*—to the place of the festival; *āilā*—came; *bali hari hari*—chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

madhya.15.19

> *kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'*
> *jagannātha-māhāti hañāchena 'vrajeśvarī'*

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *āchena*—is; *nanda-veśa dhari'*—in the dress of Nanda Mahārāja; *jagannātha-māhāti*—Jagannātha Māhāti; *hañāchena*—was; *vrajeśvarī*—mother Yaśodā.

TRANSLATION

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

madhya.15.20

> *āpane pratāparudra, āra miśra-kāśī*
> *sārvabhauma, āra paḍichā-pātra tulasī*

SYNONYMS

āpane pratāparudra—personally King Pratāparudra; *āra*—and; *miśra-kāśī*—Kāśī Miśra; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āra*—and; *paḍichā-pātra tulasī*—Paḍichāpātra Tulasī, the temple superintendent.

TRANSLATION

At that time, King Pratāparudra was also personally present with Kāśī Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

madhya.15.21

> *iṅhā-sabā lañā prabhu kare nṛtya-raṅga*
> *dadhi-dugdha haridrā-jale bhare sabāra aṅga*

SYNONYMS

iṅhā-sabā lañā—taking all of them; *prabhu*—Lord Caitanya Mahāprabhu; *kare nṛtya-raṅga*—performed dancing in jubilation; *dadhi*—yogurt; *dugdha*—milk; *haridrā*—turmeric; *jale*—with water; *bhare*—covered; *sabāra*—of all of them; *aṅga*—bodies.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

madhya.15.22

> *advaita kahe,—satya kahi, nā kariha kopa*
> *laguḍa phirāite pāra, tabe jāni gopa*

SYNONYMS

advaita kahe—Advaita Ācārya says; *satya kahi*—I speak the truth; *nā kariha kopa*—please do not be angry; *laguḍa*—stick, staff; *phirāite pāra*—if You can wheel around; *tabe jāni*—then I shall understand; *gopa*—cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, "Please do not be angry. I speak the truth. I shall know

whether You are a cowherd boy only if You can wheel this rod about."

madhya.15.23

> *tabe laguḍa lañā prabhu phirāite lāgilā*
> *bāra bāra ākāśe pheli' luphiyā dharilā*

SYNONYMS

tabe—then; *laguḍa*—rod; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *phirāite lāgilā*—began to wheel it around; *bāra bāra*—again and again; *ākāśe*—in the sky; *pheli'*—throwing; *luphiyā*—tossing; *dharilā*—He captured.

TRANSLATION

Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

madhya.15.24

> *śirera upare, pṛṣṭhe, sammukhe, dui-pāśe*
> *pāda-madhye phirāya laguḍa,—dekhi' loka hāse*

SYNONYMS

śirera upare—over the head; *pṛṣṭhe*—behind the back; *sammukhe*—in front; *dui-pāśe*—on the two sides; *pāda-madhye*—between the two legs; *phirāya*—wheels around; *laguḍa*—the rod; *dekhi'*—seeing; *loka hāse*—all the people began to laugh.

TRANSLATION

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

madhya.15.25

> *alāta-cakrera prāya laguḍa phirāya*
> *dekhi' sarva-loka-citte camatkāra pāya*

SYNONYMS

alāta-cakrera—the circle of a firebrand; *prāya*—like; *laguḍa phirāya*—wheels the rod; *dekhi'*—seeing; *sarva-loka*—all the people; *citte*—within the heart; *camatkāra pāya*—became very astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

madhya.15.26

> *ei-mata nityānanda phirāya laguḍa*
> *ke bujhibe tāṅhā duṅhāra gopa-bhāva gūḍha*

SYNONYMS

ei-mata—in this way; *nityānanda*—Lord Nityānanda Prabhu; *phirāya laguḍa*—wheels a rod; *ke*—who; *bujhibe*—will understand; *tāṅhā*—there; *duṅhāra*—of both of Them; *gopa-bhāva*—the ecstasy of the cowherd boys; *gūḍha*—very deep.

TRANSLATION

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

madhya.15.27

> *pratāparudrera ājñāya paḍichā-tulasī*
> *jagannāthera prasāda-vastra eka lañā āsi*

SYNONYMS

pratāparudrera—of King Pratāparudra; *ājñāya*—on the order; *paḍichā-tulasī*—the temple superintendent named Tulasī; *jagannāthera*—of Lord Jagannātha; *prasāda-vastra*—used cloth; *eka*—one; *lañā*—taking; *āsi*—came.

TRANSLATION

Following the orders of Mahārāja Pratāparudra, the temple superintendent named Tulasī brought one of Lord Jagannātha's used cloths.

madhya.15.28

> *bahu-mūlya vastra prabhu-mastake bāndhila*
> *ācāryādi prabhura gaṇere parāila*

SYNONYMS

bahu-mūlya—very valuable; *vastra*—cloth; *prabhu-mastake*—on the head of Śrī Caitanya Mahāprabhu; *bāndhila*—wrapped; *ācārya-ādi*—headed by Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *gaṇere*—on the associates; *parāila*—put.

TRANSLATION

This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by

Advaita Ācārya, also had cloths wrapped about their heads.

madhya.15.29

> *kānāñi-khuṭiyā, jagannātha,—dui-jana*
> *āveśe bilāila ghare chila yata dhana*

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *jagannātha*—Jagannātha Māhāti; *dui-jana*—two persons; *āveśe*—in ecstatic love; *bilāila*—distributed; *ghare*—at home; *chila*—was; *yata*—all; *dhana*—riches.

TRANSLATION

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

madhya.15.30

> *dekhi' mahāprabhu baḍa santoṣa pāilā*
> *mātā-pitā-jñāne duṅhe namaskāra kailā*

SYNONYMS

dekhi'—seeing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *santoṣa*—satisfaction; *pāilā*—felt; *mātā-pitā-jñāne*—accepting as father and mother; *duṅhe*—unto both of them; *namaskāra kailā*—offered obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

madhya.15.31

> *parama-āveśe prabhu āilā nija-ghara*
> *ei-mata līlā kare gaurāṅga-sundara*

SYNONYMS

parama-āveśe—in great ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-ghara*—to His own residence; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *gaurāṅga-sundara*—Śrī Caitanya Mahāprabhu.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this way, Śrī Caitanya Mahāprabhu,

known as Gaurāṅga-sundara, performed various pastimes.

madhya.15.32

> *vijayā-daśamī—laṅkā-vijayera dine*
> *vānara-sainya kailā prabhu lañā bhakta-gaṇe*

SYNONYMS

vijayā—victory; *daśamī*—tenth day; *laṅkā-vijayera dine*—on the day celebrating the conquering of Laṅkā; *vānara-sainya*—monkey soldiers; *kailā*—arranged; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā-a day known as Vijayā-daśamī-Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

madhya.15.33

> *hanumān-āveśe prabhu vṛkṣa-śākhā lañā*
> *laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā*

SYNONYMS

hanumān-āveśe—in the emotion of being Hanumān; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛkṣa-śākhā lañā*—taking a large branch of a tree; *laṅkā-gaḍe*—on the Laṅkā fort; *caḍi'*—ascending; *phele*—breaks down; *gaḍa*—the fort; *bhāṅgiyā*—dismantling.

TRANSLATION

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of the Laṅkā fort, began to dismantle it.

madhya.15.34

> *'kāhāṅre rāvṇā' prabhu kahe krodhāveśe*
> *jagan-mātā hare pāpī, mārimu savaṁśe'*

SYNONYMS

kāhāṅre rāvṇā—where is the rascal Rāvaṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *krodha-āveśe*—in great anger; *jagat-mātā*—the mother of the universe; *hare*—kidnaps; *pāpī*—sinful; *mārimu*—I shall kill; *sa-vaṁśe*—with all his family.

TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, "Where is the rascal Rāvaṇa? He has

kidnapped the universal mother, Sītā. Now I shall kill him and all his family."

madhya.15.35

> *gosāñira āveśa dekhi' loke camatkāra*
> *sarva-loka jaya' jaya' bale bāra bāra*

SYNONYMS

gosāñira—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *dekhi'*—by seeing; *loke*—all people; *camatkāra*—astonished; *sarva-loka*—all people; *jaya jaya*—all glories; *bale*—speak; *bāra bāra*—again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, "All glories! All glories!" again and again.

madhya.15.36

> *ei-mata rāsa-yātrā, āra dīpāvalī*
> *utthāna-dvādaśī-yātrā dekhilā sakali*

SYNONYMS

ei-mata—in this way; *rāsa-yātrā*—*rāsa* dancing of Lord Kṛṣṇa; *āra*—and; *dīpa-āvalī*—a row of lights, the day of Dīpāvalī; *utthāna-dvādaśī-yātrā*—the festival of Utthāna-dvādaśī; *dekhilā sakali*—participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals known as Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

PURPORT

The Dīpāvalī festival takes place on the dark-moon night in the month of Kārttika (October-November). The Rāsa-yātrā, or *rāsa* dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādaśī takes place the day after Ekādaśī in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

madhya.15.37

> *eka-dina mahāprabhu nityānande lañā*
> *dui bhāi yukti kaila nibhṛte vasiyā*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nityānandelañā*—taking Lord Nityānanda Prabhu; *dui bhāi*—two brothers; *yukti kaila*—consulted; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted one another, sitting together in a solitary place.

madhya.15.38

> *kibā yukti kaila duṅhe, keha nāhi jāne*
> *phale anumāna pāche kaila bhakta-gaṇe*

SYNONYMS

kibāyuktikaila—what consultation They had; *duṅhe*—both of Them; *keha nāhi jāne*—no one knows; *phale*—by the result; *anumāna*—guess; *pāche*—later; *kaila*—did; *bhakta-gaṇe*—all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

madhya.15.39

tabe mahāprabhu saba bhakte bolāila
gauḍa-deśe yāha sabe vidāya karila

SYNONYMS

tabemahāprabhu—thereafter Śrī Caitanya Mahāprabhu; *saba*—all; *bhakte*—the devotees; *bolāila*—called; *gauḍa-deśe*—to Bengal; *yāha*—return; *sabe*—all of you; *vidāya karila*—bade farewell.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

madhya.15.40

sabāre kahila prabhu—pratyabda āsiyā
guṇḍicā dekhiyā yābe āmāre miliyā

SYNONYMS

sabāre—to all of them; *kahila*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *prati-abda*—every year; *āsiyā*—coming; *guṇḍicā*—the function at the Guṇḍicā temple; *dekhiyā*—seeing; *yābe*—you should go; *āmāre miliyā*—after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Purī every year to see Him and then see the cleansing of the Guṇḍicā temple.

madhya.15.41

> *ācāryere ājñā dila kariyā sammāna*
> *'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna'*

SYNONYMS

ācāryere—unto Advaita Ācārya; *ājñā dila*—ordered; *kariyā sammāna*—with great respect; *ā-caṇḍāla*—even to the lowest of men, known as the *caṇḍāla*; *ādi*—beginning with; *kṛṣṇa-bhakti*—Kṛṣṇa consciousness, or devotional service to Lord Kṛṣṇa; *dio*—deliver; *dāna*—in charity.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, "Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas]."

PURPORT

This is Śrī Caitanya Mahāprabhu's order to all His devotees. *Kṛṣṇa-bhakti,* devotion to Kṛṣṇa, is open to everyone, even low-

class men like *caṇḍālas*. One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Kṛṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the *brāhmaṇa* and going down to the lowest platform known as *caṇḍāla*. Whatever one's position, everyone in this Age of Kali needs to be enlightened in Kṛṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society's indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute *kṛṣṇa-bhakti* all over the world and thus follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a *guru* (Cc. Madhya 7.128): *āmāra ājñāya guru hañā tāra' ei deśa*. Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Kṛṣṇa consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word *caṇḍāla* actually refers to a dog-eater, who is considered the lowest of men. Even *caṇḍālas* can be enlightened in Kṛṣṇa consciousness due to Śrī Caitanya Mahāprabhu's benedictions. *Kṛṣṇa-bhakti* is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word *dāna,* meaning "charity," is also significant in this verse. Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person. Professional men recite *Śrīmad-Bhāgavatam* and discuss *kṛṣṇa-bhakti* for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Kṛṣṇa can give such transcendentally valuable benedictions out of charity.

madhya.15.42

> *nityānande ājñā dila,—'yāha gauḍa-deśe*
> *anargala prema-bhakti kariha prakāśe*

SYNONYMS

nityānande—unto Nityānanda Prabhu; *ājñā dila*—Lord Śrī Caitanya Mahāprabhu ordered; *yāha gauḍa-deśe*—go to Gauḍa-deśa (Bengal); *anargala*—without restriction; *prema-bhakti*—devotional service in love of Godhead; *kariha prakāśe*—manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, "Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness."

PURPORT

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In *Bhagavad-gītā* (Bg. 9.32) it is said:

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his *Anubhāṣya,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "There is a class of so-called devotees called *prākṛta-sahajiyās* who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityānanda Prabhu."

Such an offense is called *pāṣaṇḍa-buddhi,* or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu's identity with the *viṣṇu-tattva*. Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as *kuṇapātma-vādīs*. These people accept the material body, which is a bag of three material elements (*kuṇape tri-dhātuke*), as themselves. They think that Nityānanda Prabhu's body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the *prajāpatis,* who were ordered by Brahmā to increase generation. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by *sahajiyās* or other professional distributors of *kṛṣṇa-bhakti*.

madhya.15.43

> *rāma-dāsa, gadādhara ādi kata jane*
> *tomāra sahāya lāgi' dilu tomāra sane*

SYNONYMS

rāma-dāsa—Rāmadāsa; *gadādhara*—Gadādhara dāsa; *ādi*—and others; *kata jane*—some people; *tomāra*—Your; *sahāya*—assistants; *lāgi'*—as; *dilu*—I give; *tomāra sane*—with You.

TRANSLATION

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, "I give them to You to assist You.

madhya.15.44

> *madhye madhye āmi tomāra nikaṭa yāiba*
> *alakṣite rahi' tomāra nṛtya dekhiba'*

SYNONYMS

madhyemadhye—at intervals; *āmi*—I; *tomāra nikaṭa*—near You; *yāiba*—shall go; *alakṣite rahi'*—keeping invisible; *tomāra nṛtya*—Your dancing; *dekhiba*—I shall see.

TRANSLATION

"I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

madhya.15.45

> *śrīvāsa-paṇḍite prabhu kari' āliṅgana*
> *kaṇṭhe dhari' kahe tāṅre madhura vacana*

SYNONYMS

śrīvāsa-paṇḍite—unto Śrīvāsa Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari'*—doing; *āliṅgana*—embracing; *kaṇṭhe dhari'*—catching his neck; *kahe*—says; *tāṅre*—unto him; *madhura vacana*—sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

madhya.15.46

> *tomāra ghare kīrtane āmi nitya nāciba*
> *tumi dekhā pābe, āra keha nā dekhiba*

SYNONYMS

tomāraghare—in your house; *kīrtane*—in the performance of congregational chanting; *āmi*—I; *nitya*—daily; *nāciba*—shall dance; *tumi*—you; *dekhā pābe*—will be able to see; *āra*—else; *keha*—anyone; *nā dekhiba*—will not see.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, "Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

madhya.15.47

> *ei vastra mātāke diha', ei saba prasāda*
> *daṇḍavat kari' āmāra kṣamāiha aparādha*

SYNONYMS

eivastra—this cloth; *mātāke diha'*—deliver to My mother, Śacīdevī; *ei saba prasāda*—all these remnants of the food of Jagannātha; *daṇḍavat kari'*—offering obeisances; *āmāra*—My; *kṣamāiha*—cause to be excused; *aparādha*—offenses.

TRANSLATION

"Take this prasāda of Lord Jagannātha's and this cloth and deliver them to My mother, Śacīdevī. After offering

her obeisances, please request her to excuse My offenses.

madhya.15.48

> *tāṅra sevā chāḍi' āmi kariyāchi sannyāsa*
> *dharma nahe, kari āmi nija dharma-nāśa*

SYNONYMS

tāṅra sevā chāḍi'—giving up her service; *āmi*—I; *kariyāchi*—accepted; *sannyāsa*—the renounced order of life; *dharma nahe*—it is not My religion; *kari*—perform; *āmi*—I; *nija dharma-nāśa*—destruction of My religious principles.

TRANSLATION

"I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

madhya.15.49

> *tāṅra prema-vaśa āmi, tāṅra sevā—dharma*
> *tāhā chāḍi' kariyāchi vātulera karma*

SYNONYMS

tāṅra prema-vaśa—subordinate to her love; *āmi*—I; *tāṅra sevā*—her service; *dharma*—My religion; *tāhā chāḍi'*—giving up that; *kariyāchi*—I performed; *vātulera karma*—the acts of a madman.

TRANSLATION

"I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

madhya.15.50

> *vātula bālakera mātā nāhi laya doṣa*
> *ei jāni' mātā more nā karaya roṣa*

SYNONYMS

vātula bālakera—of a mad son; *mātā*—mother; *nāhi*—does not; *laya*—accept; *doṣa*—fault; *ei jāni'*—knowing this; *mātā*—mother; *more*—unto Me; *nā karaya roṣa*—is not at all angry.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

madhya.15.51

> *ki kāya sannyāse mora, prema nija-dhana*
> *ye-kāle sannyāsa kailuṅ, channa haila mana*

SYNONYMS

ki kāya—what business; *sannyāse*—in the renounced order; *mora*—of Me; *prema*—love; *nija-dhana*—My real wealth; *ye-kāle*—at which time; *sannyāsa kailuṅ*—I accepted the renounced order; *channa*—deranged; *haila*—was; *mana*—mind.

TRANSLATION

"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

madhya.15.52

> *nīlācale āchoṅ muñi tāṅhāra ājñāte*
> *madhye madhye āsimu tāṅra caraṇa dekhite*

SYNONYMS

nīlācale āchoṅ—stay at Jagannātha Purī, Nīlācala; *muñi*—I; *tāṅhāra ājñāte*—under her order; *madhye madhye*—at intervals; *āsimu*—I shall go; *tāṅra*—her; *caraṇa dekhite*—to see the lotus feet.

TRANSLATION

"I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

madhya.15.53

> *nitya yāi' dekhi muñi tāṅhāra caraṇe*
> *sphūrti-jñāne teṅho tāhā satya nāhi māne*

SYNONYMS

nitya yāi'—going daily; *dekhi*—see; *muñi*—I; *tāṅhāra caraṇe*—her lotus feet; *sphūrti-jñāne*—feeling My appearance; *teṅho*—she; *tāhā*—that; *satya nāhi māne*—does not accept as true.

TRANSLATION

"Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

madhya.15.54-55

> *eka-dina śālyanna, vyañjana pāṅca-sāta*
> *śāka, mocā-ghaṇṭa, bhṛṣṭa-paṭola-nimba-pāta*

lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra
śālagrāme samarpilena bahu upahāra

SYNONYMS

eka-dina—one day; *śāli-anna*—cooked rice made of *śāli* paddy; *vyañjana*—vegetables; *pāṅca-sāta*—five to seven different kinds; *śāka*—spinach; *mocā-ghaṇṭa*—curry made from banana flowers; *bhṛṣṭa*—fried; *paṭola—paṭola* vegetables; *nimba-pāta*—with leaves of the *nimba* tree; *lembu*—lemon; *ādā-khaṇḍa*—pieces of ginger; *dadhi*—yogurt; *dugdha*—milk; *khaṇḍa-sāra*—sugar candy; *śālagrāme*—unto Lord Viṣṇu in the form of the *śālagrāma*; *samarpilena*—offered; *bahu upahāra*—many other varieties of food.

TRANSLATION

"One day My mother, Śacī, offered food to Śālagrāma Viṣṇu. She offered rice cooked from śāli paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried paṭola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

madhya.15.56

prasāda lañā kole karena krandana
nimāira priya mora—e-saba vyañjana

SYNONYMS

prasāda lañā—taking the remnants of food; *kole*—on her lap; *karena krandana*—was crying; *nimāira*—of Nimāi; *priya*—favorite; *mora*—My; *e-saba vyañjana*—all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

madhya.15.57

> *nimāñi nāhika ethā, ke kare bhojana*
> *mora dhyāne aśru-jale bharila nayana*

SYNONYMS

nimāñi—Nimāi; *nāhika ethā*—is not present here; *ke kare bhojana*—who will eat them; *mora dhyāne*—on meditation upon Me; *aśru-jale*—with tears; *bharila nayana*—eyes become filled.

TRANSLATION

"My mother was thinking, 'Nimāi is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

madhya.15.58

> *śīghra yāi' muñi saba karinu bhakṣaṇa*
> *śūnya-pātra dekhi' aśru kariyā mārjana*

SYNONYMS

śīghra—very soon; *yāi'*—going; *muñi*—I; *saba*—all; *karinu bhakṣaṇa*—ate; *śūnya-pātra dekhi'*—seeing the dish empty; *aśru*—tears; *kariyā mārjana*—smearing with her hands.

TRANSLATION

"While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

madhya.15.59

> *'ke anna-vyañjana khāila, śūnya kene pāta?*
> *bālagopāla kibā khāila saba bhāta?*

SYNONYMS

ke—who; *anna-vyañjana khāila*—has eaten all this food; *śūnya kene pāta*—why is the dish empty; *bāla-gopāla*—the Deity Bāla-gopāla; *kibā khāila*—did He eat; *saba bhāta*—all the rice.

TRANSLATION

"She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bāla-gopāla had eaten it all.

madhya.15.60

> *kibā mora kathāya mane bhrama hañā gela!*
> *kibā kona jantu āsi' sakala khāila?*

SYNONYMS

kibā—or; *mora kathāya*—when I was thinking like that; *mane*—in the mind; *bhrama hañā gela*—I was mistaken; *kibā*—or; *kona jantu*—some animal; *āsi'*—coming; *sakala khāila*—ate everything.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

madhya.15.61

> *kibā āmi anna-pātre bhrame nā bāḍila!'*
> *eta cinti' pāka-pātra yāñā dekhila*

SYNONYMS

kibā—or; *āmi*—I; *anna-pātre*—on the plate for food; *bhrame*—by mistake; *nā bāḍila*—did not put anything; *eta cinti'*—thinking this; *pāka-pātra*—the kitchen pots; *yāñā dekhila*—went and saw.

TRANSLATION

"She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

madhya.15.62

> *anna-vyañjana-pūrṇa dekhi' sakala bhājane*
> *dekhiyā saṁśaya haila kichu camatkāra mane*

SYNONYMS

anna-vyañjana-pūrṇa—filled with rice and vegetables; *dekhi'*—seeing; *sakala bhājane*—all the cooking pots; *dekhiyā*—seeing; *saṁśaya haila*—there was doubt; *kichu*—some; *camatkāra*—wonder; *mane*—in the mind.

TRANSLATION

"When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

madhya.15.63

> *īśāne bolāñā punaḥ sthāna lepāila*
> *punarapi gopālake anna samarpila*

SYNONYMS

īśāne—to Īśāna, the servant; *bolāñā*—calling; *punaḥ*—again; *sthāna*—the place; *lepāila*—cleaned; *punarapi*—again; *gopālake*—unto Gopāla; *anna*—cooked rice and vegetables; *samarpila*—offered.

TRANSLATION

"Thus wondering, she called Īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

madhya.15.64

> *ei-mata yabe karena uttama randhana*
> *more khāoyāite kare utkaṇṭhāya rodana*

SYNONYMS

ei-mata—in this way; *yabe*—when; *karena*—does; *uttama randhana*—first-class cooking; *more*—Me; *khāoyāite*—to feed; *kare*—does; *utkaṇṭhāya*—with great anxiety; *rodana*—crying.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

madhya.15.65

> *tāṅra preme āni' āmāya karāya bhojane*
> *antare mānaye sukha, bāhye nāhi māne*

SYNONYMS

tāṅra preme—by her love; *āni'*—bringing; *āmāya*—Me; *karāya bhojane*—causes to eat; *antare*—within herself; *mānaye*—she feels; *sukha*—happiness; *bāhye*—externally; *nāhi māne*—does not accept.

TRANSLATION

"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

madhya.15.66

> *ei vijayā-daśamīte haila ei rīti*
> *tāṅhāke puchiyā tāṅra karāiha pratīti*

SYNONYMS

ei vijayā-daśamīte—on the previous Vijayā-daśamī day; *haila*—there was; *ei rīti*—such an incident; *tāṅhāke*—unto her; *puchiyā*—asking; *tāṅra*—her; *karāiha*—make; *pratīti*—belief.

TRANSLATION

"Such an incident took place on the last Vijayā-daśamī day. You can ask her about this incident and thus make her believe that I actually go there."

madhya.15.67

> *eteka kahite prabhu vihvala ha-ilā*
> *loka vidāya karite prabhu dhairya dharilā*

SYNONYMS

eteka kahite—saying this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vihvala ha-ilā*—became overwhelmed; *loka vidāya karite*—to bid farewell to the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dhairya dharilā*—maintained patience.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

madhya.15.68

> *rāghava paṇḍite kahena vacana sarasa*
> *'tomāra śuddha preme āmi ha-i' tomāra vaśa'*

SYNONYMS

rāghava paṇḍite—unto Rāghava Paṇḍita; *kahena*—says; *vacana*—words; *sa-rasa*—very relishable; *tomāra*—your; *śuddha preme*—by pure devotional service; *āmi ha-i'*—I become; *tomāra*—your; *vaśa*—under obligation.

TRANSLATION

Śrī Caitanya Mahāprabhu next spoke some relishable words to Rāghava Paṇḍita. He said, "I am obliged to you due to your pure love for Me."

madhya.15.69

> *iṅhāra kṛṣṇa-sevāra kathā śuna, sarva-jana*
> *parama-pavitra sevā ati sarvottama*

SYNONYMS

iṅhāra—of him; *kṛṣṇa-sevāra*—of service to Lord Kṛṣṇa; *kathā*—stories; *śuna*—hear; *sarva-jana*—all people; *parama-pavitra*—supremely pure; *sevā*—service; *ati*—very much; *sarva-uttama*—well accomplished.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed everyone, "Just hear about the pure devotional service rendered to Kṛṣṇa by Rāghava Paṇḍita. Indeed, Rāghava Paṇḍita's service is supremely pure and highly accomplished.

madhya.15.70

> *āra dravya rahu—śuna nārikelera kathā*
> *pāṅca gaṇḍā kari' nārikela vikāya tathā*

SYNONYMS

āra dravya rahu—apart from the other commodities; *śuna*—just hear; *nārikelera kathā*—the incident of offering coconuts; *pāṅca gaṇḍā kari'*—at the price of five *gaṇḍās*; *nārikela*—coconut; *vikāya*—is sold; *tathā*—there.

TRANSLATION

"Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gaṇḍās each.

madhya.15.71

> *vāṭite kata śata vṛkṣe lakṣa lakṣa phala*
> *tathāpi śunena yathā miṣṭa nārikela*

SYNONYMS

vāṭite—in his garden; *kata śata*—how many hundreds of; *vṛkṣe*—trees; *lakṣa lakṣa phala*—millions of fruits; *tathāpi*—still; *śunena*—hears; *yathā*—where; *miṣṭa nārikela*—sweet coconut.

TRANSLATION

"Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

madhya.15.72

> *eka eka phalera mūlya diyā cāri-cāri paṇa*
> *daśa-krośa haite ānāya kariyā yatana*

SYNONYMS

eka eka phalera—of each and every fruit; *mūlya*—price; *diyā*—giving; *cāri-cāri paṇa*—four *paṇas* each (one *paṇa* equals twenty *gaṇḍās*); *daśa-krośa*—twenty miles away; *haite*—from; *ānāya*—brings; *kariyā yatana*—with great endeavor.

TRANSLATION

"He collects coconut with great endeavor from a place twenty miles away, and he gives four paṇas each for them.

madhya.15.73

> *prati-dina pāṅca-sāta phala cholāñā*
> *suśītala karite rākhe jale ḍubāiñā*

SYNONYMS

prati-dina—each day; *pāṅca-sāta*—five to seven; *phala*—fruits; *cholāñā*—clipping; *su-śītala karite*—to make it very cool; *rākhe*—keeps; *jale*—in water; *ḍubāiñā*—immersing.

TRANSLATION

"Every day five to seven coconuts are clipped and put into water to keep cool.

madhya.15.74

> *bhogera samaya punaḥ chuli' saṁskari'*
> *kṛṣṇe samarpaṇa kare mukha chidra kari'*

SYNONYMS

bhogera samaya—at the time of offering *bhoga*; *punaḥ*—again; *chuli'*—clipping; *saṁskari'*—cleansing; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering; *kare*—makes; *mukha*—at the top; *chidra kari'*—making a hole.

TRANSLATION

"At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.

madhya.15.75

> *kṛṣṇa sei nārikela-jala pāna kari'*
> *kabhu śūnya phala rākhena, kabhu jala bhari'*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *nārikela-jala*—water of the coconut; *pāna kari'*—drinking; *kabhu*—sometimes; *śūnya*—vacant; *phala rākhena*—leaves the fruit; *kabhu*—sometimes; *jala bhari'*—being filled with water.

TRANSLATION

"Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained

of juice. At other times the coconuts were filled with juice.

madhya.15.76

> *jala-śūnya phala dekhi' paṇḍita—haraṣita*
> *phala bhāṅgi' śasye kare sat-pātra pūrita*

SYNONYMS

jala-śūnya—without water; *phala*—fruit; *dekhi'*—by seeing; *paṇḍita*—Rāghava Paṇḍita; *haraṣita*—very pleased; *phala bhāṅgi'*—breaking the fruit; *śasye*—with the pulp; *kare*—makes; *sat-pātra*—another plate; *pūrita*—filled.

TRANSLATION

"When Rāghava Paṇḍita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

madhya.15.77

> *śasya samarpaṇa kari' bāhire dheyāna*
> *śasya khāñā kṛṣṇa kare śūnya bhājana*

SYNONYMS

śasya—the pulp; *samarpaṇa kari'*—offering; *bāhire*—outside the temple room; *dheyāna*—meditates; *śasya khāñā*—eating the pulp; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *śūnya*—vacant; *bhājana*—the plate.

TRANSLATION

"After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

madhya.15.78

> *kabhu śasya khāñā punaḥ pātra bhare śāṁse*
> *śraddhā bāḍe paṇḍitera, prema-sindhu bhāse*

SYNONYMS

kabhu—sometimes; *śasya khāñā*—eating the pulp; *punaḥ*—again; *pātra*—the plate; *bhare*—fills; *śāṁse*—with pulp; *śraddhā*—faith; *bāḍe*—increases; *paṇḍitera*—of Rāghava Paṇḍita; *prema-sindhu*—in the ocean of love; *bhāse*—floats.

TRANSLATION

"Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava

Paṇḍita's faith increases, and he floats in an ocean of love.

madhya.15.79

> *eka dina phala daśa saṁskāra kariyā*
> *bhoga lāgāite sevaka āila lañā*

SYNONYMS

eka dina—one day; *phala*—fruits; *daśa*—ten; *saṁskāra kariyā*—after cleansing; *bhoga lāgāite*—to offer *bhoga*; *sevaka*—servant; *āila*—came; *lañā*—taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

madhya.15.80

> *avasara nāhi haya, vilamba ha-ila*
> *phala-pātra-hāte sevaka dvāre ta' rahila*

SYNONYMS

avasara nāhi haya—there was little time; *vilamba ha-ila*—it was late; *phala-pātra*—the pot of fruits; *hāte*—in the hands; *sevaka*—the servant; *dvāre*—at the door; *ta'*—indeed; *rahila*—remained.

TRANSLATION

"When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

madhya.15.81

> *dvārera upara bhite teṅho hāta dila*
> *sei hāte phala chuṅila, paṇḍita dekhila*

SYNONYMS

dvārera upara—above the door; *bhite*—on the ceiling; *teṅho*—he; *hāta dila*—brushed his hand; *sei hāte*—with that hand; *phala chuṅila*—touched the fruit; *paṇḍita*—Rāghava Paṇḍita; *dekhila*—saw.

TRANSLATION

"Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

madhya.15.82

> *paṇḍita kahe,—dvāre loka kare gatāyāte*
> *tāra pada-dhūli uḍi' lāge upara bhite*

SYNONYMS

paṇḍita kahe—Rāghava Paṇḍita said; *dvāre*—through the door; *loka*—people in general; *kare*—do; *gatāyāte*—coming and going; *tāra*—their; *pada-dhūli*—dust of the feet; *uḍi'*—being blown; *lāge*—touches; *upara*—upward; *bhite*—the ceiling.

TRANSLATION

"Rāghava Paṇḍita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

madhya.15.83

> *sei bhite hāta diyā phala paraśilā*
> *kṛṣṇa-yogya nahe, phala apavitra hailā*

SYNONYMS

sei bhite—on that ceiling; *hāta diyā*—touching your hand; *phala*—the fruit; *paraśilā*—touched; *kṛṣṇa-yogya nahe*—is not fit to be offered to Kṛṣṇa; *phala*—the fruit; *apavitra hailā*—has become contaminated.

TRANSLATION

“ 'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called *bhauma-ijya-dhīḥ*. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in *Caitanya-caritāmṛta,* (*Antya-līlā* 4.174): *bhadrābhadra-vastu-jñāna nāhika 'prākṛte'*. On the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

> *'dvaite' bhadrābhadra-jñāna, saba—'manodharma'*
> *'ei bhāla, ei manda',—ei saba 'bhrama'*

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake."(Cc. Antya 4.176)

madhya.15.84

> *eta bali' phala phele prācīra laṅghiyā*
> *aiche pavitra prema-sevā jagat jiniyā*

SYNONYMS

eta bali'—saying this; *phala phele*—throws away the fruits; *prācīra laṅghiyā*—across the boundary wall; *aiche*—such; *pavitra*—pure; *prema-sevā*—service in love; *jagat jiniyā*—conquering all the world.

TRANSLATION

"Such was the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

madhya.15.85

> *tabe āra nārikela saṁskāra karāila*
> *parama pavitra kari' bhoga lāgāila*

SYNONYMS

tabe—thereafter; *āra*—other; *nārikela*—coconuts; *saṁskāra karāila*—made clipped and cleaned; *parama pavitra kari'*—with great attention to keep them pure; *bhoga lāgāila*—offered for eating.

TRANSLATION

"Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

madhya.15.86

> *ei-mata kalā, āmra, nāraṅga, kāṅṭhāla*
> *yāhā yāhā dūra-grāme śuniyāche bhāla*

SYNONYMS

ei-mata—in this way; *kalā*—bananas; *āmra*—mangoes; *nāraṅga*—oranges; *kāṅṭhāla*—jackfruit; *yāhā yāhā*—whatever; *dūra-grāme*—in distant villages; *śuniyāche*—he heard; *bhāla*—good.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

madhya.15.87

> *bahu-mūlya diyā āni' kariyā yatana*
> *pavitra saṁskāra kari' kare nivedana*

SYNONYMS

bahu-mūlya—high price; *diyā*—offering; *āni'*—bringing; *kariyā yatana*—with great attention; *pavitra*—purified; *saṁskāra kari'*—trimming; *kare nivedana*—offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

madhya.15.88

> *ei mata vyañjanera śāka, mūla, phala*
> *ei mata ciḍā, huḍuma, sandeśa sakala*

SYNONYMS

ei mata—in this way; *vyañjanera*—of vegetables; *śāka*—spinach; *mūla*—radishes; *phala*—fruits; *ei mata*—in this way; *ciḍā*—chipped rice; *huḍuma*—powdered rice; *sandeśa*—sweetmeats; *sakala*—all.

TRANSLATION

"Thus with great care and attention Rāghava Paṇḍita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

madhya.15.89

> *ei-mata piṭhā-pānā, kṣīra-odana*
> *parama pavitra, āra kare sarvottama*

SYNONYMS

ei-mata—in this way; *piṭhā-pānā*—cakes and sweet rice; *kṣīra-odana*—concentrated milk; *parama pavitra*—highly purified; *āra*—and; *kare*—he makes; *sarva-uttama*—first class, tasteful.

TRANSLATION

"He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

madhya.15.90

> *kāśamdi, ācāra ādi aneka prakāra*
> *gandha, vastra, alaṅkāra, sarva dravya-sāra*

SYNONYMS

kāśamdi—a kind of pickle; *ācāra*—other pickles; *ādi*—and so on; *aneka pra-kāra*—of many varieties; *gandha*—scents; *vastra*—clothing; *alaṅkāra*—ornaments; *sarva*—all; *dravya*—of things; *sāra*—best.

TRANSLATION

"Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He offered various scents, garments, ornaments and the best of everything.

madhya.15.91

> *ei-mata premera sevā kare anupama*
> *yāhā dekhi' sarva-lokera juḍāna nayana*

SYNONYMS

ei-mata—in this way; *premera sevā*—service in love; *kare*—performs; *anupama*—without comparison; *yāhā dekhi'*—seeing which; *sarva-lokera*—of all people; *juḍāna*—become pleased; *nayana*—the eyes.

TRANSLATION

"Thus Rāghava Paṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

madhya.15.92

> *eta bali' rāghavere kaila āliṅgane*
> *ei-mata sammānila sarva bhakta-gaṇe*

SYNONYMS

eta bali'—saying this; *rāghavere*—Rāghava Paṇḍita; *kaila āliṅgane*—He embraced; *ei-mata*—in this way; *sammānila*—showed respect; *sarva*—all; *bhakta-gaṇe*—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a reception with similar respect.

madhya.15.93

> *śivānanda sene kahe kariyā sammāna*
> *vāsudeva-dattera tumi kariha samādhāna*

SYNONYMS

śivānanda sene—unto Śivānanda Sena; *kahe*—says; *kariyā sammāna*—with great respect; *vāsudeva-dattera*—of Vāsudeva Datta; *tumi*—you; *kariha*—take; *samādhāna*—care.

TRANSLATION

The Lord also respectfully told Śivānanda Sena, "Take care of Vāsudeva Datta very nicely.

madhya.15.94

> *parama udāra iṅho, ye dina ye āise*
> *sei dine vyaya kare, nāhi rākhe śeṣe*

SYNONYMS

parama udāra—very liberal; *iṅho*—he; *ye dina*—every day; *ye āise*—whatever he gets; *sei dine*—on that very day; *vyaya kare*—spends; *nāhi*—does not; *rākhe*—keep; *śeṣe*—any balance.

TRANSLATION

"Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

madhya.15.95

> *'gṛhastha' hayena iṅho, cāhiye sañcaya*
> *sañcaya nā kaile kuṭumba-bharaṇa nāhi haya*

SYNONYMS

gṛhastha—householder; *hayena*—is; *iṅho*—he (Vāsudeva Datta); *cāhiye sañcaya*—requires to save some money; *sañcaya nā kaile*—without saving money; *kuṭumba-bharaṇa*—maintenance of a family; *nāhi haya*—is not possible.

TRANSLATION

"Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

madhya.15.96

> *ihāra gharera āya-vyaya saba—tomāra sthāne*
> *'sara-khela' hañā tumi kariha samādhāne*

SYNONYMS

ihāra—of Vāsudeva Datta; *gharera*—of household affairs; *āya-vyaya*—income and expenditures; *saba*—all; *tomāra sthāne*—at your place; *sara-khela hañā*—being the manager; *tumi*—you; *kariha samādhāne*—arrange.

TRANSLATION

"Please take care of Vāsudeva Datta's family affairs. Become his manager and make the proper adjustments. Both Vāsudeva Datta and Śivānanda Sena were living in

the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

madhya.15.97

> *prati-varṣe āmāra saba bhakta-gaṇa lañā*
> *guṇḍicāya āsibe sabāya pālana kariyā*

SYNONYMS

prati-varṣe—each and every year; *āmāra*—My; *saba*—all; *bhakta-gaṇa lañā*—accompanied by the devotees; *guṇḍicāya*—to perform the Guṇḍicā cleansing festival; *āsibe*—you will come; *sabāya*—to everyone; *pālana kariyā*—providing maintenance.

TRANSLATION

"Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them."

madhya.15.98

> *kulīna-grāmīre kahe sammāna kariyā*
> *pratyabda āsibe yātrāya paṭṭa-ḍorī lañā*

SYNONYMS

kulīna-grāmīre—unto the inhabitants of Kulīna-grāma; *kahe*—says; *sammāna kariyā*—with great respect; *prati-abda*—each year; *āsibe*—please come; *yātrāya*—during the Ratha-yātrā festival; *paṭṭa-ḍorī*—silken rope; *lañā*—taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulīna-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātrā festival.

madhya.15.99

> *guṇarāja-khāṅna kaila śrī-kṛṣṇa-vijaya*
> *tāhāṅ eka-vākya tāṅra āche premamaya*

SYNONYMS

guṇarāja-khāṅna—Guṇarāja Khān; *kaila*—compiled; *śrī-kṛṣṇa-vijaya*—the book named *Śrī Kṛṣṇa-vijaya*; *tāhāṅ*—there; *eka-vākya*—one sentence; *tāṅra*—of it; *āche*—is; *prema-maya*—full of love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya

in which there is a sentence revealing the author's ecstatic love of Kṛṣṇa."

PURPORT

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that this book was compiled in the Bengali *śakābda* year 1395. After seven years, it was completed (1402 *śakābda*). This book was written in plain language, and even half-educated Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness.

Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he has translated the Tenth and Eleventh Cantos of *Śrīmad-Bhāgavatam* for the understanding of the common man. The book *Śrī Kṛṣṇa-vijaya* was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor

named Ādiśūra first came from Kānyakubja, or Kānowj, he brought with him five *brāhmaṇas* and five *kāyasthas*. Since the king is supposed to be accompanied by his associates, the *brāhmaṇas* accompanied the King to help him in higher spiritual matters. The *kāyasthas* were to render other services. In the northern Indian high country, the *kāyasthas* are accepted as *śūdras,* but in Bengal the *kāyasthas* are considered among the higher castes. It is a fact that the *kāyasthas* came to Bengal from northern India, specifically from Kānyakubja, or Kānowj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the *kāyasthas* who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśala; (3) Śubhaśaṅkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇīnāyaka and Vīṇānāyaka. The twelfth generation included Bhagīratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lakṣmīnāthavasu, received the title Satyarāja Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from

these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

madhya.15.100

> *"nandanandana kṛṣṇa—mora prāṇa-nātha"*
> *ei vākye vikāinu tāṅra vaṁśera hāta*

SYNONYMS

nanda-nandana kṛṣṇa—Kṛṣṇa, the son of Nanda Mahārāja; *mora prāṇa-nātha*—my life and soul; *ei vākye*—because of this statement; *vikāinu*—I became sold; *tāṅra*—of him; *vaṁśera hāta*—in the hands of the descendants.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.' By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

PURPORT

The full verse referred to here is:

> *eka-bhāve vanda hari yoḍa kari' hāta*
> *nandanandana kṛṣṇa—mora prāṇa-nātha*

"With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Mahārāja, who is my life and soul."

madhya.15.101

> *tomāra ki kathā, tomāra grāmera kukkura*
> *sei mora priya, anya-jana rahu dūra*

SYNONYMS

tomāra—of you; *ki kathā*—what to speak; *tomāra*—of your; *grāmera*—village; *kukkura*—a dog; *sei*—that; *mora*—to Me; *priya*—very dear; *anya-jana*—others; *rahu dūra*—apart from.

TRANSLATION

"To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

madhya.15.102

> *tabe rāmānanda, āra satyarāja khāṅna*
> *prabhura caraṇe kichu kaila nivedana*

SYNONYMS

tabe—after this; *rāmānanda*—Rāmānanda Vasu; *āra*—and; *satyarāja khāṅna*—Satyarāja Khān; *prabhura caraṇe*—at the lotus

feet of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *kaila*—made; *nivedana*—submission.

TRANSLATION

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

madhya.15.103

> *gṛhastha viṣayī āmi, ki mora sādhane*
> *śrī-mukhe ājñā kara prabhu—nivedi caraṇe*

SYNONYMS

gṛhastha—householder; *viṣayī*—materialistic man; *āmi*—I; *ki*—what; *mora sādhane*—the process of my advancement in spiritual life; *śrī-mukhe*—from Your own mouth; *ājñā kara*—please order; *prabhu*—my Lord; *nivedi caraṇe*—I submit unto Your lotus feet.

TRANSLATION

Satyarāja Khān said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

madhya.15.104

> *prabhu kahena,—'kṛṣṇa-sevā', 'vaiṣṇava-sevana'*
> *'nirantara kara kṛṣṇa-nāma-saṅkīrtana'*

SYNONYMS

prabhukahena—the Lord replied; *kṛṣṇa-sevā*—serving Kṛṣṇa; *vaiṣṇava-sevana*—abiding by the orders of Vaiṣṇavas; *nirantara*—without cessation; *kara*—do; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas."

madhya.15.105

> *satyarāja bale,—vaiṣṇava ciniba kemane?*
> *ke vaiṣṇava, kaha tāṅra sāmānya lakṣaṇe*

SYNONYMS

satyarāja bale—Satyarāja Khān said; *vaiṣṇava*—a Vaiṣṇava; *ciniba kemane*—how shall I recognize; *ke vaiṣṇava*—who is a Vaiṣṇava;

kaha—please say; *tāṅra*—of him; *sāmānya lakṣaṇe*—common symptoms.

TRANSLATION

Upon hearing this, Satyarāja said, "How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?"

madhya.15.106

> *prabhu kahe,—"yāṅra mukhe śuni eka-bāra*
> *kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra"*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *yāṅra mukhe*—in whose mouth; *śuni*—I hear; *eka-bāra*—once; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sei pūjya*—he is worshipable; *śreṣṭha sabākāra*—the best of all human beings;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect.

Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. This is confirmed by Śrīla Rūpa Gosvāmī in his *Upadeśāmṛta: kṛṣṇeti yasya giri taṁ manasādriyeta*. One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also *cintāmaṇi*. The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service-especially in Deity worship-and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to

the devotees and to others. This is confirmed in *Śrīmad-Bhāgavatam* (11.2.47):

> *arcāyām eva haraye*
> *pūjāṁ yaḥ śraddhayehate*
> *na tad-bhakteṣu cānyeṣu*
> *sa bhaktaḥ prākṛtaḥ smṛtaḥ*

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanātana Gosvāmī, He said:

> *śraddhāvān jana haya bhakti-adhikārī*
> *'uttama', 'madhyama;', 'kaniṣṭha'—śraddhā-anusārī*

> *yāhāra komala-śraddhā, se 'kaniṣṭha' jana*
> *krame krame teṅho bhakta ha-ibe 'uttama'*

> *rati-prema-tāratamye bhakta-taratama*

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called *kaniṣṭha,* or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows

the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a *madhyama-adhikārī* and *uttama-adhikārī*." (Cc. Madhya 22.64,69-70)

It is thus concluded that even a neophyte devotee is superior to the *karmīs* and *jñānīs* because he has full faith in chanting the holy name of the Lord. A *karmī* or a *jñānī,* regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

madhya.15.107

> *"eka kṛṣṇa-nāme kare sarva-pāpa kṣaya*
> *nava-vidhā bhakti pūrṇa nāma haite haya*

SYNONYMS

eka kṛṣṇa-nāme—one holy name of Kṛṣṇa; *kare*—can do; *sarva-pāpa*—of all sinful reactions; *kṣaya*—destruction; *nava-vidhā*—nine processes; *bhakti*—of devotional service; *pūrṇa*—complete; *nāma haite*—simply by chanting the holy name; *haya*—are.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

PURPORT

The nine types of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*

> *iti puṁsārpitā viṣṇau*
> *bhaktiś cen nava-lakṣaṇā*
> *kriyeta bhagavaty addhā*
> *tan manye 'dhītam uttamam*

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional

processes such as *śravaṇa* and *kīrtana* can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book *Bhakti-sandarbha* (173): *yadyapi anyā bhaktiḥ kalau kartavyā, tada kīrtanākhya-bhakti-saṁyogenaiva*. Out of the nine processes of devotional service, *kīrtana* is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as *arcana, vandana, dāsya* and *sakhya,* should be executed, but they must be preceded and followed by *kīrtana,* the chanting of the holy name. We have therefore introduced this system in all of our centers. *Arcana, ārati, bhoga* offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

madhya.15.108

> *dīkṣā-puraścaryā-vidhi apekṣā nā kare*
> *jihvā-sparśe ā-caṇḍāla sabāre uddhāre*

SYNONYMS

dīkṣā—initiation; *puraścaryā*—activities before initiation; *vidhi*—regulative principles; *apekṣā*—reliance on; *nā*—not; *kare*—does; *jihvā*—the tongue; *sparśe*—by touching; *ā-caṇḍāla*—even to the lowest of men, the *caṇḍāla*; *sabāre*—everyone; *uddhāre*—delivers.

TRANSLATION

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

PURPORT

Śrīla Jīva Gosvāmī explains *dīkṣā* in his *Bhakti-sandarbha* (283):

> *divyaṁ jñānaṁ yato dadyāt*
> *kuryāt pāpasya saṅkṣayam*
> *tasmād dīkṣeti sā proktā*
> *deśikais tattva-kovidaiḥ*

"Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dīkṣā*." The regulative principles of *dīkṣā* are explained in the *Hari-bhakti-vilāsa* (2.3,4) and in *Bhakti-sandarbha* (283). As stated:

> *dvijānām anupetānāṁ svakarmādhyayanādiṣu*
> *yathādhikāro nāstīha syāc copanayanād anu*
> *tathātrādīkṣitānāṁ tu mantra-devārcanādiṣu*
> *nādhikāro 'sty ataḥ kuryād ātmānaṁ śiva-saṁstutam*

"Even though born in a *brāhmaṇa* family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a *brāhmaṇa* family, one becomes a *brāhmaṇa* after initiation and the sacred thread ceremony. Unless one is initiated as a *brāhmaṇa,* he cannot worship the holy name properly."

According to the Vaiṣṇava regulative principles, one must be initiated as a *brāhmaṇa*. The *Hari-bhakti-vilāsa* (2.6) quotes the following injunction from the *Viṣṇu-yāmala:*

> *adīkṣitasya vāmoru*
> *kṛtaṁ sarvaṁ nirarthakam*
> *paśu-yonim avāpnoti*
> *dīkṣā-virahito janaḥ*

"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."

Hari-bhakti-vilāsa (2.10) further quotes:

> *ato guruṁ praṇamyaivaṁ*
> *sarva-svaṁ vinivedya ca*
> *gṛhṇīyād vaiṣṇavaṁ mantraṁ*
> *dīkṣā-pūrvaṁ vidhānataḥ*

"It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything-body, mind and intelligence-one must take a Vaiṣṇava initiation from him."

The *Bhakti-sandarbha* (298) gives the following quotation from the *Tattva-sāgara:*

> *yathā kāñcanatāṁ yāti*
> *kāsyaṁ rasa-vidhānataḥ*
> *tathā dīkṣā-vidhānena*
> *dvijatvaṁ jāyate nṛṇām*

"By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a *brāhmaṇa."*

The *Hari-bhakti-vilāsa* (17.11,12) in discussing the *puraścaryā* process, quotes the following verses from *Agastya-saṁhitā:*

> *pūjā traikālikī nityaṁ*
> *japas tarpaṇam eva ca*
> *homo brāhmaṇa-bhuktiś ca*
> *puraścaraṇam ucyate*

> *guror labdhasya mantrasya*
> *prasādena yathā-vidhi*
> *pañcāṅgopāsanā-siddhyai*
> *puraś caitad vidhīyate*

"In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa *mantra,* offer oblations, perform a fire sacrifice, and feed the *brāhmaṇas*. These five activities constitute *puraścaryā*. To attain full success when taking initiation from the spiritual master, one should first perform these *puraścaryā* processes."

The word *puraḥ* means "before" and *caryā* means "activities." Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend *ārati* and classes in the *śāstras,* practice the regulative principles and associate with other devotees. When one is actually advanced in the *puraścaryā-vidhi,* he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa *mantra* sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the *Hari-bhakti-vilāsa* (17.4,5,7) it is stated:

> *vinā yena na siddhaḥ syān*
> *mantro varṣa-śatair api*
> *kṛtena yena labhate*
> *sādhako vāñchitaṁ phalam*

> *puraścaraṇa-sampanno*
> *mantro hi phala-dhāyakaḥ*
> *ataḥ puraṣkriyāṁ kuryāt*
> *mantravit siddhi-kaṅksayā*

> *puraṣkriyā hi mantrāṇāṁ*
> *pradhānaṁ vīryam ucyate*
> *vīrya-hīno yathā dehī*
> *sarva-karmasu na kṣamaḥ*
> *puraścaraṇa-hīno hi*
> *tathā mantraḥ prakīrtitaḥ*

"Without performing the *puraścaryā* activities, one cannot become perfect even by chanting this *mantra* for hundreds of years. However, one who has undergone the *puraścaryā-vidhi* process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the *puraścaryā* activities. The *puraścaryā* process is the life-force by which one is successful in chanting the *mantra*. Without the life-force, one cannot do anything; similarly, without the life force of *puraścaryā-vidhi,* no *mantra* can be perfected."

In his *Bhakti-sandarbha* (283), Śrīla Jīva Gosvāmī states:

> *yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya āvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi śrī-nāradādi-vartmānusaradbhiḥ*

> *śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena śrī-guru-caraṇa-sampāditaṁ cikīrṣadbhiḥ kṛtāyāṁ dīkṣāyām arcanam avaśyaṁ kriyetaiva.*

Of similar importance is *dīkṣā,* which is explained as follows in *Bhakti-sandarbha* (284):

> *yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kardaya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.*

Similarly in the *Rāmārcana-candrikā* it is stated:

> *vinaiva dīkṣāṁ viprendra*
> *puraścaryāṁ vinaiva hi*
> *vinaiva nyāsa-vidhinā*
> *japa-mātreṇa siddhidā*

In other words, the chanting of the Hare Kṛṣṇa *mahā-mantra* is so powerful that it does not depend on official initiation, but if one is initiated and engages in *pañcarātra-vidhi* (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and

the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa *mantra,* cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa *mahā-mantra* as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of *Śrī Caitanya-caritāmṛta* (Ādi 7.73):

> *kṛṣṇa-mantra haite habe saṁsāra-mocana*
> *kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on *puraścaryā* or *puraścaraṇa,* the actual chanting of the holy name does not depend on *puraścaryā-vidhi,* or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy

name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is *sevonmukha-jihvā*—it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

According to *Caitanya-caritāmṛta* (Madhya 17.134):

> *ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'*
> *prākṛtendriya-grāhya nahe, haya sva-prakāśa*

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

madhya.15.109

> *anuṣaṅga-phale kare saṁsārera kṣaya*
> *citta ākarṣiyā karāya kṛṣṇe premodaya*

SYNONYMS

anuṣaṅga-phale—as a simultaneous result; *kare*—does; *saṁsārera kṣaya*—annihilation of entanglement in the material world; *citta*—thought; *ākarṣiyā*—attracting; *karāya*—causes; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema-udaya*—arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

madhya.15.110

> *ākṛṣṭiḥ kṛta-cetasāṁ sumanasām uccāṭanaṁ cāṁhasām*
> *ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ*
> *no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate*
> *mantro 'yaṁ rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakaḥ*

SYNONYMS

ākṛṣṭiḥ—attraction; *kṛta-cetasām*—of saintly persons; *su-manasām*—of the most liberal-minded; *uccāṭanam*—annihilator; *ca*—also;

aṁhasām—of sinful reactions; *ā-caṇḍālam*—even to the *caṇḍālas*; *amūka*—except the dumb; *loka-sulabhaḥ*—very easy to achieve for all persons; *vaśyaḥ*—full controller; *ca*—and; *mukti-śriyaḥ*—of the opulence of liberation; *no*—not; *dīkṣām*—initiation; *na*—not; *ca*—also; *sat-kriyām*—pious activities; *na*—not; *ca*—also; *puraścaryām*—regulative principles before initiation; *manāk*—slightly; *īkṣate*—depends upon; *mantraḥ*—mantra; *ayam*—this; *rasanā*—tongue; *spṛk*—touching; *eva*—simply; *phalati*—is fruitful; *śrī-kṛṣṇa-nāma-ātmakaḥ*—consisting of the holy name of Lord Kṛṣṇa.

TRANSLATION

" 'The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the *Padyāvalī* (29) by Śrīla Rūpa Gosvāmī.

> *"ataeva yāṅra mukhe eka kṛṣṇa-nāma*
> *sei ta' vaiṣṇava, kariha tāṅhāra sammāna"*

SYNONYMS

ataeva—therefore; *yāṅra mukhe*—in whose mouth; *eka*—one; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *sei ta' vaiṣṇava*—he is a Vaiṣṇava; *kariha*—offer; *tāṅhāra*—to him; *sammāna*—respect.

TRANSLATION

Śrī Caitanya Mahāprabhu then finally advised, "One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

PURPORT

In his *Upadeśāmṛta,* Śrīla Rūpa Gosvāmī states: *kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet.* An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be

initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's instruction.

madhya.15.112

> *khaṇḍera mukunda-dāsa, śrī-raghunandana*
> *śrī-narahari,—ei mukhya tina jana*

SYNONYMS

khaṇḍera—of the place known as Khaṇḍa; *mukunda-dāsa*—Mukunda dāsa; *śrī-raghunandana*—Śrī Raghunandana; *śrī-narahari*—Śrī Narahari; *ei*—these; *mukhya*—chief; *tina*—three; *jana*—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons-Mukunda dāsa, Raghunandana and Śrī Narahari-inhabitants of the place called Khaṇḍa.

madhya.15.113

> *mukunda dāsere puche śacīra nandana*
> *'tumi—pitā, putra tomāra—śrī-raghunandana?*

SYNONYMS

mukundadāsere—unto Mukunda dāsa; *puche*—inquired; *śacīra nandana*—the son of mother Śacī; *tumi*—you; *pitā*—father; *putra*—son; *tomāra*—your; *śrī-raghunandana*—Śrī Raghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, "You are the father, and your son is Raghunandana. Is that so?

madhya.15.114

> *kibā raghunandana—pitā, tumi—tāra tanaya?*
> *niścaya kariyā kaha, yāuka saṁśaya'*

SYNONYMS

kibā—or; *raghunandana*—Raghunandana; *pitā*—father; *tumi*—you; *tāra*—his; *tanaya*—son; *niścaya kariyā*—making certain; *kaha*—just speak; *yāuka saṁśaya*—let My doubts be dissipated.

TRANSLATION

"Or is Śrīla Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

madhya.15.115

> *mukunda kahe,—raghunandana mora 'pitā' haya*
> *āmi tāra 'putra',—ei āmāra niścaya*

SYNONYMS

mukundakahe—Mukunda dāsa replied; *raghunandana*—my son Raghunandana; *mora*—my; *pitā*—father; *haya*—is; *āmi*—I; *tāra*—his; *putra*—son; *ei*—this; *āmāra*—my; *niścaya*—decision.

TRANSLATION

Mukunda replied, "Raghunandana is my father, and I am his son. This is my decision.

madhya.15.116

> *āmā sabāra kṛṣṇa-bhakti raghunandana haite*
> *ataeva pitā—raghunandana āmāra niścite*

SYNONYMS

āmā sabāra—of all of us; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *raghunandana haite*—because of Raghunandana; *ataeva*—therefore; *pitā*—father; *raghunandana*—Raghunandana; *āmāra niścite*—my decision.

TRANSLATION

"All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."

madhya.15.117

> *śuni' harṣe kahe prabhu—"kahile niścaya*
> *yāṅhā haite kṛṣṇa-bhakti sei guru haya"*

SYNONYMS

śuni'—hearing; *harṣe*—in great jubilation; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *kahile niścaya*—you have spoken correctly; *yāṅhā haite*—from whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *sei*—that person; *guru haya*—is the spiritual master.

TRANSLATION

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."

madhya.15.118

> *bhaktera mahimā prabhu kahite pāya sukha*
> *bhaktera mahimā kahite haya pañca-mukha*

SYNONYMS

bhakteramahimā—the glories of a devotee; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite*—to speak; *pāya sukha*—gets happiness; *bhaktera mahimā*—the glories of a devotee; *kahite*—to speak; *haya*—becomes; *pañca-mukha*—five faced.

TRANSLATION

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

madhya.15.119

> *bhakta-gaṇe kahe,—śuna mukundera prema*
> *nigūḍha nirmala prema, yena dagdha hema*

SYNONYMS

bhakta-gaṇe kahe—Śrī Caitanya Mahāprabhu informed His devotees; *śuna*—please hear; *mukunderaprema*—Mukunda's love of Godhead; *nigūḍha*—very deep; *nirmala*—pure; *prema*—ecstatic love; *yena*—as if; *dagdha*—clarified; *hema*—gold.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared with purified gold.

madhya.15.120

> *bāhye rāja-vaidya iṅho kare rāja-sevā*
> *antare kṛṣṇa-prema iṅhāra jānibeka kebā*

SYNONYMS

bāhye—externally; *rāja-vaidya*—royal physician; *iṅho—he*; *kare*—performs; *rāja-sevā*—government service; *antare*—within the heart; *kṛṣṇa-prema*—love of Kṛṣṇa; *iṅhāra*—of Mukunda dāsa; *jānibeka*—can know; *kebā*—who.

TRANSLATION

"Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?

PURPORT

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord

engaged in His service. It is therefore said in *Caitanya-caritāmṛta* (Madhya 23.39), *tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya:* even the most perfect and learned scholar cannot understand a Vaiṣṇava's activities. A Vaiṣṇava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a *nitya-siddha* Vaiṣṇava—that is, an eternally liberated Vaiṣṇava. Externally Mukunda dāsa was a royal physician, but internally he was the most liberated *paramahaṁsa* devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

madhya.15.121

> *eka dina mleccha-rājāra ucca-ṭuṅgite*
> *cikitsāra vāt kahe tāṅhāra agrete*

SYNONYMS

ekadina—one day; *mleccha-rājāra*—of the Mohammedan King; *ucca-ṭuṅgite*—on a high platform; *cikitsāra vāt*—talk of medical treatment; *kahe*—was speaking; *tāṅhāra agrete*—before him.

TRANSLATION

"One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

madhya.15.122

> *hena-kāle eka mayūra-pucchera āḍānī*
> *rāja-śiropari dhare eka sevaka āni'*

SYNONYMS

hena-kāle—at this time; *eka*—one; *mayūra-pucchera*—of peacock feathers; *āḍānī*—fan; *rāja-śira-upari*—above the head of the King; *dhare*—holds; *eka*—one; *sevaka*—servant; *āni'*—bringing.

TRANSLATION

"While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King's head.

madhya.15.123

> *śikhi-piccha dekhi' mukunda premāviṣṭa hailā*
> *ati-ucca ṭuṅgi haite bhūmite paḍilā*

SYNONYMS

śikhi-piccha—peacock feathers; *dekhi'*—seeing; *mukunda*—Mukunda dāsa; *prema-āviṣṭa hailā*—became ecstatic in love of Godhead; *ati-ucca*—very high; *ṭuṅgi*—platform; *haite*—from; *bhūmite*—on the ground; *paḍilā*—fell down.

TRANSLATION

"Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

madhya.15.124

> *rājāra jñāna,—rāja-vaidyera ha-ila maraṇa*
> *āpane nāmiyā tabe karāila cetana*

SYNONYMS

rājāra jñāna—the King thought; *rāja-vaidyera*—of the royal physician; *ha-ila maraṇa*—there was death; *āpane*—personally; *nāmiyā*—getting down; *tabe*—thereupon; *karāila cetana*—brought him to consciousness.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

madhya.15.125

> *rājā bale—vyathā tumi pāile kona ṭhāñi?*
> *mukunda kahe,—ati-baḍa vyathā pāi nāi*

SYNONYMS

rājābale—the King said; *vyathā*—pain; *tumi pāile*—you have gotten; *kona ṭhāñi*—where; *mukunda kahe*—Mukunda replied; *ati-baḍa vyathā*—very much pain; *pāi nāi*—I have not gotten.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

madhya.15.126

> *rājā kahe,—mukunda, tumi paḍilā ki lāgi'?*
> *mukunda kahe, rājā, mora vyādhi āche mṛgī*

SYNONYMS

rājā kahe—the King inquired; *mukunda*—O Mukunda; *tumi paḍilā*—you fell; *ki lāgi'*—for what reason; *mukunda kahe*—Mukunda replied; *rājā*—my dear King; *mora*—of me; *vyādhi*—disease; *āche*—is; *mṛgī*—epilepsy.

TRANSLATION

"The King then inquired, 'Mukunda, why did you fall down?' Mukunda replied, 'My dear King, I have a disease that is like epilepsy.'

madhya.15.127

> *mahā-vidagdha rājā, sei saba jāne*
> *mukundere haila tāṅra 'mahā-siddha'-jñāne*

SYNONYMS

mahā-vidagdha—highly intelligent; *rājā*—the King; *sei*—he; *saba jāne*—knows everything; *mukundere*—upon Mukunda; *haila*—was; *tāṅra*—his; *mahā-siddha-jñāne*—calculation as the most perfect devotee.

TRANSLATION

"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

madhya.15.128-129

> *raghunandana sevā kare kṛṣṇera mandire*
> *dvāre puṣkariṇī, tāra ghāṭera upare*

kadambera eka vṛkṣe phuṭe bāra-māse
nitya dui phula haya kṛṣṇa-avataṁse

SYNONYMS

raghunandana—Raghunandana; *sevā kare*—serves; *kṛṣṇera mandire*—in the temple of Lord Kṛṣṇa; *dvāre*—near the door; *puṣkariṇī*—a lake; *tāra*—of it; *ghāṭera upare*—on the bank; *kadambera*—of *kadamba* flowers; *eka vṛkṣe*—on one tree; *phuṭe*—blossom; *bāra-māse*—all year around; *nitya*—daily; *dui phala*—two flowers; *haya*—become; *kṛṣṇa-avataṁse*—decoration for Lord Kṛṣṇa.

TRANSLATION

"Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa's service."

madhya.15.130

mukundere kahe punaḥ madhura vacana
'tomāra kārya—dharme dhana-upārjana

SYNONYMS

mukundere—to Mukunda; *kahe*—Lord Caitanya Mahāprabhu says; *punaḥ*—again; *madhura vacana*—sweet words; *tomāra kārya*—your duty; *dharme dhana-upārjana*—to earn both material and spiritual wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth.

madhya.15.131

> *raghunandanera kārya—kṛṣṇera sevana*
> *kṛṣṇa-sevā vinā iṅhāra anya nāhi mana*

SYNONYMS

raghunandanerakārya—the duty of Raghunandana; *kṛṣṇera sevana*—worshiping Lord Kṛṣṇa; *kṛṣṇa-sevā vinā*—except for worshiping Kṛṣṇa; *iṅhāra*—of him; *anya*—other; *nāhi*—there is not; *mana*—intention.

TRANSLATION

"Furthermore it is the duty of Raghunandana to always engage in Lord Kṛṣṇa's service. He has no other intention but the service of Lord Kṛṣṇa."

madhya.15.132

> *narahari rahu āmāra bhakta-gaṇa-sane*
> *ei tina kārya sadā karaha tina jane,*

SYNONYMS

narahari—Narahari; *rahu*—let him remain; *āmāra*—My; *bhakta-gaṇa-sane*—along with other devotees; *ei tina kārya*—these three divisions of duty; *sadā*—always; *karaha*—execute; *tina jane*—you three persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Narahari: "I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord's devotees, and Raghunandana was to engage in the Lord's service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but

actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

madhya.15.133

> *sārvabhauma, vidyā-vācaspati,—dui bhāi*
> *dui-jane kṛpā kari' kahena gosāñi*

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *vidyā-vācaspati*—Vidyā-vācaspati; *dui bhāi*—two brothers; *dui-jane*—unto the two; *kṛpā kari'*—out of His causeless mercy; *kahena*—says; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

madhya.15.134

> *'dāru'-jala'-rūpe kṛṣṇa prakaṭa samprati*
> *'daraśana'-'snāne' kare jīvera mukati*

SYNONYMS

dāru—wood; *jala*—water; *rūpe*—in the forms of; *kṛṣṇa*—Lord Kṛṣṇa; *prakaṭa*—manifested; *samprati*—at the present moment; *daraśana*—by seeing; *snāne*—by bathing; *kare*—does; *jīvera mukati*—the deliverance of the conditioned souls.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In this Age of Kali, Kṛṣṇa is manifest in two forms-wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

madhya.15.135

> *'dāru-brahma'-rūpe—sākṣāt śrī-puruṣottama*
> *bhāgīrathī hana sākṣāt 'jala-brahma'-sama*

SYNONYMS

dāru-brahma-rūpe—in the form of Brahman as wood; *sākṣāt*—directly; *śrī-puruṣottama*—Lord Jagannātha; *bhāgīrathī*—the River Ganges; *hana*—is; *sākṣāt*—directly; *jala-brahma-sama*—the Supreme in the form of water.

TRANSLATION

"Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The *Vedas* enjoin, *sarvaṁ khalv idaṁ brahma:* everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Paraṁ Brahman. *Parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat:* everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Paraṁ Brahman. *Bhagavad-gītā* (Bg. 9.4) confirms this:

> *mayā tatam idaṁ sarvaṁ*
> *jagad avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord's energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the River Ganges. Therefore Śrī Caitanya Mahāprabhu ordered the two

brothers-Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati-to worship Lord Jagannātha and the River Ganges.

madhya.15.136

> *sārvabhauma, kara 'dāru-brahma'-ārādhana*
> *vācaspati, kara jala-brahmera sevana*

SYNONYMS

sārvabhauma—O Sārvabhauma; *kara*—be engaged in; *dāru-brahma*—of wooden Brahman; *ārādhana*—worship; *vācaspati*—and you, Vācaspati; *kara*—do; *jala-brahmera*—of Paraṁ Brahman manifested in water; *sevana*—worship.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges."

madhya.15.137

> *murāri-guptere prabhu kari' āliṅgana*
> *tāṅra bhakti-niṣṭhā kahena, śune bhakta-gaṇa*

SYNONYMS

murāri-guptere—Murāri Gupta; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tāṅra*—his; *bhakti-niṣṭhā*—faith in devotional service; *kahena*—says; *śune bhakta-gaṇa*—all the devotees hear.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

madhya.15.138

> *pūrve āmi iṅhāre lobhāila bāra bāra*
> *parama madhura, gupta, vrajendra-kumāra*

SYNONYMS

pūrve—previously; *āmi*—I; *iṅhāre*—him; *lobhāila*—induced to be allured; *bāra bāra*—again and again; *parama madhura*—very sweet; *gupta*—O Gupta; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Previously I induced Murāri Gupta again and again to be allured by Lord

Kṛṣṇa. I said to him, 'My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.

madhya.15.139

> *svayaṁ bhagavān kṛṣṇa—sarvāṁśī, sarvāśraya*
> *viśuddha-nirmala-prema, sarva-rasamaya*

SYNONYMS

svayam bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; *sarva-aṁśī*—the source of all others; *sarva-āśraya*—the reservoir of all energies; *viśuddha*—transcendental; *nirmala*—free from all material contamination; *prema*—love; *sarva-rasa-maya*—the reservoir of all pleasure.

TRANSLATION

“ 'Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

madhya.15.140

> *sakala-sadguṇa-vṛnda-ratna-ratnākara*
> *vidagdha, catura, dhīra, rasika-śekhara*

SYNONYMS

sakala—all; *sat-guṇa*—transcendental qualities; *vṛnda*—multitude; *ratna*—of gems; *ratna-ākara*—the mine; *vidagdha*—intelligent; *catura*—expert; *dhīra*—sober; *rasika-śekhara*—master of all humor.

TRANSLATION

“ 'Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors.

madhya.15.141

> *madhura-caritra kṛṣṇera madhura-vilāsa*
> *cāturya-vaidagdhya kare yāṅra līlā-rasa*

SYNONYMS

madhura-caritra—pleasing character; *kṛṣṇera*—of Lord Kṛṣṇa; *madhura-vilāsa*—melodious pastimes; *cāturya*—expertise; *vaidagdhya*—intelligence; *kare*—manifests; *yāṅra*—whose; *līlā*—of pastimes; *rasa*—mellows.

TRANSLATION

“ 'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

madhya.15.142

> *sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya*
> *kṛṣṇa vinā anya-upāsanā mane nāhi laya*

SYNONYMS

sei kṛṣṇa—that Lord Kṛṣṇa; *bhaja tumi*—engage yourself in His service; *hao kṛṣṇa-āśraya*—take shelter of Kṛṣṇa; *kṛṣṇa vinā*—except for Kṛṣṇa; *anya-upāsanā*—any other worship; *mane nāhi laya*—does not appeal to the mind.

TRANSLATION

"I then requested Murāri Gupta, 'Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.'

madhya.15.143

> *ei-mata bāra bāra śuniyā vacana*
> *āmāra gaurave kichu phiri' gela mana*

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *śuniyā vacana*—hearing these words; *āmāra gaurave*—because of My influence; *kichu*—somewhat; *phiri' gela*—transformed; *mana*—his mind.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

madhya.15.144

> *āmāre kahena,—āmi tomāra kiṅkara*
> *tomāra ājñākārī āmi nāhi svatantara*

SYNONYMS

āmāre kahena—he said unto Me; *āmi*—I; *tomāra kiṅkara*—Your servant; *tomāra ājñā-kārī*—Your order carrier; *āmi*—I; *nāhi*—am not; *svatantara*—independent.

TRANSLATION

"Murāri Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

madhya.15.145

> *eta bali' ghare gela, cinti' rātri-kāle*
> *raghunātha-tyāga-cintāya ha-ila vikale*

SYNONYMS

eta bali'—saying this; *ghare gela*—went to his house; *cinti'*—thinking; *rātri-kāle*—at night; *raghunātha*—Lord Rāmacandra;

tyāga—giving up; *cintāya*—by thoughts of; *ha-ila vikale*—became overwhelmed.

TRANSLATION

"After this, Murāri Gupta went home and spent the whole night thinking how he would be able to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed.

madhya.15.146

> *kemane chāḍiba raghunāthera caraṇa*
> *āji rātrye prabhu mora karāha maraṇa*

SYNONYMS

kemanechāḍiba—how shall I give up; *raghunāthera caraṇa*—the lotus feet of Lord Raghunātha; *āji rātrye*—this night; *prabhu*—O Lord Raghunātha; *mora*—my; *karāha maraṇa*—please cause death.

TRANSLATION

"Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

madhya.15.147

> *ei mata sarva-rātri karena krandana*
> *mane soyāsti nāhi, rātri kaila jāgaraṇa*

SYNONYMS

ei mata—in this way; *sarva-rātri*—the whole night; *karena krandana*—cried; *mane*—in the mind; *soyāsti nāhi*—there is no rest; *rātri*—the whole night; *kaila*—kept; *jāgaraṇa*—awake.

TRANSLATION

"Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

madhya.15.148

> *prātaḥ-kāle āsi' mora dharila caraṇa*
> *kāndite kāndite kichu kare nivedana*

SYNONYMS

prātaḥ-kāle—in the morning; *āsi'*—coming; *mora*—My; *dharila*—caught hold of; *caraṇa*—feet; *kāndite kāndite*—continuously crying; *kichu kare nivedana*—submits some appeals.

TRANSLATION

"In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

madhya.15.149

> *raghunāthera pāya muñi veciyāchoṅ māthā*
> *kāḍhite nā pāri māthā, mane pāi vyathā*

SYNONYMS

raghunāthera pāya—unto the lotus feet of Lord Raghunātha; *muñi*—I; *veciyāchoṅ*—sold; *māthā*—head; *kāḍhite*—to cut off; *nā pāri*—I am unable; *māthā*—my head; *mane*—in my mind; *pāi vyathā*—I get too much pain.

TRANSLATION

"Murāri Gupta said, 'I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

madhya.15.150

> *śrī-raghunātha-caraṇa chāḍāna nā yāya*
> *tava ājñā-bhaṅga haya, ki karoṅ upāya*

SYNONYMS

śrī-raghunātha-caraṇa—the lotus feet of Lord Rāmacandra; *chāḍāna nā yāya*—cannot be given up; *tava*—Your; *ājñā*—order; *bhaṅga*—broken; *haya*—is; *ki*—what; *karoṅ*—shall I do; *upāya*—remedy.

TRANSLATION

“ 'It is not possible for me to give up the service of Raghunātha's lotus feet. At the same time, if I do not do so I shall break your order. What can I do?'

madhya.15.151

> *tāte more ei kṛpā kara, dayāmaya*
> *tomāra āge mṛtyu ha-uka, yāuka saṁśaya*

SYNONYMS

tāte—therefore; *more*—unto me; *ei*—*this*; *kṛpā*—mercy; *kara*—bestow; *dayā-maya*—O merciful one; *tomāra āge*—before You; *mṛtyu ha-uka*—let me die; *yāuka saṁśaya*—and let all doubts go away.

TRANSLATION

"In this way Murāri Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-

merciful. Let me die before You so that all my doubts will be finished.'

madhya.15.152

> *eta śuni' āmi baḍa mane sukha pāiluṅ*
> *iṅhāre uṭhāñā tabe āliṅgana kailuṅ-*

SYNONYMS

eta śuni'—hearing this; *āmi*—I; *baḍa*—very great; *mane*—in the mind; *sukha*—happiness; *pāiluṅ*—got; *iṅhāre*—him; *uṭhāñā*—raising; *tabe*—at that time; *āliṅgana kailuṅ*—I embraced.

TRANSLATION

"Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

madhya.15.153

> *sādhu sādhu, gupta, tomāra sudṛḍha bhajana*
> *āmāra vacaneha tomāra nā ṭalila mana*

SYNONYMS

sādhu sādhu—all glories unto you; *gupta*—Murāri Gupta; *tomāra*—your; *su-dṛḍha*—firmly fixed; *bhajana*—method of worship; *āmāra*

—My; *vacaneha*—even on the request; *tomāra*—your; *nā ṭalila*—did not budge; *mana*—mind.

TRANSLATION

"I said to him, 'All glories to you, Murāri Gupta! Your method of worship is very firmly fixed-so much so that even upon My request your mind did not turn.

madhya.15.154

> *ei-mata sevakera prīti cāhi prabhu-pāya*
> *prabhu chāḍāileha, pada chāḍāna nā yāya*

SYNONYMS

ei-mata—like this; *sevakera*—of the servitor; *prīti*—love; *cāhi*—is wanted; *prabhu-pāya*—unto the lotus feet of the Lord; *prabhu chāḍāileha*—even though the Lord causes separation; *pada*—the lotus feet of the Lord; *chāḍāna nā yāya*—cannot be given up.

TRANSLATION

“ 'The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word *prabhu,* or master, indicates that the Lord is to be continuously served by His devotee. The original *prabhu* is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra's worship, not even upon Śrī Caitanya Mahāprabhu's request. Such is the chastity of devotional service, as stated in the *Antya-līlā* of *Caitanya-caritāmṛta* (4.46-47):

> *sei bhakta dhanya, ye nā chāḍe prabhura caraṇa*
> *sei prabhu dhanya, ye nā chāḍe nija-jana*

> *durdaive sevaka yadi yāya anya sthāne*
> *sei ṭhākura dhanya tāre cule dharì' āne*

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

madhya.15.155

> *ei-mata tomāra niṣṭhā jānibāra tare*
> *tomāre āgraha āmi kailuṅ bāre bāre*

SYNONYMS

ei-mata—in this way; *tomāra*—your; *niṣṭhā*—firm faith; *jānibāra tare*—to understand; *tomāre*—unto you; *āgraha*—persistence; *āmi kailuṅ*—I did; *bāre bāre*—again and again.

TRANSLATION

“ 'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.'

madhya.15.156

> *sākṣāt hanumān tumi śrī-rāma-kiṅkara*
> *tumi kene chāḍibe tāṅra caraṇa-kamala*

SYNONYMS

sākṣāt—directly; *hanumān*—Hanumān; *tumi*—you; *śrī-rāma-kiṅkara*—the servant of Śrī Rāma; *tumi*—you; *kene*—why; *chāḍibe*—should give up; *tāṅra*—His; *caraṇa-kamala*—lotus feet.

TRANSLATION

"In this way, I congratulated Murāri Gupta, saying, 'Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?' "

madhya.15.157

> *sei murāri-gupta ei—mora prāṇa sama*
> *iṅhāra dainya śuni' mora phāṭaye jīvana*

SYNONYMS

sei murāri-gupta—that Murāri Gupta; *ei*—this; *mora prāṇa sama*—not different from My life and soul; *iṅhāra*—of him; *dainya*—humility; *śuni'*—hearing; *mora*—My; *phāṭaye*—perturbs; *jīvana*—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

madhya.15.158

> *tabe vāsudeve prabhu kari' āliṅgana*
> *tāṅra guṇa kahe hañā sahasra-vadana*

SYNONYMS

tabe—then; *vāsudeve*—Vāsudeva; *prabhu*—Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tāṅra guṇa*—his good qualities; *kahe*—began to explain; *hañā*—becoming; *sahasra-vadana*—possessing thousands of mouths.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

madhya.15.159

> *nija-guṇa śuni' datta mane lajjā pāñā*
> *nivedana kare prabhura caraṇe dhariyā*

SYNONYMS

nija-guṇa—his personal qualities; *śuni'*—hearing; *datta*—Vāsudeva Datta; *mane*—in the mind; *lajjā pāñā*—being ashamed; *nivedana kare*—submits; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet.

TRANSLATION

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

madhya.15.160

> *jagat tārite prabhu tomāra avatāra*
> *mora nivedana eka karaha aṅgīkāra*

SYNONYMS

jagat tārite—to deliver the whole world; *prabhu*—my Lord; *tomāra*—Your; *avatāra*—incarnation; *mora*—my; *nivedana*—petition; *eka*—one; *karaha aṅgīkāra*—please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

madhya.15.161

> *karite samartha tumi hao, dayāmaya*
> *tumi mana kara, tabe anāyāse haya*

SYNONYMS

karite—to execute; *samartha*—capable; *tumi*—You; *hao*—are; *dayāmaya*—O merciful one; *tumi mana kara*—if You so desire; *tabe*—then; *anāyāse*—without difficulty; *haya*—it becomes possible.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

madhya.15.162

> *jīvera duḥkha dekhi' mora hṛdaya bidare*
> *sarva-jīvera pāpa prabhu deha' mora śire*

SYNONYMS

jīvera—of all conditioned souls; *duḥkha dekhi'*—by seeing the sufferings; *mora*—my; *hṛdaya*—heart; *bidare*—breaks; *sarva-jīvera*—of all living entities; *pāpa*—the sinful reactions; *prabhu*—My dear Lord; *deha'*—just put; *mora śire*—upon my head.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

madhya.15.163

> *jīvera pāpa lañā muñi karoṅ naraka bhoga*
> *sakala jīvera, prabhu, ghucāha bhava-roga*

SYNONYMS

jīvera—of all conditioned souls; *pāpa lañā*—accepting the sinful reactions; *muñi*—I; *karoṅ*—do; *naraka*—hellish life; *bhoga*—suffering; *sakala jīvera*—of all living entities; *prabhu*—my dear Lord; *ghucāha*—please finish; *bhava-roga*—the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and *māyā*. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he completely delivered them from the pangs of material

existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither *karmīs* nor *jñānīs* are purified. In the words of Śrīla Bhaktisiddhānta Ṭhākura, they are *kukarmīs* and *kujñānīs*-bad actors and bad speculators. The Māyāvādīs and *karmīs* should

therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there cannot be any comparison to Vāsudeva Datta. He was a Vaiṣṇava —*para-duḥkha-duḥkhī*-very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls-due to his transcendental presence-are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu.

> *gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,*
> *se yāya vrajendra-suta-pāśa*

One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

> *namo mahā-vadānyāya*
> *kṛṣṇa-prema-pradāya te*

> *kṛṣṇāya kṛṣṇa-caitanya-*
> *nāmne gaura-tviṣe namaḥ*

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

madhya.15.164

> *eta śuni' mahāprabhura citta dravilā*
> *aśru-kampa-svarabhaṅge kahite lāgilā*

SYNONYMS

eta śuni'—hearing this; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta*—heart; *dravilā*—became softened; *aśru*—tears; *kampa*—trembling; *svara-bhaṅge*—with faltering of the voice; *kahite*—to speak; *lāgilā*—began.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

madhya.15.165

> *"tomāra vicitra nahe, tumi—sākṣāt prahlāda*
> *tomāra upare kṛṣṇera sampūrṇa prasāda*

SYNONYMS

tomāra—in you; *vicitra nahe*—this is not extraordinary; *tumi*—you; *sākṣāt prahlāda*—incarnation of Prahlāda Mahārāja; *tomāra upare*—upon you; *kṛṣṇera*—of Lord Kṛṣṇa; *sampūrṇa*—complete; *prasāda*—mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

madhya.15.166

> *kṛṣṇa sei satya kare, yei māge bhṛtya*
> *bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *satya kare*—fulfills as true; *yei*—whatever; *māge*—wants; *bhṛtya*—servant; *bhṛtya-vāñchā*—the

desire of His servant; *pūrti*—fulfilling; *vinu*—without; *nāhi*—there is not; *anya*—other; *kṛtya*—duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

madhya.15.167

> *brahmāṇḍa jīvera tumi vāñchile nistāra*
> *vinā pāpa-bhoge habe sabāra uddhāra*

SYNONYMS

brahmāṇḍa—of the universe; *jīvera*—of all living entities; *tumi vāñchile*—if you desire; *nistāra*—deliverance; *vinā*—without; *pāpa-bhoge*—undergoing tribulations of sinful activities; *habe*—there will be; *sabāra*—everyone's; *uddhāra*—liberation.

TRANSLATION

"If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

madhya.15.168

> *asamartha nahe kṛṣṇa, dhare sarva bala*
> *tomāke vā kene bhuñjāibe pāpa-phala?*

SYNONYMS

asamarthanahe—is not unable; *kṛṣṇa*—Lord Kṛṣṇa; *dhare*—possesses; *sarva bala*—all potencies; *tomāke*—*you*; *vā*—then; *kene*—why; *bhuñjāibe*—would cause to suffer; *pāpa-phala*—results of sinful reactions.

TRANSLATION

"Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

madhya.15.169

> *tumi yāṅra hita vāñcha', se haila 'vaiṣṇava'*
> *vaiṣṇavera pāpa kṛṣṇa dūra kare saba*

SYNONYMS

tumi—you; *yāṅra*—of whom; *hita vāñcha'*—desire the welfare; *se*—such a person; *haila*—immediately becomes; *vaiṣṇava*—a devotee; *vaiṣṇavera*—of a Vaiṣṇava; *pāpa*—the accidental sinful life; *kṛṣṇa*—Lord Kṛṣṇa; *dūra kare*—vanquishes; *saba*—all.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

PURPORT

Śrī Caitanya Mahāprabhu here informed Vāsudeva Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, "You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities." This is also promised in *Bhagavad-gītā* (Bg. 18.66):

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from *Bhagavad-gītā,* Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to *Padma Purāṇa:*

> *aprārabdha-phalaṁ pāpaṁ*
> *kūṭaṁ bījaṁ phalonmukham*
> *krameṇaiva pralīyeta*
> *viṣṇu-bhakti-ratātmanām*

"There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [*phalonmukha*], reactions may be still further dormant [*kūṭa*], or the reactions may be in a seedlike state [*bīja*]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu."

madhya.15.170

> *yas tv indra-gopam athavendram aho sva-karma-*
> *bandhānurūpa-phala-bhājanam ātanoti*

> *karmāṇi nirdahati kintu ca bhakti-bhājāṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yaḥ—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indra-gopa*; *athavā*—or even; *indram*—to Indra, King of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anurūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—certainly; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

TRANSLATION

“ 'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone-from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.54).

madhya.15.171

> *tomāra icchā-mātre habe brahmāṇḍa-mocana*
> *sarva mukta karite kṛṣṇera nāhi kichu śrama*

SYNONYMS

tomāra icchā-mātre—simply by your desire; *habe*—there will be; *brahmāṇḍa-mocana*—deliverance of the universe; *sarva*—everyone; *mukta karite*—to liberate; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *kichu*—even a little; *śrama*—labor.

TRANSLATION

"Because of your honest desire, all living entities within the universe will be delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

madhya.15.172

> *eka uḍumbara vṛkṣe lāge koṭi-phale*
> *koṭi ye brahmāṇḍa bhāse virajāra jale*

SYNONYMS

eka uḍumbara vṛkṣe—in one *uḍumbara tree*; *lāge*—there are; *koṭi-phale*—millions of fruits; *koṭi*—millions; *ye*—which; *brahmāṇḍa*—of

universes; *bhāse*—float; *virajāra*—of the Virajā River; *jale*—in the water.

TRANSLATION

"Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the river Virajā.

PURPORT

Virajā is a river that divides the material world from the spiritual world. On one side of the river Virajā is the effulgence of Brahmaloka and innumerable Vaikuṇṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but this Virajā River is not under the control of material energy. Consequently it is devoid of the three *guṇas*.

madhya.15.173

> *tāra eka phala paḍi' yadi naṣṭa haya*
> *tathāpi vṛkṣa nāhi jāne nija-apacaya*

SYNONYMS

tāra—of the tree; *eka phala*—one fruit; *paḍi'*—falling down; *yadi*—if; *naṣṭa haya*—becomes destroyed; *tathāpi*—still; *vṛkṣa*—the tree; *nāhi jāne*—does not know; *nija-apacaya*—its loss.

TRANSLATION

"The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

madhya.15.174

> *taiche eka brahmāṇḍa yadi mukta haya*
> *tabu alpa-hāni kṛṣṇera mane nāhi laya*

SYNONYMS

taiche—similarly; *eka brahmāṇḍa*—one universe; *yadi*—if; *mukta haya*—becomes liberated; *tabu*—still; *alpa-hāni*—very little loss; *kṛṣṇera*—of Lord Kṛṣṇa; *mane*—the mind; *nāhi laya*—does not take it very seriously.

TRANSLATION

"In the same way, if one universe is vacated due to the living entities' having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

madhya.15.175

> *ananta aiśvarya kṛṣṇera vaikuṇṭhādi-dhāma*
> *tāra gaḍa-khāi—kāraṇābdhi yāra nāma*

SYNONYMS

ananta—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *vaikuṇṭha-ādi-dhāma*—innumerable Vaikuṇṭha planets; *tāra*—of Vaikuṇṭhaloka; *gaḍa-khāi*—surrounding water; *kāraṇa-abdhi*—Causal Ocean; *yāra*—of which; *nāma*—name.

TRANSLATION

"The entire spiritual world constitutes the unlimited opulence of Kṛṣṇa, and there are innumerable Vaikuṇṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikuṇṭhaloka.

madhya.15.176

> *tāte bhāse māyā lañā ananta brahmāṇḍa*
> *gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa*

SYNONYMS

tāte—in that water; *bhāse*—floats; *māyā*—the material energy; *lañā*—taking; *ananta*—unlimited; *brahmāṇḍa*—universes; *gaḍa-khāite*

—in the surrounding water; *bhāse*—floats; *yena*—as if; *rāi-pūrṇa bhāṇḍa*—a pot filled with mustard seeds.

TRANSLATION

"Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

madhya.15.177

> *tāra eka rāi-nāśe hāni nāhi māni*
> *aiche eka aṇḍa-nāśe kṛṣṇera nāhi hāni*

SYNONYMS

tāra—of it; *eka*—one; *rāi-nāśe*—loss of a mustard seed; *hāni*—loss; *nāhi*—does not; *māni*—notice; *aiche*—in that way; *eka*—one; *aṇḍa*—universe; *nāśe*—being lost; *kṛṣṇera*—of Kṛṣṇa; *nāhi hāni*—there is no loss.

TRANSLATION

"Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

madhya.15.178

> *saba brahmāṇḍa saha yadi 'māyā'ra haya kṣaya*
> *tathāpi nā māne kṛṣṇa kichu apacaya*

SYNONYMS

saba brahmāṇḍa—all the universes; *saha*—with; *yadi*—if; *māyāra*—of the material energy; *haya kṣaya*—there is destruction; *tathāpi*—still; *nā*—not; *māne*—considers; *kṛṣṇa*—Lord Kṛṣṇa; *kichu*—any; *apacaya*—lost.

TRANSLATION

"To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

madhya.15.179

> *koṭi-kāmadhenu-patira chāgī yaiche mare*
> *ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?*

SYNONYMS

koṭi—of millions; *kāma-dhenu*—of desire cows; *patira*—of the master; *chāgī*—one she-goat; *yaiche*—as; *mare*—dies; *ṣaṭ-aiśvarya-pati*—the master of six opulences; *kṛṣṇera*—of Kṛṣṇa; *māyā*—external energy; *kibā*—what; *kare*—can do.

TRANSLATION

"If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171-179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called *kṛṣṇa-bahirmukha*—bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of *karma*. However, if a conditioned soul becomes Kṛṣṇa conscious, the *karma* of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of *karma*. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of *karma*. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not

exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

madhya.15.180

> *jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇāṁ*
> *tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ*
> *aga-jagad-okasām akhila-śakty-avabodhaka te*
> *kvacid ajayātmanā ca carato 'nucaren nigamaḥ"*

SYNONYMS

jaya jaya—kindly exhibit Your glory; *jahi*—please conquer; *ajām*—nescience, *māyā*; *ajita*—O unconquerable one; *doṣa*—faulty; *gṛbhīta-guṇām*—by which the qualities are accepted; *tvam*—You; *asi*—are; *yat*—because; *ātmanā*—by Your internal potency; *samavaruddha*—possessing; *samasta-bhagaḥ*—all kinds of opulences; *aga*—nonmoving; *jagat*—moving; *okasām*—of the embodied living entities; *akhila*—all; *śakti*—of potencies; *avabodhaka*—master; *te*—You; *kvacit*—sometimes; *ajayā*—by the

external energy; *ātmanā*—of Your self; *ca*—also; *carataḥ*—manifesting pastimes (by Your glance); *anucaret*—confirm; *nigamaḥ*—all the Vedas.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.' "

PURPORT

This verse is taken from *Śrīmad-Bhāgavatam* (10.87.14). It is from the prayers of the *śruti-gaṇa,* the personified *Vedas* who glorify the Lord.

The almighty Personality of Godhead has three potencies-internal, external and marginal. When the conditioned souls are

condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. *Bhayaṁ dvitīyābhiniveśataḥ*. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (*māyā*) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

madhya.15.181

> *ei mata sarva-bhaktera kahi' saba guṇa*
> *sabāre vidāya dila kari' āliṅgana*

SYNONYMS

eimata—in this way; *sarva-bhaktera*—of all the devotees; *kahi'*—describing; *saba guṇa*—all the good qualities; *sabāre*—unto everyone; *vidāya dila*—bade farewell; *kari' āliṅgana*—embracing.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

madhya.15.182

> *prabhura vicchede bhakta karena rodana*
> *bhaktera vicchede prabhura viṣaṇṇa haila mana*

SYNONYMS

prabhura—from Lord Śrī Caitanya Mahāprabhu; *vicchede*—by separation; *bhakta*—all the devotees; *karena*—do; *rodana*—crying; *bhaktera*—of the devotees; *vicchede*—by the separation; *prabhura*—of Lord Caitanya Mahāprabhu; *viṣaṇṇa*—morose; *haila*—became; *mana*—the mind.

TRANSLATION

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

madhya.15.183

> *gadādhara-paṇḍita rahilā prabhura pāśe*
> *yameśvare prabhu yāṅre karāilā āvāse*

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *rahilā*—remained; *prabhura pāśe*—along with Śrī Caitanya Mahāprabhu; *yameśvare*—

at Yameśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *yāṅre*—unto whom; *karāilā*—made to take; *āvāse*—residence.

TRANSLATION

Gadādhara Paṇḍita remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

PURPORT

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Paṇḍita resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

madhya.15.184-185

> *purī-gosāñi, jagadānanda, svarūpa-dāmodara*
> *dāmodara-paṇḍita, āra govinda, kāśīśvara*

> *ei-saba-saṅge prabhu vaise nīlācale*
> *jagannātha-daraśana nitya kare prātaḥ-kāle*

SYNONYMS

purī-gosāñi—Paramānanda Purī; *jagadānanda*—Jagadānanda; *svarūpa-dāmodara*—Svarūpa Dāmodara; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *āra*—and; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *ei-saba*—all these personalities; *saṅge*—accompanied by; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—stays; *nīlācale*—at

Jagannātha Purī; *jagannātha-daraśana*—seeing Lord Jagannātha; *nitya*—daily; *kare*—does; *prātaḥ-kāle*—in the morning.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. It was Śrī Caitanya Mahāprabhu's daily business to see Lord Jagannātha in the morning.

madhya.15.186

> *prabhu-pāśa āsi' sārvabhauma eka dina*
> *yoḍa-hāta kari' kichu kaila nivedana*

SYNONYMS

prabhu-pāśa—in the presence of Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *eka dina*—one day; *yoḍa-hāta kari'*—with folded hands; *kichu*—some; *kaila*—did; *nivedana*—submission.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

madhya.15.187

> *ebe saba vaiṣṇava gauḍa-deśe cali' gela*
> *ebe prabhura nimantraṇe avasara haila*

SYNONYMS

ebe—now; *saba*—all; *vaiṣṇava*—devotees; *gauḍa-deśe*—to Bengal; *cali, gela*—have returned; *ebe*—now; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitations; *avasara haila*—there is a chance.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

madhya.15.188

> *ebe mora ghare bhikṣā karaha 'māsa' bhari'*
> *prabhu kahe,—dharma nahe, karite nā pāri*

SYNONYMS

ebe—now; *mora ghare*—at my place; *bhikṣā*—lunch; *karaha*—accept; *māsa bhari'*—for one month; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *dharma*—religious principle; *nahe*—it is not; *karite*—to do; *nā pāri*—I am unable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Please accept my invitation for lunch for one month." The Lord replied, "That is not possible because it is against the religious principles of a sannyāsī."

madhya.15.189

> *sārvabhauma kahe,—bhikṣā karaha viśa dina*
> *prabhu kahe,—eha nahe yati-dharma-cihna*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *bhikṣā karaha*—accept lunch; *viśa dina*—for twenty days; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *eha nahe*—this is not; *yati-dharma-cihna*—the symptom of a person in the renounced order of life.

TRANSLATION

Sārvabhauma then said, "Please accept the invitation for twenty days," but Śrī Caitanya Mahāprabhu replied, "It is not a religious principle of the renounced order."

madhya.15.190

> *sārvabhauma kahe punaḥ,—dina 'pañca-daśa'*
> *prabhu kahe,—tomāra bhikṣā 'eka' divasa*

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *punaḥ*—again; *dina pañca-daśa*—fifteen days; *prabhu kahe*—the Lord replied; *tomāra bhikṣā*—lunch at your place; *eka divasa*—only one day.

TRANSLATION

When Sārvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

madhya.15.191

> *tabe sārvabhauma prabhura caraṇe dhariyā*
> *'daśa-dina bhikṣā kara' kahe vinati kariyā*

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *daśa-dina*—for ten days; *bhikṣā kara*—accept lunch; *kahe*—says; *vinati kariyā*—with great submission.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

madhya.15.192

> *prabhu krame krame pāṅca-dina ghāṭāila*
> *pāṅca-dina tāṅra bhikṣā niyama karila*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *krame krame*—gradually; *pāṅca-dina*—to five days; *ghāṭāila*—reduced; *pāṅca-dina*—for five days; *tāṅra*—his; *bhikṣā*—invitation for lunch; *niyama karila*—accepted regularly.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

madhya.15.193

> *tabe sārvabhauma kare āra nivedana*
> *tomāra saṅge sannyāsī āche daśa-jana*

SYNONYMS

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *āra*—another; *nivedana*—submission; *tomāra saṅge*—with You; *sannyāsī*—in the renounced order of life; *āche*—there are; *daśa-jana*—ten persons.

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya said, "My Lord, there are ten sannyāsīs with You." A *sannyāsī* should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvabhauma's house. Out of affection, He accepted only five days in the month. The ten *sannyāsīs* living with the Lord were (1) Paramānanda Purī, (2) Svarūpa Dāmodara, (3) Brahmānanda Purī, (4) Brahmānanda Bhāratī, (5) Viṣṇu Purī, (6) Keśava Purī, (7) Kṛṣṇānanda Purī, (8) Nṛsiṁha Tīrtha, (9) Sukhānanda Purī and (10) Satyānanda Bhāratī.

madhya.15.194

> *purī-gosāñira bhikṣā pāṅca-dina mora ghare*
> *pūrve āmi kahiyāchoṅ tomāra gocare*

SYNONYMS

purī-gosāñira—of Paramānanda Purī; *bhikṣā*—invitation for lunch; *pāṅca-dina*—five days; *mora ghare*—at my home; *pūrve*—previously; *āmi*—I; *kahiyāchoṅ*—mentioned; *tomāra gocare*—it is known to you.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī should accept a five-day invitation at his place. This was settled before the Lord.

madhya.15.195

> *dāmodara-svarūpa,—ei bāndhava āmāra*
> *kabhu tomāra saṅge yābe, kabhu ekeśvara*

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *ei*—this; *bāndhava āmāra*—my very intimate friend; *kabhu*—sometimes; *tomāra saṅge*—with You; *yābe*—will come; *kabhu*—sometimes; *ekeśvara*—alone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

madhya.15.196

> *āra aṣṭa sannyāsīra bhikṣā dui dui divase*
> *eka eka-dina, eka eka jane pūrṇa ha-ila māse*

SYNONYMS

āra—other; *aṣṭa*—eight; *sannyāsīra*—of *sannyāsīs*; *bhikṣā*—invitation for lunch; *dui dui divase*—two days each; *eka eka-dina*—on each day; *eka eka jane*—one person; *pūrṇa*—filled; *ha-ila*—will be; *māse*—the month.

TRANSLATION

"The other eight sannyāsīs will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Purī Gosvāmī five days, Svarūpa Dāmodara four days, and the eight other *sannyāsīs* two days each. In this way the thirty days of the month were completed.

madhya.15.197

> *bahuta sannyāsī yadi āise eka ṭhāñi*
> *sammāna karite nāri, aparādha pāi*

SYNONYMS

bahuta sannyāsī—many *sannyāsīs*; *yadi*—if; *āise*—come; *eka ṭhāñi*—together; *sammāna karite nāri*—I cannot receive them properly; *aparādha pāi*—I shall be an offender.

TRANSLATION

"If all the sannyāsīs come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

madhya.15.198

> *tumiha nija-chāye āsibe mora ghara*
> *kabhu saṅge āsibena svarūpa-dāmodara*

SYNONYMS

tumiha—You; *nija-chāye*—alone; *āsibe*—will come; *mora ghara*—to my place; *kabhu*—sometimes; *saṅge*—with You; *āsibena*—will come; *svarūpa-dāmodara*—Svarūpa Dāmodara Gosvāmī.

TRANSLATION

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara."

madhya.15.199

> *prabhura iṅgita pāñā ānandita mana*
> *sei dina mahāprabhura kaila nimantraṇa*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *iṅgita*—acceptance; *pāñā*—receiving; *ānandita*—very happy; *mana*—mind; *sei dina*—on that day; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation.

TRANSLATION

Having this arrangement confirmed by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya became very glad and immediately invited the Lord to his house on that very day.

madhya.15.200

> *'ṣāṭhīra mātā' nāma, bhaṭṭācāryera gṛhiṇī*
> *prabhura mahā-bhakta teṅho, snehete jananī*

SYNONYMS

ṣāṭhīra mātā—the mother of Ṣāṭhī; *nāma*—named; *bhaṭṭācāryera gṛhiṇī*—the wife of Sārvabhauma Bhaṭṭācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-bhakta*—a great devotee; *teṅho*—she; *snehete*—in affection; *jananī*—just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭācārya's wife was known as the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

madhya.15.201

> *ghare āsi' bhaṭṭācārya tāṅre ājñā dila*
> *ānande ṣāṭhīra mātā pāka caḍāila*

SYNONYMS

ghare āsi'—coming home; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *tāṅre*—her; *ājñā dila*—ordered; *ānande*—with great satisfaction; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *pāka caḍāila*—began cooking.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī, began cooking with great pleasure.

madhya.15.202

> *bhaṭṭācāryera gṛhe saba dravya āche bhari'*
> *yebā śāka-phalādika, ānāila āhari'*

SYNONYMS

bhaṭṭācāryera gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *saba dravya*—all kinds of ingredients; *āche*—there are; *bhari'*—filling; *yebā*—whatever; *śāka*—spinach; *phala-ādika*—fruits and so on; *ānāila*—he brought; *āhari'*—collecting.

TRANSLATION

At Sārvabhauma Bhaṭṭācārya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

madhya.15.203

> *āpani bhaṭṭācārya kare pākera saba karma*
> *ṣāṭhīra mātā—vicakṣaṇā, jāne pāka-marma*

SYNONYMS

āpani—personally; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kare*—arranges; *pākera*—of cooking; *saba karma*—all activities; *ṣāṭhīra*

mātā—the mother of Ṣāṭhī; *vicakṣaṇā*—very experienced; *jāne*—knows; *pāka-marma*—how to cook.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife, the mother of Ṣāṭhī, was very experienced, and she knew how to cook nicely.

madhya.15.204

> *pāka-śālāra dakṣiṇe—dui bhogālaya*
> *eka-ghare śālagrāmera bhoga-sevā haya*

SYNONYMS

pāka-śālāra dakṣiṇe—on the southern side of the kitchen; *dui bhoga-ālaya*—two rooms for offering food; *eka-ghare*—in one room; *śālagrāmera*—of Lord Śālagrāma; *bhoga-sevā*—offering of food; *haya*—there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

PURPORT

Among the followers of the Vedic way, *śālagrāma-śilā,* the *vigraha* of Nārāyaṇa, is worshiped in the form of a stone ball. In

India, every *brāhmaṇa* still worships the *śālagrāma-śilā* in his home. The *vaiśyas* and *kṣatriyas* may also engage in this worship, but it is compulsory in the house of a *brāhmaṇa*.

madhya.15.205

> *āra ghara mahāprabhura bhikṣāra lāgiyā*
> *nibhṛte kariyāche bhaṭṭa nūtana kariyā*

SYNONYMS

āra ghara—the other room; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣāra lāgiyā*—for taking lunch; *nibhṛte kariyāche*—constructed in a solitary place; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *nūtana kariyā*—newly done.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

madhya.15.206

> *bāhye eka dvāra tāra, prabhu praveśite*
> *pāka-śālāra eka dvāra anna pariveśite*

SYNONYMS

bāhye—outside; *eka dvāra*—one door; *tāra*—of this room; *prabhu praveśite*—for the entrance of Lord Śrī Caitanya Mahāprabhu; *pāka-śālāra*—of the kitchen; *eka dvāra*—another door; *anna*—food; *pariveśite*—to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

madhya.15.207

> *battiśā-āṭhiyā kalāra āṅgaṭiyā pāte*
> *tina-māna taṇḍulera ubhārila bhāte*

SYNONYMS

battiśā-āṭhiyā—named *battiśā-āṭhiyā*; *kalāra*—of the banana tree; *āṅgaṭiyā*—without being divided; *pāte*—on a leaf; *tina*—three; *māna*—*mānas* (a certain weight); *taṇḍulera*—of rice; *ubhārila*—poured; *bhāte*—cooked rice.

TRANSLATION

First, three mānas of cooked rice-almost six pounds-was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmī, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

madhya.15.208

> *pīta-sugandhi-ghṛte anna sikta kaila*
> *cāri-dike pāte ghṛta vahiyā calila*

SYNONYMS

pīta—yellowish; *su-gandhi*—fragrant; *ghṛte*—with clarified butter; *anna*—rice; *sikta*—mixed; *kaila*—made; *cāri-dike*—on all sides; *pāte*—the leaf; *ghṛta*—the clarified butter; *vahiyā calila*—began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

madhya.15.209

> *keyāpatra-kalākholā-ḍoṅgā sāri sāri*
> *cāri-dike dhariyāche nānā vyañjana bhari'*

SYNONYMS

keyā-patra—the leaf of the *keyā* plant; *kalā-kholā*—the skin of the banana tree; *ḍoṅgā*—pots; *sāri sāri*—one after another; *cāri-dike*—on all sides; *dhariyāche*—were holding; *nānā*—various; *vyañjana*—cooked vegetables; *bhari'*—filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

madhya.15.210

> *daśa-prakāra śāka, nimba-tikta-sukhta-jhola*
> *maricera jhāla, chānā-baḍā, baḍi ghola*

SYNONYMS

daśa-prakāra śāka—spinach of ten varieties; *nimba-tikta-sukhta-jhola*—a soup called *sukhta,* made with bitter *nimba* leaf; *maricera jhāla*—a pungent preparation made with black pepper; *chānā-baḍā*

—a mild cake made of fried curd; *baḍi ghola*—buttermilk with small pieces of fried dhal.

TRANSLATION

There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

madhya.15.211

> *dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā*
> *mocā-ghaṇṭa, mocā-bhājā, vividha śākrā*

SYNONYMS

dugdha-tumbī—squash cooked with milk; *dugdha-kuṣmāṇḍa*—pumpkin cooked with milk; *vesara*—a preparation made from chick-pea flour; *lāphrā*—a combination of several vegetables; *mocā-ghaṇṭa*—boiled banana flowers; *mocā-bhājā*—fried banana flowers; *vividha*—various; *śākrā*—vegetables.

TRANSLATION

There were preparations of dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā, mocā-ghaṇṭa, mocā-bhājā and other vegetables.

madhya.15.212

> *vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra*
> *phulabaḍī-phala-mūla vividha prakāra*

SYNONYMS

vṛddha-kuṣmāṇḍa-baḍīra—of small pieces of fried dhal mixed with ripe pumpkin; *vyañjana*—vegetables; *apāra*—unlimited; *phula-baḍī*—small fried pieces of another kind of *dhal*; *phala*—fruits; *mūla*—roots; *vividha prakāra*—of different varieties.

TRANSLATION

There were unlimited quantities of vṛddha-kuṣmāṇḍa-baḍī, phula-baḍī, fruits and various roots.

madhya.15.213

> *nava-nimbapatra-saha bhṛṣṭa-vārtākī*
> *phula-baḍi paṭola-bhājā, kuṣmāṇḍa-māna-cākī*

SYNONYMS

nava—newly grown; *nimba-patra*—nimba leaves; *saha*—along with; *bhṛṣṭa-vārtākī*—fried eggplant; *phula-baḍī*—light baḍī; *paṭola-bhājā*—fried *paṭola* vegetable; *kuṣmāṇḍa*—of pumpkin; *māna*—of squash; *cākī*—rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍī, fried paṭola, and fried rounds of squash and pumpkin.

madhya.15.214

> *bhṛṣṭa-māṣa-mudga-sūpa amṛta nindaya*
> *madhurāmla, baḍāmlādi amla pāṅca chaya*

SYNONYMS

bhṛṣṭa—fried; *māṣa*—urd *dhal*; *mudga*—mung *dhal*; *sūpa*—soup; *amṛta*—nectar; *nindaya*—defeating; *madhura-amla*—sweet chutney; *baḍa-amla*—sour preparation made with fried *dhal*; *ādi*—and so on; *amla*—sour; *pāṅca chaya*—five or six kinds.

TRANSLATION

There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmla.

madhya.15.215

> *mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa*
> *kṣīra-puli, nārikela-pulī āra yata piṣṭa*

SYNONYMS

mudga-baḍā—fried cakes made of mung *dhal*; *māṣa-baḍā*—fried cakes made of *urd dhal*; *kalā-baḍā*—fried cakes made of banana; *miṣṭa*—very sweet; *kṣīra-puli*—cakes made with sweet rice; *nārikela-pulī*—coconut cake; *āra*—and; *yata*—varieties of; *piṣṭa*—cakes.

TRANSLATION

There were bharats made of mung dhal, of urd dhal and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

madhya.15.216

> *kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī*
> *āra yata piṭhā kaila, kahite nā śaki*

SYNONYMS

kāṅji-baḍā—cakes made with sour rice-water; *dugdha-ciḍā*—sweet rice mixed with milk; *dugdha-laklakī*—another preparation of milk and cakes to be licked up; *āra*—and; *yata*—various types of; *piṭhā*—cakes; *kaila*—made; *kahite*—to describe; *nā śaki*—I am not able.

TRANSLATION

There was kāṅji-baḍā, dugdha-ciḍā, dugdha-laklakī and various cakes, which I am unable to describe.

madhya.15.217

> *ghṛta-sikta paramānna, mṛt-kuṇḍikā bhari'*
> *cāṅpākalā-ghanadugdha-āmra tāhā dhari*

SYNONYMS

ghṛta-sikta parama-anna—sweet rice mixed with ghee; *mṛt-kuṇḍikā bhari'*—filling an earthen pot; *cāṅpā-kalā*—a kind of banana; *ghana-dugdha*—condensed milk; *āmra*—mango pulp; *tāhā*—that; *dhari*—including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with cāṅpā-kalā, condensed milk and mango.

madhya.15.218

> *rasālā-mathita dadhi, sandeśa apāra*
> *gauḍe utkale yata bhakṣyera prakāra*

SYNONYMS

rasālā—delicious; *mathita*—churned; *dadhi*—curd; *sandeśa*—a sweetmeat; *apāra*—unlimited; *gauḍe*—in Bengal; *utkale*—in Orissa; *yata*—all; *bhakṣyera*—of eatables; *prakāra*—kinds.

TRANSLATION

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

madhya.15.219

> *śraddhā kari' bhaṭṭācārya saba karāila*
> *śubhra-pīṭhopari sūkṣma vasana pātila*

SYNONYMS

śraddhā kari'—with great respect; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *saba karāila*—had them all prepared; *śubhra*—white; *pīṭha*—a wooden platform; *upari*—over; *sūkṣma*—fine; *vasana*—cloth; *pātila*—spread.

TRANSLATION

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.

madhya.15.220

> *dui pāśe sugandhi śītala jala-jhārī*
> *anna-vyañjanopari dila tulasī-mañjarī*

SYNONYMS

dui pāśe—on two sides; *su-gandhi*—nicely scented; *śītala*—cold; *jala-jhāri*—pitchers of water; *anna-vyañjana-upari*—over the rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

madhya.15.221

> *amṛta-guṭikā, piṭhā-pānā ānāila*
> *jagannātha-prasāda saba pṛthak dharila*

SYNONYMS

amṛta-guṭikā—the sweet named *amṛta-guṭikā*; *piṭhā-pānā*—cakes and sweet rice; *ānāila*—brought; *jagannātha-prasāda*—remnants of the food of Lord Jagannātha; *saba*—all; *pṛthak dharila*—kept separately.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that *prasāda* is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the *jagannātha-prasāda* separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

madhya.15.222

> *hena-kāle mahāprabhu madhyāhna kariyā*
> *ekale āila tāṅra hṛdaya jāniyā*

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna kariyā*—finishing His midday duties; *ekale*—alone; *āila*—came; *tāṅra*—of Sārvabhauma Bhaṭṭācārya; *hṛdaya*—the heart; *jāniyā*—knowing.

TRANSLATION

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

madhya.15.223

> *bhaṭṭācārya kaila tabe pāda prakṣālana*
> *gharera bhitare gelā karite bhojana*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kaila*—performed; *tabe*—thereafter; *pāda prakṣālana*—washing the feet; *gharera bhitare*—within the room; *gelā*—entered; *karite bhojana*—to take lunch.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

madhya.15.224

> *annādi dekhiyā prabhu vismita haña*
> *bhaṭṭācārye kahe kichu bhaṅgi kariyā*

SYNONYMS

anna-ādi dekhiyā—seeing the arrangement of food; *prabhu*—Śrī Caitanya Mahāprabhu; *vismita haña*—being astonished; *bhaṭṭācārye kahe*—said to Bhaṭṭācārya; *kichu*—some; *bhaṅgi*—gesture; *kariyā*—making.

TRANSLATION

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

madhya.15.225

> *alaukika ei saba anna-vyañjana*
> *dui prahara bhitare kaiche ha-ila randhana?*

SYNONYMS

alaukika—uncommon; *ei*—this; *saba*—all; *anna-vyañjana*—rice and vegetables; *dui prahara bhitare*—within six hours; *kaiche*—how; *ha-ila randhana*—cooking was finished.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?

madhya.15.226

> *śata culāya śata jana pāka yadi kare*
> *tabu śīghra eta dravya rāndhite nā pāre*

SYNONYMS

śata culāya—in one hundred ovens; *śata jana*—one hundred men; *pāka yadi kare*—if engaged in cooking; *tabu*—still; *śīghra*—so soon; *eta dravya*—so many preparations; *rāndhite nā pāre*—could not cook.

TRANSLATION

"Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.

madhya.15.227

> *kṛṣṇera bhoga lāgāñācha,—anumāna kari*
> *upare dekhiye yāte tulasī-mañjarī*

SYNONYMS

kṛṣṇera bhoga lāgāñācha—you have offered to Kṛṣṇa; *anumāna kari*—I hope; *upare*—upon the food; *dekhiye*—I see; *yāte*—since; *tulasī-mañjarī*—flowers of the *tulasī* tree.

TRANSLATION

"I hope the food has already been offered to Kṛṣṇa, since I see there are tulasī flowers over the plates.

madhya.15.228

> *bhāgyavān tumi, saphala tomāra udyoga*
> *rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga*

SYNONYMS

bhāgyavān tumi—you are fortunate; *sa-phala*—successful; *tomāra*—your; *udyoga*—endeavor; *rādhā-kṛṣṇe*—unto Their Lordships Rādhā and Kṛṣṇa; *lāgāñācha*—you offered; *etādṛśa*—such; *bhoga*—food.

TRANSLATION

"You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

madhya.15.229

> *annera saurabhya, varṇa—ati manorama*
> *rādhā-kṛṣṇa sākṣāt ihāṅ kariyāchena bhojana*

SYNONYMS

annera saurabhya—the flavor of the cooked rice; *varṇa*—color; *ati manorama*—very attractive; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Rādhārāṇī; *sākṣāt*—directly; *ihāṅ*—all this; *kariyāchena bhojana*—have eaten.

TRANSLATION

"The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

madhya.15.230

> *tomāra bahuta bhāgya kata praśaṁsiba*
> *āmi—bhāgyavān, ihāra avaśeṣa pāba*

SYNONYMS

tomāra—your; *bahuta*—great; *bhāgya*—fortune; *kata*—how much; *praśaṁsiba*—shall I praise; *āmi*—I; *bhāgyavān*—fortunate; *ihāra*—of this; *avaśeṣa*—remnants; *pāba*—shall get.

TRANSLATION

"My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

madhya.15.231

> *kṛṣṇera āsana-pīṭha rākhaha uṭhāñā*
> *more prasāda deha' bhinna pātrete kariyā*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āsana-pīṭha*—the sitting place; *rākhaha*—keep aside; *uthāñā*—raising; *more*—unto Me; *prasāda*—prasāda; *deha'*—give; *bhinna*—separate; *pātrete*—on a plate; *kariyā*—putting.

TRANSLATION

"Take away Kṛṣṇa's sitting place and put it aside. Then give me prasāda on a different plate."

madhya.15.232

> *bhaṭṭācārya bale—prabhu nā karaha vismaya*
> *yei khābe, tāṅhāra śaktye bhoga siddha haya*

SYNONYMS

bhaṭṭācārya bale—Bhaṭṭācārya said; *prabhu*—my Lord; *nā karaha vismaya*—do not become astonished; *yei khābe*—whoever shall eat; *tāṅhāra śaktye*—by His grace; *bhoga*—the food; *siddha haya*—has been prepared.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

madhya.15.233

> *udyoga nā chila mora gṛhiṇīra randhane*
> *yāṅra śaktye bhoga siddha, sei tāhā jāne*

SYNONYMS

udyoga—exertion; *nā chila*—there was not; *mora*—of me; *gṛhiṇīra*—of my wife; *randhane*—in cooking; *yāṅra śaktye*—by whose potency; *bhoga siddha*—the food has been prepared; *sei*—He; *tāhā jāne*—knows that.

TRANSLATION

"My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

madhya.15.234

> *eita āsane vasi' karaha bhojana*
> *prabhu kahe,—pūjya ei kṛṣṇera āsana*

SYNONYMS

eita āsane—on this sitting place; *vasi'*—sitting; *karaha bhojana*—take Your lunch; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *pūjya*—worshipable; *ei*—this; *kṛṣṇera āsana*—sitting place of Kṛṣṇa.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT

According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

madhya.15.235

> *bhaṭṭa kahe,—anna, pīṭha,—samāna prasāda*
> *anna khābe, pīṭhe vasite kāhāṅ aparādha?*

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *anna*—food; *pīṭha*—sitting place; *samāna*—equal; *prasāda*—mercy remnants of the Lord; *anna khābe*—You will eat the food; *pīṭhe vasite*—to sit on the place; *kāhāṅ aparādha*—where is the offense.

TRANSLATION

Bhaṭṭācārya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

madhya.15.236

> *prabhu kahe,—bhāla kaile, śāstra-ājñā haya*
> *kṛṣṇera sakala śeṣa bhṛtya āsvādaya*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *bhāla kaile*—you have spoken correctly; *śāstra-ājñā haya*—there is such an order in the revealed scripture; *kṛṣṇera sakala śeṣa*—everything left by Kṛṣṇa; *bhṛtya*—the servant; *āsvādaya*—partakes of.

TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

madhya.15.237

> *tvayopayukta-srag-gandha-*
> *vāso 'laṅkāra-carcitāḥ*

ucchiṣṭa-bhojino dāsās
tava māyāṁ jayema hi

SYNONYMS

tvayā—by You; *upayukta*—used; *srak*—flower garlands; *gandha*—scented substances like sandalwood pulp; *vāsaḥ*—garments; *alaṅkāra*—ornaments; *carcitāḥ*—being decorated with; *ucchiṣṭa*—remnants of food; *bhojinaḥ*—eating; *dāsāḥ*—servants; *tava*—Your; *māyām*—illusory energy; *jayema*—can conquer over; *hi*—certainly.

TRANSLATION

“ 'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra,* the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the *Uddhava-gītā* was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Śrī Kṛṣṇa's pastimes in this material world are called *prakaṭa-līlā* (manifested pastimes), and His pastimes in the spiritual world are called *aprakaṭa-līlā* (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. As the *Brahma-saṁhitā* confirms:

> *ānanda-cinmaya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with everblissful spiritual *rasa*. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (Bs. 5.37-38)

madhya.15.238

> *tathāpi eteka anna khāona nā yāya*
> *bhaṭṭa kahe,—jāni, khāo yateka yuyāya*

SYNONYMS

tathāpi—still; *eteka*—so much; *anna*—food; *khāona*—eating; *nā yāya*—is not possible; *bhaṭṭa kahe*—Bhaṭṭācārya said; *jāni*—I know; *khāo*—You can eat; *yateka*—how much; *yuyāya*—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There is so much food here that it is impossible to eat." Bhaṭṭācārya replied, "I know how much You can eat.

madhya.15.239

> *nīlācale bhojana tumi kara bāyānna bāra*
> *eka eka bhogera anna śata śata bhāra*

SYNONYMS

nīlācale—at Jagannātha Purī; *bhojana*—accepting lunch; *tumi*—*You*; *kara*—do; *bāyānna bāra*—fifty-two times; *eka eka bhogera*—of each and every offering; *anna*—eatables; *śata śata bhāra*—hundreds of buckets.

TRANSLATION

"After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda.

madhya.15.240

> *dvārakāte ṣola-sahasra mahiṣī-mandire*
> *aṣṭādaśa mātā, āra yādavera ghare*

SYNONYMS

dvārakāte—at Dvārakā-dhāma; *ṣola-sahasra*—sixteen thousand; *mahiṣī*—queens; *mandire*—palaces; *aṣṭādaśa mātā*—eighteen mothers; *āra*—and; *yādavera ghare*—in the house of the Yadu dynasty.

TRANSLATION

"At Dvārakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

madhya.15.241

> *vraje jyeṭhā, khuḍā, māmā, pisādi gopa-gaṇa*
> *sakhā-vṛnda sabāra ghare dvisandhyā-bhojana*

SYNONYMS

vraje—at Vṛndāvana; *jyeṭhā*—the father's elder brothers; *khuḍā*—the father's younger brothers; *māmā*—the mother's brothers; *pisā*—the husbands of aunts; *ādi*—and so on; *gopa-gaṇa*—cowherd men; *sakhā-vṛnda*—hundreds of friends; *sabāra*—of all of them; *ghare*—in the houses; *dvi-sandhyā*—twice a day; *bho-jana*—eating.

TRANSLATION

"In Vṛndāvana You also have Your father's elder brothers, Your father's younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvārakā, Lord Kṛṣṇa had eighteen mothers like Devakī, Rohiṇī and others. Besides these was. His foster mother Yaśodā in Vṛndāvana. Lord Kṛṣṇa also had two uncles, who were brothers of Nanda Mahārāja. As stated by Śrīla Rūpa Gosvāmī in his *Śrī-kṛṣṇa-gaṇoddeśa-dīpikā, upanando 'bhinandaś ca pitṛvyau pūr-va-jau pituḥ:* "The elder brothers of Nanda Mahārāja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Mahārāja are given. *Pitṛvyau tu kanīyāṁsau syātāṁ sannanda-nandanau:* "Sannanda and Nandana, or Sunanda and Pāṇḍava, were the younger brothers of Kṛṣṇa's father, Nanda Mahārāja." Śrī Kṛṣṇa's maternal uncles were also described there. *Yaśodhara-yaśodeva-sudevādyās tu mātulāḥ:* "Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa." Kṛṣṇa's uncles are also mentioned. *Mahānīlaḥ sunīlaś ca ramaṇāv etayoḥ kramāt:* "Mahānīla and Sunīla are the husbands of Kṛṣṇa's aunts."

madhya.15.242

> *govardhana-yajñe anna khāilā rāśi rāśi*
> *tāra lekhāya ei anna nahe eka grāsī*

SYNONYMS

govardhana-yajñe—in the Govardhana-pūjā sacrifice; *anna*—food; *khāilā*—You ate; *rāśi rāśi*—stacks; *tāra*—to that; *lekhāya*—in

comparison; *ei*—this; *anna*—food; *nahe*—not; *eka grāsī*—one morsel.

TRANSLATION

"Indeed," Sārvabhauma Bhaṭṭācārya continued, "at the Govardhana-pūjā ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

madhya.15.243

> *tumi ta' īśvara, muñi—kṣudra jīva chāra*
> *eka-grāsa mādhukarī karaha aṅgīkāra*

SYNONYMS

tumi—You; *ta'*—certainly; *īśvara*—the Supreme Personality of Godhead; *muñi*—I; *kṣudra jīva*—insignificant living being; *chāra*—worthless; *eka-grāsa*—one small quantity; *mādhu-karī*—as collected by the bees; *karaha*—please do; *aṅgīkāra*—accept.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A *sannyāsī* is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called *mādhukarī*. The word *mādhukarī* comes from the word *mādhukara* and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. *Sannyāsīs* should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a *sannyāsī,* Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya's request. Compared to the food eaten by the Lord on other occasions, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.

madhya.15.244

> *eta śuni' hāsi' prabhu vasilā bhojane*
> *jagannāthera prasāda bhaṭṭa dena harṣa-mane*

SYNONYMS

eta śuni'—hearing this; *hāsi'*—smiling; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down to eat; *jagannāthera*—of Lord Jagannātha; *prasāda*—remnants of food; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dena harṣa-mane*—delivers in great happiness.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

madhya.15.245

> *hena-kāle 'amogha,'—bhaṭṭācāryera jāmātā*
> *kulīna, nindaka teṅho ṣāṭhī-kanyāra bhartā*

SYNONYMS

hena-kāle—exactly at this time; *amogha*—Amogha; *bhaṭṭācāryera jāmātā*—the son-in-law of Bhaṭṭācārya; *kulīna*—of aristocratic birth; *nindaka*—blasphemer; *teṅho*—he; *ṣāṭhī-kanyāra bhartā*—the husband of Sārvabhauma Bhaṭṭācārya's daughter named Ṣāṭhī.

TRANSLATION

At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

madhya.15.246

> *bhojana dekhite cāhe, āsite nā pāre*
> *lāṭhī-hāte bhaṭṭācārya āchena duyāre*

SYNONYMS

bhojana—the eating; *dekhite cāhe*—he wanted to see; *āsite nā pāre*—could not come; *lāṭhī-hāte*—with a stick in his hand; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *duyāre*—on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

madhya.15.247

> *teṅho yadi prasāda dite hailā āna-mana*
> *amogha āsi' anna dekhi' karaye nindana*

SYNONYMS

teṅho—he (Bhaṭṭācārya); *yadi*—when; *prasāda dite*—supplying the *prasāda*; *hailā*—became; *āna-mana*—inattentive; *amogha*—

Amogha; *āsi'*—coming; *anna dekhi'*—seeing the food; *karaye nindana*—began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

madhya.15.248

> *ei anne tṛpta haya daśa bāra jana*
> *ekelā sannyāsī kare eteka bhakṣaṇa!*

SYNONYMS

ei anne—with so much food; *tṛpta haya*—can be satisfied; *daśa bāra jana*—at least ten to twelve men; *ekelā*—alone; *sannyāsī*—this person in the renounced order; *kare*—does; *eteka*—so much; *bhakṣaṇa*—eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!"

madhya.15.249

> *śunitei bhaṭṭācārya ulaṭi' cāhila*
> *tāṅra avadhāna dekhi' amogha palāila*

SYNONYMS

śunitei—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ulaṭi' cāhila*—turned his eyes upon him; *tāṅra*—his; *avadhāna*—attention; *dekhi'*—seeing; *amogha*—Amogha; *palāila*—left.

TRANSLATION

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left.

madhya.15.250

> *bhaṭṭācārya lāṭhi lañā mārite dhāila*
> *palāila amogha, tāra lāga nā pāila*

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *lāṭhi lañā*—taking a stick; *mārite*—to strike; *dhāila*—ran; *palāila*—fled; *amogha*—Amogha; *tāra*—him; *lāga nā pāila*—could not catch.

TRANSLATION

Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

madhya.15.251

> *tabe gāli, śāpa dite bhaṭṭācārya āilā*
> *nindā śuni' mahāprabhu hāsite lāgilā*

SYNONYMS

tabe—at that time; *gāli*—calling by ill names; *śāpa dite*—cursing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came back; *nindā śuni'*—hearing the criticism; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsite lāgilā*—began to laugh.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

madhya.15.252

> *śuni' ṣāṭhīra mātā śire-buke ghāta māre*
> *'ṣāṭhī rāṇḍī ha-uka'—ihā bale bāre bāre*

SYNONYMS

śuni'—hearing; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *śire*—on the head; *buke*—on the chest; *ghāta māre*—strikes; *ṣāṭhī rāṇḍī ha-uka*—let Ṣāṭhī become a widow; *ihā bale*—says this; *bāre bāre*—again and again.

TRANSLATION

When Ṣāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Ṣāṭhī become a widow!"

madhya.15.253

> *duṅhāra duḥkha dekhi' prabhu duṅhā prabodhiyā*
> *duṅhāra icchāte bhojana kaila tuṣṭa hañā*

SYNONYMS

duṅhāra duḥkha dekhi'—seeing the lamentation of both; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *duṅhā prabodhiyā*—pacifying them; *duṅhāra icchāte*—by the will of both of them; *bhojana kaila*—took His lunch; *tuṣṭa hañā*—with great satisfaction.

TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According

to their desire, He ate the prasāda and was very satisfied.

madhya.15.254

> *ācamana karāñā bhaṭṭa dila mukha-vāsa*
> *tulasī-mañjarī, lavaṅga, elāci rasa-vāsa*

SYNONYMS

ācamana karāñā—washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dila mukha-vāsa*—gave some flavored spices; *tulasī-mañjarī*—the flowers of *tulasī*; *lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—that which brings saliva.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarī, cloves, and cardamom.

madhya.15.255

> *sarvāṅge parāila prabhura mālya-candana*
> *daṇḍavat hañā bale sadainya vacana*

SYNONYMS

sarva-aṅge—all over the body; *parāila*—put; *prabhura*—of the Lord; *mālya-candana*—a flower garland and sandalwood pulp; *daṇḍavat hañā*—offering obeisances; *bale*—says; *sa-dainya*—humble; *vacana*—statement.

TRANSLATION

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.

madhya.15.256

> *nindā karāite tomā āninu nija-ghare*
> *ei aparādha, prabhu, kṣamā kara more*

SYNONYMS

nindā karāite—just to cause blasphemy; *tomā*—You; *āninu*—I brought; *nija-ghare*—to my place; *ei aparādha*—this offense; *prabhu*—my Lord; *kṣamā kara*—please pardon; *more*—me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

madhya.15.257

> *prabhu kahe,—nindā nahe, 'sahaja' kahila*
> *ihāte tomāra kibā aparādha haila?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *nindā nahe*—not blasphemy; *sahaja*—rightly; *kahila*—he spoke; *ihāte*—in this; *tomāra*—your; *kibā*—what; *aparādha*—offense; *haila*—was there.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

madhya.15.258

> *eta bali' mahāprabhu calilā bhavane*
> *bhaṭṭācārya tāṅra ghare gelā tāṅra sane*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā bhavane*—returned to His residence; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *tāṅra ghare*—to His place; *gelā*—went; *tāṅra sane*—with Him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya also followed Him.

madhya.15.259

> *prabhu-pade paḍi' bahu ātma-nindā kaila*
> *tāṅre śānta kari' prabhu ghare pāṭhāila*

SYNONYMS

prabhu-pade—at the feet of Lord Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *bahu*—much; *ātma-nindā kaila*—made self-reproach; *tāṅre*—him; *śānta kari'*—making pacified; *prabhu*—Śrī Caitanya Mahāprabhu; *ghare pāṭhāila*—sent back to his home.

TRANSLATION

Falling down at the Lord's feet, Sārvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

madhya.15.260

> *ghare āsi' bhaṭṭācārya ṣāṭhīra mātā-sane*
> *āpanā nindiyā kichu balena vacane*

SYNONYMS

ghare āsi'—returning home; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ṣāṭhīra mātā-sane*—with the mother of Ṣāṭhī; *āpanā nindiyā*—condemning himself; *kichu*—some; *balena vacane*—speaks words.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Ṣāṭhī. After personally condemning himself, he began to speak as follows.

madhya.15.261

> *caitanya-gosāñira nindā śunila yāhā haite*
> *tāre vadha kaile haya pāpa-prāyaścitte*

SYNONYMS

caitanya-gosāñira—of Śrī Caitanya Mahāprabhu; *nindā*—blasphemy; *śunila*—I have heard; *yāhā haite*—from whom; *tāre vadha kaile*—if he is killed; *haya*—there is; *pāpa-prāyaścitte*—atonement for the sinful act.

TRANSLATION

"If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned."

PURPORT

The *Hari-bhakti-vilāsa* cites the following quotation from *Skanda Purāṇa* concerning the blaspheming of a Vaiṣṇava:

> *yo hi bhāgavataṁ lokam*
> *upahāsaṁ nṛpottama*
> *karoti tasya naśyanti*
> *artha-dharma-yaśaḥ-sutāḥ*

> *nindāṁ kurvanti ye mūḍhā*
> *vaiṣṇavānāṁ mahātmanām*
> *patanti pitṛbhiḥ sārdhaṁ*
> *mahā-raurava-saṁjñite*

> *hanti nindati vai dveṣṭi*
> *vaiṣṇavān nābhinandati*
> *krudhyate yāti no harṣaṁ*
> *darśane patanāni ṣaṭ*

In this conversation between Mārkaṇḍeya and Bhagīratha, it is said: "My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition."

The *Hari-bhakti-vilāsa* (10.314) also gives the following quotation from *Dvārakā-māhātmya:*

> *kara-patraiś ca phālyante*
> *sutīvrair yama-śāsanaiḥ*
> *nindāṁ kurvanti ye pāpā*
> *vaiṣṇavānāṁ mahātmanām*

In a conversation between Prahlāda Mahārāja and Bali Mahārāja, it is said, "Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja."

In the *Bhakti-sandarbha* (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

> *ye nindanti hṛṣīkeśaṁ*
> *tad-bhaktaṁ puṇya-rūpiṇam*
> *śata-janmārjitaṁ puṇyaṁ*
> *teṣāṁ naśyati niścitam*

> *te pacyante mahā-ghore*
> *kumbhīpāke bhayānake*
> *bhakṣitāḥ kīṭa-saṅghena*
> *yāvac candra-divākarau*
> *śrī-viṣṇor avamānanād*
> *gurutaraṁ śrī-vaiṣṇavollaṅghanam*

> *tadīya-dūṣaka-janān*
> *na paśyet puruṣādhamān*
> *taiḥ sārdhaṁ vañcaka-janaiḥ*
> *saha-vāsaṁ na kārayet*

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."

In his *Bhakti-sandarbha* (265), Jīva Gosvāmī further quotes from *Śrīmad-Bhāgavatam* (10.74.40):

> *nindāṁ bhagavataḥ śṛṇvan*
> *tat-parasya janasya vā*
> *tato nāpaiti yaḥ so 'pi*
> *yāty adhaḥ sukṛtāc cyutaḥ*

"If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service." Similarly, Lord Śiva's wife Satī states in *Śrīmad-Bhāgavatam* (4.4.17):

> *karṇau pidhāya nirayād yad akalpa īśe*
> *dharmāvitary asṛṇibhir nṛbhir asyamāne*

> *chindyāt prasahya ruśatīm asatīṁ prabhuś cej*
> *jihvām asūn api tato visṛjet sa dharmaḥ*

"If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life."

madhya.15.262

> *kimvā nija-prāṇa yadi kari vimocana*
> *dui yogya nahe, dui śarīra brāhmaṇa*

SYNONYMS

kimvā—or; *nija-prāṇa*—my own life; *yadi*—if; *kari vimocana*—I give up; *dui*—both such actions; *yogya nahe*—are not befitting; *dui śarīra*—both the bodies; *brāhmaṇa—brāhmaṇas.*

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas.

madhya.15.263

> *punaḥ sei nindakera mukha nā dekhiba*
> *parityāga kailuṅ, tāra nāma nā la-iba*

SYNONYMS

punaḥ—again; *sei*—that; *nindakera*—of the blasphemer; *mukha*—face; *nā*—not; *dekhiba*—I shall see; *parityāga*—giving up; *kailuṅ*—I do; *tāra*—his; *nāma*—name; *nā*—not; *la-iba*—I shall take.

TRANSLATION

"Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

madhya.15.264

> *ṣāṭhīre kaha—tāre chāḍuka, se ha-ila 'patita'*
> *'patita' ha-ile bhartā tyajite ucita*

SYNONYMS

ṣāṭhīre kaha—inform Ṣāṭhī; *tāre chāḍuka*—let her give him up; *se ha-ila*—he has become; *patita*—fallen; *patita ha-ile*—when one has fallen; *bhartā*—such a husband; *tyajite*—to give up; *ucita*—is the duty.

TRANSLATION

"Inform my daughter Ṣāṭhī to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife's duty to relinquish the relationship.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a *brāhmaṇa*. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a *brāhmaṇa*. Since neither course could be accepted, Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a *brāhmaṇa* is concerned, *Śrīmad-Bhāgavatam* (1.7.53) gives the following injunction:

> *śrī-bhagavān uvāca*
> *brahma-bandhur na hantavya*
> *ātatāyī vadhār-haṇaḥ*
> *mayaivobhayam āmnātaṁ*
> *paripāhy anuśāsanam*

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a *brāhmaṇa* is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the *smṛti,* Śrīla Śrīdhara Svāmī comments on this quotation from *Śrīmad-Bhāgavatam:*

> *ātatāyinam āyāntam*
> *api vedānta-pāragam*
> *jighāṁ-santaṁ jighāṁsīyān*
> *na tena brahmahā bhavet*

"Even though an aggressor may be a very learned scholar of Vedānta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a *brāhmaṇa."*

It is also stated in *Śrīmad-Bhāgavatam* (1.7.57):

> *vapanaṁ draviṇādānaṁ*
> *sthānān niryāpaṇaṁ tathā*
> *eṣa hi brahma-bandhūnāṁ*
> *vadho nānyo 'sti daihikaḥ*

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a *brāhmaṇa*. There is no injunction for killing the body."

Such punishment is sufficient for a *brahma-bandhu*. There is no need to personally kill his body. As far as Ṣāṭhī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, *Śrīmad-Bhāgavatam* (5.5.18) states, *na patiś ca sa syān na*

mocayed yaḥ samupeta-mṛtyum: "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further advancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the *dvija-patnī,* the wives of the *brāhmaṇas* who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in *Śrīmad-Bhāgavatam* (10.23.31-32):

> *patayo nābhyasūyeran*
> *pitṛ-bhrātṛ-sutādayaḥ*
> *lokāś ca vo mayopetā*
> *devā apy anumanvate*

> *na prītaye 'nurāgāya*
> *hy aṅga-saṅgo nṛṇām iha*
> *tan mano mayi yuñjānā*
> *acirān mām avāpsyatha*

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However,

one can attain complete perfection by associating in Kṛṣṇa consciousness.

madhya.15.265

> *patiṁ ca patitaṁ tyajet*

SYNONYMS

patim—husband; *ca*—and; *patitam*—fallen; *tyajet*—one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from *smṛti-śāstram*. As stated in *Śrīmad-Bhāgavatam* (7.11.28):

> *santuṣṭālolupā dakṣā*
> *dharma-jñā priya-satya-vāk*
> *apramattā śuciḥ snigdhā*
> *patiṁ tv apatitaṁ bhajet*

"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful

and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

madhya.15.266

> *sei rātre amogha kāhāṅ palāñā gela*
> *prātaḥ-kāle tāra visūcikā-vyādhi haila*

SYNONYMS

sei rātre—that night; *amogha*—the son-in-law of Sārvabhauma Bhaṭṭācārya; *kāhāṅ*—where; *palāñā gela*—fled; *prātaḥ-kāle*—in the morning; *tāra*—his; *visūcikā-vyādhi*—infection of cholera; *haila*—there was.

TRANSLATION

That night Amogha, Sārvabhauma Bhaṭṭācārya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

madhya.15.267

> *amogha marena—śuni' kahe bhaṭṭācārya*
> *sahāya ha-iyā daiva kaila mora kārya*

SYNONYMS

amogha marena—Amogha is dying; *śuni'*—hearing; *kahe bhaṭṭācārya*—Bhaṭṭācārya said; *sahāya ha-iyā*—helping; *daiva*—Providence; *kaila*—did; *mora*—my; *kārya*—duty.

TRANSLATION

When Bhaṭṭācārya heard that Amogha was dying of cholera, he thought, "It is the favor of Providence that He is doing what I want to do.

madhya.15.268

> *īśvare ta' aparādha phale tata-kṣaṇa*
> *eta bali' paḍe dui śāstrera vacana*

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; *ta'*—indeed; *aparādha*—offense; *phale*—brings results; *tata-kṣaṇa*—immediately; *eta bali'*—saying this; *paḍe*—recites; *dui*—two; *śāstrera vacana*—quotations from revealed scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from revealed scripture.

madhya.15.269

mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yad anuṣṭheyaṁ
gandharvais tad anuṣṭhitam

SYNONYMS

mahatā—very great; *hi*—certainly; *prayatnena*—by endeavor; *hasti*—elephants; *aśva*—horses; *ratha*—chariots; *pattibhiḥ*—and by infantry soldiers; *asmābhiḥ*—by ourselves; *yat*—whatever; *anuṣṭheyaṁ*—has to be arranged; *gandharvaiḥ*—by the Gandharvas; *tat*—that; *anuṣṭhitam*—done.

TRANSLATION

“ 'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

PURPORT

This is a quotation from the *Mahābhārata* (*Vana-parva* 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the

Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana's ministers and commanders, who were living in the forest, requested Mahārāja Yudhiṣṭhira to help. After being thus petitioned, Bhīmasena spoke the verse given above, remembering Duryodhana's former nefarious and atrocious activities against them. Indeed, Bhīmasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

madhya.15.270

> *āyuḥ śriyaṁ yaśo dharmaṁ*
> *lokān āśiṣa eva ca*
> *hanti śreyāṁsi sarvāṇi*
> *puṁso mahad-atikramaḥ*

SYNONYMS

āyuḥ—duration of life; *śriyam*—opulence; *yaśaḥ*—reputation; *dharmam*—religion; *lokān*—possessions; *āśiṣaḥ*—benedictions; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṁsi*—good fortune; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat*—of great souls; *atikramaḥ*—violation.

TRANSLATION

“ 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating *Śrīmad-Bhāgavatam* (10.4.46) to Mahārāja Parīkṣit. This quotation concerns the attempted killing of Kṛṣṇa's sister (Yogamāyā), who appeared before Kṛṣṇa's birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kaṁsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kaṁsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kaṁsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word *mahad-atikramaḥ,* meaning "envy of Lord Viṣṇu and His devotees," is significant in this verse. The word *mahat* indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the

Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead. The word *mahat* is also explained in *Bhagavad-gītā* (Bg. 9.13):

> *mahātmānas tu māṁ pārtha*
> *daivīṁ prakṛtim āśritāḥ*
> *bhajanty ananya-manaso*
> *jñātvā bhūtādim avyayam*

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

madhya.15.271

> *gopīnāthācārya gelā prabhu-daraśane*
> *prabhu tāṅre puchila bhaṭṭācārya-vivaraṇe*

SYNONYMS

gopīnāthācārya—Gopīnātha Ācārya; *gelā*—went; *prabhu-daraśane*—to see Lord Śrī Caitanya Mahāprabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto Him; *puchila*—inquired; *bhaṭṭācārya-vivaraṇe*—the affairs in the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

At this time, Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya's house.

madhya.15.272

> *ācārya kahe,—upavāsa kaila dui jana*
> *visūcikā-vyādhite amogha chāḍiche jīvana*

SYNONYMS

ācārya kahe—Gopīnātha Ācārya informed; *upavāsa*—fasting; *kaila*—observed; *dui jana*—the two persons; *visūcikā-vyādhite*—by the disease of cholera; *amogha*—Amogha; *chāḍiche jīvana*—is going to die.

TRANSLATION

Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

madhya.15.273

> *śuni' kṛpāmaya prabhu āilā dhāñā*
> *amoghere kahe tāra buke hasta diyā*

SYNONYMS

śuni'—hearing; *kṛpā-maya*—merciful; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *dhāñā*—running; *amoghere*—unto Amogha; *kahe*—He says; *tāra*—His; *buke*—on the chest; *hasta diyā*—keeping His hand.

TRANSLATION

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

madhya.15.274

> *sahaje nirmala ei 'brāhmaṇa'-hṛdaya*
> *kṛṣṇera vasite ei yogya-sthāna haya*

SYNONYMS

sahaje—by nature; *nirmala*—without contamination; *ei*—this; *brāhmaṇa-hṛdaya*—heart of a *brāhmaṇa*; *kṛṣṇera*—of Lord Kṛṣṇa; *vasite*—to sit down; *ei*—this; *yogya-sthāna*—proper place; *haya*—is.

TRANSLATION

"The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

madhya.15.275

> *'mātsarya'-caṇḍāla kene ihāṅ vasāile*
> *parama pavitra sthāna apavitra kaile*

SYNONYMS

mātsarya—jealousy; *caṇḍāla*—the lowest of the men; *kene*—why; *ihāṅ*—here; *vasāile*—you allowed to sit; *parama pavitra*—most purified; *sthāna*—place; *apavitra*—impure; *kaile*—you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place-your heart.

madhya.15.276

> *sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya*
> *'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya*

SYNONYMS

sārvabhauma-saṅge—by the association of Sārvabhauma; *tomāra*—your; *kaluṣa*—contamination; *haila kṣaya*—is now vanquished; *kalmaṣa*—contamination; *ghucile*—when dispelled; *jīva*—the living

entity; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra*; *laya*—can chant.

TRANSLATION

"However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

madhya.15.277

> *uṭhaha, amogha, tumi lao kṛṣṇa-nāma*
> *acire tomāre kṛpā karibe bhagavān*

SYNONYMS

uṭhaha—get up; *amogha*—Amogha; *tumi*—you; *lao*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *acire*—very soon; *tomāre*—unto you; *kṛpā*—mercy; *karibe*—will bestow; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

PURPORT

The Absolute Truth is realized in three phases-impersonal Brahman, Paramātmā and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātmā and Bhagavān constitute three different features. Whoever understands Brahman is called a *brāhmaṇa,* and when a *brāhmaṇa* engages in the Lord's devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A *brāhmaṇa* can chant the Hare Kṛṣṇa *mantra* on the platform of *nāmābhāsa,* but not on the platform of pure vibration. When a *brāhmaṇa* engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called *abhidheya*. When one attains that stage, he is called a *bhāgavata* or a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A *brāhmaṇa* may be a very learned scholar, but this does not mean that he is free from material contamination. A *brāhmaṇa's* contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a *brāhmaṇa* transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (*saguṇa-upāsanā),* but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a *brāhmaṇa* and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiṣṇava through proper initiation, he automatically becomes a *brāhmaṇa*. There is no doubt about it. The *Garuḍa Purāṇa* confirms this:

> *brāhmaṇānāṁ sahasrebhyaḥ*
> *satra-yājī viśiṣyate*
> *satra-yāji-sahasrebhyaḥ*
> *sarva-vedānta-pāragaḥ*

> *sarva-vedānta-vit-koṭyā*
> *viṣṇu-bhakto viśiṣyate*

"Out of many thousands of *brāhmaṇas,* one may become qualified to perform *yajña*. Out of many thousands of such qualified *brāhmaṇas,* one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one *viṣṇu-bhakta,* or devotee of Lord Viṣṇu. It is he who is most exalted."

Unless one is a fully qualified *brāhmaṇa,* he cannot advance in the spiritual science. A real *brāhmaṇa* is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist *brāhmaṇas* are always opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*. However, when a *brāhmaṇa* becomes a Vaiṣṇava, there is no duality. If a *brāhmaṇa* does not become a Vaiṣṇava, he certainly falls down from the *brāhmaṇa* platform. This is confirmed by *Śrīmad-Bhāgavatam* (11.5.3): *na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ*.

We can actually see that in this Age of Kali many so-called *brāhmaṇas* are envious of Vaiṣṇavas. The Kali-contaminated *brāhmaṇas* consider Deity worship to be imaginative: *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ*. Such a contaminated *brāhmaṇa* may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be

made of stone or wood. Similarly, such a contaminated *brāhmaṇa* considers the *guru* to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa consciousness movement. Many so-called *brāhmaṇas* attempt to fight us, saying, "How can you create a *brāhmaṇa* out of a European or American? A *brāhmaṇa* can be born only in a *brāhmaṇa* family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in *Bhagavad-gītā* (Bg. 4.13): *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a *brāhmaṇa* is not a result of the caste system. He becomes a *brāhmaṇa* only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

madhya.15.278

> *śuni' 'kṛṣṇa' 'kṛṣṇa' bali' amogha uṭhilā*
> *premonmāde matta hañā nācite lāgilā*

SYNONYMS

śuni'—hearing; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *bali'*—speaking; *amogha uṭhilā*—Amogha stood up; *premonmāde*—in ecstatic love of Kṛṣṇa; *matta hañā*—becoming maddened; *nācite lāgilā*—began to dance.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

madhya.15.279

> *kampa, aśru, pulaka, stambha, sveda, svara-bhaṅga*
> *prabhu hāse dekhi' tāra premera taraṅga*

SYNONYMS

kampa—trembling; *aśru*—tears; *pulaka*—jubilation; *stambha*—being stunned; *sveda*—perspiration; *svara-bhaṅga*—faltering of the voice; *prabhu hāse*—Śrī Caitanya Mahāprabhu began to laugh; *dekhi'*—seeing; *tāra*—Amogha's; *premera taraṅga*—waves of ecstatic love.

TRANSLATION

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms-trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

madhya.15.280

> *prabhura caraṇe dhari' karaye vinaya*
> *aparādha kṣama more, prabhu, dayāmaya*

SYNONYMS

prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—catching; *karaye*—does; *vinaya*—submission; *aparādha*—offense; *kṣama*—kindly excuse; *more*—me; *prabhu*—O Lord; *dayā-maya*—merciful.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

madhya.15.281

> *ei chāra mukhe tomāra karinu nindane*
> *eta bali' āpana gāle caḍāya āpane*

SYNONYMS

ei chāra mukhe—in this abominable mouth; *tomāra*—Your; *karinu*—I did; *nindane*—blaspheming; *eta bali'*—saying this; *āpana*—his own; *gāle*—cheeks; *caḍāya*—he slapped; *āpane*—himself.

TRANSLATION

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

madhya.15.282

> *caḍāite caḍāite gāla phulāila*
> *hāte dhari' gopīnāthācārya niṣedhila*

SYNONYMS

caḍāite caḍāite—slapping over and over again; *gāla*—the cheeks; *phulāila*—he made them swollen; *hāte dhari'*—catching his hands; *gopīnātha-ācārya*—Gopīnātha Ācārya; *niṣedhila*—forbade.

TRANSLATION

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopīnātha Ācārya stopped him by catching hold of his hands.

madhya.15.283

> *prabhu āśvāsana kare sparśi' tāra gātra*
> *sārvabhauma-sambandhe tumi mora sneha-pātra*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āśvāsana kare*—pacifies; *sparśi'*—touching; *tāra*—his; *gātra*—body; *sārvabhauma-sambandhe*—because of a relation to Sārvabhauma Bhaṭṭācārya; *tumi*—you; *mora*—My; *sneha-pātra*—object of affection.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

madhya.15.284

> *sārvabhauma-gṛhe dāsa-dāsī, ye kukkura*
> *seha mora priya, anya jana rahu dūra*

SYNONYMS

sārvabhauma-gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; *dāsa-dāsī*—servants and maidservants; *ye kukkura*—even a dog; *seha*—all of them; *mora*—to Me; *priya*—very dear; *anya jana*—others; *rahu dūra*—what to speak of.

TRANSLATION

"Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

madhya.15.285

> *aparādha' nāhi, sadā lao kṛṣṇa-nāma*
> *eta bali' prabhu āilā sārvabhauma-sthāna*

SYNONYMS

aparādha' nāhi—do not commit offenses; *sadā*—always; *lao*—chant; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra*; *eta bali'*—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *sārvabhauma-sthāna*—to the place of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

"Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house."

madhya.15.286

> *prabhu dekhi' sārvabhauma dharilā caraṇe*
> *prabhu tāṅre āliṅgiyā vasilā āsane*

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dharilā caraṇe*—caught hold of His feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgiyā*—embracing; *vasilā āsane*—sat down on the seat.

TRANSLATION

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

madhya.15.287

> *prabhu kahe,—amogha śiśu, kibā tāra doṣa*
> *kene upavāsa kara, kene kara roṣa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiśu*—Amogha is a child; *kibā*—what; *tāra doṣa*—his fault; *kene*—why; *upavāsa kara*—are you fasting; *kene*—why; *kara roṣa*—are you angry.

TRANSLATION

Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, "After all, Amogha, your son-in-law, is a child.

So what is his fault? Why are you fasting, and why are you angry?

madhya.15.288

> *uṭha, snāna kara, dekha jagannātha-mukha*
> *śīghra āsi, bhojana kara, tabe mora sukha*

SYNONYMS

uṭha—get up; *snāna kara*—take your bath; *dekha*—see; *jagannātha-mukha*—Lord Jagannātha's face; *śīghra āsi*—coming back very soon; *bhojana kara*—take your lunch; *tabe mora sukha*—then I shall be very happy.

TRANSLATION

"Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

madhya.15.289

> *tāvat rahiba āmi ethāya vasiyā*
> *yāvat nā khāibe tumi prasāda āsiyā*

SYNONYMS

tāvat—as long as; *rahiba*—shall stay; *āmi*—I; *ethāya*—here; *vasiyā*—sitting; *yāvat*—as long as; *nā khāibe*—will not eat; *tumi*—you; *prasāda*—remnants of the food of Jagannātha; *āsiyā*—coming here.

TRANSLATION

"I shall stay here until you return to take Lord Jagannātha's remnants for your lunch."

madhya.15.290

> *prabhu-pada dhari' bhaṭṭa kahite lāgilā*
> *marita' amogha, tāre kene jīyāilā*

SYNONYMS

prabhu-pada—Śrī Caitanya Mahāprabhu's lotus feet; *dhari'*—catching hold of; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *kahite lāgilā*—began to speak; *marita' amogha*—Amogha would have died; *tāre*—*him*; *kene*—why; *jīyāilā*—have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu's lotus feet, Bhaṭṭācārya said, "Why did You bring Amogha back to life? It would have been better had he died."

madhya.15.291

> *prabhu kahe,—amogha śiśu, tomāra bālaka*
> *bālaka-doṣa nā laya pitā, tāhāte pālaka*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiśu*—Amogha is a child; *tomāra bālaka*—your son; *bālaka-doṣa*—the offense of a child; *nā laya*—does not accept; *pitā*—the father; *tāhāte*—unto him; *pālaka*—the maintainer.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

madhya.15.292

> *ebe 'vaiṣṇava' haila, tāra gela 'aparādha'*
> *tāhāra upare ebe karaha prasāda*

SYNONYMS

ebe—now; *vaiṣṇava haila*—has become a Vaiṣṇava; *tāra*—his; *gela*—went away; *aparādha*—offenses; *tāhāra upare*—upon him; *ebe*—now; *karaha prasāda*—show mercy.

TRANSLATION

"Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation."

madhya.15.293

> *bhaṭṭa kahe,—cala, prabhu, īśvara-daraśane*
> *snāna kari' tāṅhā muñi āsichoṅ ekhane*

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya said; *cala*—go; *prabhu*—my Lord; *īśvara-daraśane*—to see Lord Jagannātha, the Personality of Godhead; *snāna kari'*—taking my bath; *tāṅhā*—there; *muñi*—I; *āsichoṅ*—shall come back; *ekhane*—here.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return."

madhya.15.294

> *prabhu kahe,—gopīnātha, ihāñi rahibā*
> *iṅho prasāda pāile, vārtā āmāke kahibā*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu said; *gopīnātha*—Gopīnātha; *ihāñi rahibā*—please stay here; *iṅho*—Sārvabhauma Bhaṭṭācārya; *prasāda pāile*—when he takes his lunch; *vārtā*—the news; *āmāke kahibā*—inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopīnātha, "Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasāda."

madhya.15.295

> *eta bali' prabhu gelā īśvara-daraśane*
> *bhaṭṭa snāna darśana kari' karilā bhojane*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *īśvara-daraśane*—to see Lord Jagannātha; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *snāna darśana kari'*—finishing his bathing and seeing of Lord Jagannātha; *karilā bhojane*—accepted food.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sārvabhauma Bhaṭṭācārya completed

his bath, went to see Lord Jagannātha and then returned to his house to accept food.

madhya.15.296

> *sei amogha haila prabhura bhakta 'ekānta'*
> *preme nāce, kṛṣṇa-nāma laya mahā-śānta*

SYNONYMS

sei amogha—that same Amogha; *haila*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—devotee; *ekānta*—unflinching; *preme nāce*—dances in ecstasy; *kṛṣṇa-nāma laya*—chants the Hare Kṛṣṇa *mahā-mantra*; *mahā-śānta*—very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Śrī Caitanya Mahāprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Kṛṣṇa.

madhya.15.297

> *aiche citra-līlā kare śacīra nandana*
> *yei dekhe, śune, tāṅra vismaya haya mana*

SYNONYMS

aiche—in this way; *citra-līlā*—varieties of pastimes; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *yei dekhe*—anyone who sees; *śune*—hears; *tāṅra*—his; *vismaya*—astonished; *haya*—becomes; *mana*—mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

madhya.15.298

> *aiche bhaṭṭa-gṛhe kare bhojana-vilāsa*
> *tāra madhye nānā citra-caritra-prakāśa*

SYNONYMS

aiche—in this way; *bhaṭṭa-gṛhe*—in the house of Sārvabhauma Bhaṭṭācārya; *kare*—performs; *bhojana-vilāsa*—pastime of eating; *tāra madhye*—within that pastime; *nānā*—various; *citra-caritra*—of varieties of activities; *prakāśa*—manifestation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya's house. Within that one pastime, many wonderful pastimes were manifest.

> *sārvabhauma-ghare ei bhojana-carita*
> *sārvabhauma-prema yāṅhā ha-ilā vidita*

SYNONYMS

sārvabhauma-ghare—in the house of Sārvabhauma Bhaṭṭācārya; *ei*—these; *bhojana-carita*—eating affairs; *sārvabhauma-prema*—love of Sārvabhauma Bhaṭṭācārya; *yāṅhā*—where; *ha-ilā*—became; *vidita*—well known.

TRANSLATION

These are the peculiar characteristics of Śrī Caitanya Mahāprabhu's pastimes. Thus the Lord ate in Sārvabhauma Bhaṭṭācārya's house, and in this way Sārvabhauma's love for the Lord has become very well known.

PURPORT

As stated in the *Śākhā-nirṇayāmṛta:*

> *amogha-paṇḍitaṁ vande*
> *śrī-gaureṇātma-sātkṛtam*
> *prema-gadgada-sāndrāṅgaṁ*
> *pulakākula-vigraham*

"I offer my obeisances unto Amogha Paṇḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body."

madhya.15.300

> *ṣāṭhīra mātāra prema, āra prabhura prasāda*
> *bhakta-sambandhe yāhā kṣamila aparādha*

SYNONYMS

ṣāṭhīra mātāra prema—the love of the mother of Ṣāṭhī; *āra*—and; *prabhuraprasāda*—the mercy of Śrī Caitanya Mahāprabhu; *bhakta-sambandhe*—because of a relationship with a devotee; *yāhā*—where; *kṣamila aparādha*—Śrī Caitanya Mahāprabhu excused the offense.

TRANSLATION

Thus I have related the ecstatic love of Sārvabhauma's wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

PURPORT

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sārvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord's mercy. All this was due to the unflinching love of Sārvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sārvabhauma Bhaṭṭācārya's son-in-law, and he was being maintained by Sārvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sārvabhauma. Amogha's death would have indirectly brought about the death of Sārvabhauma Bhaṭṭācārya.

madhya.15.301

> *śraddhā kari' ei līlā śune yei jana*
> *acirāt pāya sei caitanya-caraṇa*

SYNONYMS

śraddhā kari'—with faith and love; *ei līlā*—this pastime; *śune*—hears; *yei jana*—whoever; *acirāt*—very soon; *pāya*—attains; *sei*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon.

madhya.15.302

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, describing the Lord's eating at the house of Sārvabhauma Bhaṭṭācārya.*

Chapter 16

madhya.16.1

gauḍodyānaṁ gaura-meghaḥ
siñcan svālokanāmṛtaiḥ
bhavāgni-dagdha-janatā-
vīrudhaḥ samajīvayat

SYNONYMS

gauḍa-udyānam—upon the garden known as Gauḍa-deśa; *gaura-meghaḥ*—the cloud known as Gaura; *siñcan*—pouring water; *sva*—His own; *ālokana-amṛtaiḥ*—with the nectar of the glance; *bhava-agni*—by the blazing fire of material existence; *dagdha*—having been burnt; *janatā*—the people in general; *vīrudhaḥ*—who are like creepers and plants; *samajīvayat*—revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Śrī Caitanya Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

madhya.16.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

madhya.16.3

> *prabhura ha-ila icchā yāite vṛndāvana*
> *śuniyā pratāparudra ha-ilā vimana*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *icchā*—the desire; *yāite*—to go; *vṛndāvana*—to Vṛndāvana; *śuniyā*

—hearing; *pratāparudra*—Mahārāja Pratāparudra; *ha-ilā vimana*—became morose.

TRANSLATION

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

madhya.16.4

> *sārvabhauma, rāmānanda, āni' dui jana*
> *duṅhāke kahena rājā vinaya-vacana*

SYNONYMS

sārvabhauma—Sārvabhauma; *rāmānanda*—Rāmānanda; *āni'*—calling; *dui jana*—two persons; *duṅhāke*—unto both of them; *kahena*—said; *rājā*—the King; *vinaya-vacana*—submissive words.

TRANSLATION

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

madhya.16.5

> *nīlādri chāḍi' prabhura mana anyatra yāite*
> *tomarā karaha yatna tāṅhāre rākhite*

SYNONYMS

nīlādri—Jagannātha Purī; *chāḍi'*—giving up; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *anyatra*—elsewhere; *yāite*—to go; *tomarā*—both of you; *karaha*—make; *yatna*—endeavor; *tāṅhāre*—Him; *rākhite*—to keep.

TRANSLATION

Pratāparudra Mahārāja said, "Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha purī, for now He is thinking of going elsewhere.

madhya.16.6

> *tāṅhā vinā ei rājya more nāhi bhāya*
> *gosāñi rākhite karaha nānā upāya*

SYNONYMS

tāṅhā vinā—without Him; *ei rājya*—this kingdom; *more*—to me; *nāhi bhāya*—is not very pleasing; *gosāñi*—Śrī Caitanya Mahāprabhu; *rākhite*—to keep; *karaha*—do; *nānā upāya*—various sorts of devices.

TRANSLATION

"Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

madhya.16.7

> *rāmānanda, sārvabhauma, dui-janā-sthāne*
> *tabe yukti kare prabhu—'yāba vṛndāvane'*

SYNONYMS

rāmānanda—Rāmānanda; *sārvabhauma*—Sārvabhauma; *dui-janā-sthāne*—before the two persons; *tabe*—then; *yukti kare*—consulted; *prabhu*—Śrī Caitanya Mahāprabhu; *yāba vṛndāvane*—I shall go to Vṛndāvana.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying, "I shall go to Vṛndāvana."

madhya.16.8

> *duṅhe kahe,—ratha-yātrā kara daraśana*
> *kārtika āile, tabe kariha gamana*

SYNONYMS

duṅhe kahe—both of them said; *ratha-yātrā*—the Ratha-yātrā festival; *kara daraśana*—please see; *kārtika āile*—when the month of Kārttika arrives; *tabe*—at that time; *kariha gamana*—You can go.

TRANSLATION

Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya requested the Lord to observe first the Ratha-yātrā festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

madhya.16.9

> *kārtika āile kahe—ebe mahā-śīta*
> *dola-yātrā dekhi' yāo—ei bhāla rīta*

SYNONYMS

kārtika āile—when the month of Kārttika arrived; *kahe*—both of them said; *ebe*—now; *mahā-śīta*—very cold; *dola-yātrā dekhi'*—after seeing the Dola-yātrā ceremony; *yāo*—You go; *ei*—this; *bhāla rīta*—a very nice program.

TRANSLATION

However, when the month of Kārttika came, they both told the Lord, "Now it is very cold. It is better that You

wait to see the Dola-yātrā festival and then go. That will be very nice."

madhya.16.10

> *āji-kāli kari' uṭhāya vividha upāya*
> *yāite sammati nā deya vicchedera bhaya*

SYNONYMS

āji-kāli kari'—delaying today and tomorrow; *uṭhāya*—they put forward; *vividha upāya*—many devices; *yāite*—to go; *sammati*—permission; *nā deya*—did not give; *vicchedera bhaya*—because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

madhya.16.11

> *yadyapi svatantra prabhu nahe nivāraṇa*
> *bhakta-icchā vinā prabhu nā kare gamana*

SYNONYMS

yadyapi—although; *svatantra*—fully independent; *prabhu*—Śrī Caitanya Mahāprabhu; *nahe nivāraṇa*—there is no checking Him; *bhakta-icchā vinā*—without the permission of devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *nā kare gamana*—does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

madhya.16.12

> *tṛtīya vatsare saba gauḍera bhakta-gaṇa*
> *nīlācale calite sabāra haila mana*

SYNONYMS

tṛtīya vatsare—in the third year; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *nīlācale*—to Jagannātha Purī; *calite*—to go; *sabāra*—of everyone; *haila*—there was; *mana*—the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

madhya.16.13

> *sabe meli' gelā advaita ācāryera pāśe*
> *prabhu dekhite ācārya calilā ullāse*

SYNONYMS

sabe—everyone; *meli'*—after assembling together; *gelā*—went; *advaita*—Advaita; *ācāryera*—of the leader of Navadvīpa; *pāśe*—in the presence; *prabhu dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *calilā*—departed; *ullāse*—in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

madhya.16.14-15

> *yadyapi prabhura ājñā gauḍete rahite*
> *nityānanda-prabhuke prema-bhakti prakāśite*

> *tathāpi calilā mahāprabhure dekhite*
> *nityānandera prema-ceṣṭā ke pāre bujhite*

SYNONYMS

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍete rahite*—to stay in Bengal; *nityānanda-prabhuke*—unto Nityānanda Prabhu; *prema-bhakti*—ecstatic love of Godhead; *prakāśite*—to preach; *tathāpi*—still; *calilā*—departed; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nityānandera*—of Lord Nityānanda Prabhu; *prema-ceṣṭā*—the activities of ecstatic love; *ke*—who; *pāre*—is able; *bujhite*—to understand.

TRANSLATION

Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu's ecstatic love?

madhya.16.16-17

> *ācāryaratna, vidyānidhi, śrīvāsa, rāmāi*
> *vāsudeva, murāri, govindādi tina bhāi*

> *rāghava paṇḍita nija-jhāli sājāñā*
> *kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā*

SYNONYMS

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *śrīvāsa*—Śrīvāsa; *rāmāi*—Rāmāi; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *govinda-ādi tina bhāi*—Govinda and his two brothers; *rāghava paṇḍita*—Rāghava Paṇḍita; *nija-jhāli*—his own bags; *sājāñā*—assorting; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *cale*—went; *paṭṭa-ḍorī lañā*—taking silken ropes.

TRANSLATION

All the devotees of Navadvīpa departed, including Ācāryaratna, Vidyānidhi, Śrīvāsa, Rāmāi, Vāsudeva, Murāri, Govinda and his two brothers and Rāghava Paṇḍita, who took bags of assorted foods. The inhabitants of Kulīna-grāma, carrying silken ropes, also departed.

madhya.16.18

> *khaṇḍa-vāsī narahari, śrī-raghunandana*
> *sarva-bhakta cale, tāra ke kare gaṇana*

SYNONYMS

khaṇḍa-vāsī narahari—Narahari, a resident of the village Khaṇḍa; *śrī-raghunandana*—Śrī Raghunandana; *sarva-bhakta*—all the devotees; *cale*—went; *tāra*—of that; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Narahari and Śrī Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

madhya.16.19

> *śivānanda-sena kare ghāṭi samādhāna*
> *sabāre pālana kari' sukhe lañā yāna*

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—made; *ghāṭi samādhāna*—arrangements for expenditures to clear the tax collecting centers; *sabāre*—everyone; *pālana*—maintaining; *kari'*—doing; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

TRANSLATION

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

madhya.16.20

> *sabāra sarva-kārya karena, dena vāsā-sthāna*
> *śivānanda jāne uḍiyā-pathera sandhāna*

SYNONYMS

sabāra—of all of them; *sarva-kārya*—everything necessary to be done; *karena*—he does; *dena*—gives; *vāsā-sthāna*—residential places; *śivānanda*—Śivānanda; *jāne*—knows; *uḍiyā-pathera*—of the roads in Orissa; *sandhāna*—the junctions.

TRANSLATION

Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

madhya.16.21

> *se vatsara prabhu dekhite saba ṭhākurāṇī*
> *calilā ācārya-saṅge acyuta-jananī*

SYNONYMS

se vatsara—that year; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *saba ṭhākurāṇī*—all the wives of the devotees; *calilā*—went; *ācārya-saṅge*—with Advaita Ācārya; *acyuta-jananī*—the mother of Acyutānanda.

TRANSLATION

That year also all the wives of the devotees [ṭhākurāṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

madhya.16.22

> *śrīvāsa paṇḍita-saṅge calilā mālinī*
> *śivānanda-saṅge cale tāṅhāra gṛhiṇī*

SYNONYMS

śrīvāsa paṇḍita-saṅge—with Śrīvāsa Paṇḍita; *calilā*—went; *mālinī*—his wife, Mālinī; *śivānanda-saṅge*—with Śivānanda Sena; *cale*—goes; *tāṅhāra*—his; *gṛhiṇī*—wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

madhya.16.23

> *śivānandera bālaka, nāma—caitanya-dāsa*
> *teṅho caliyāche prabhure dekhite ullāsa*

SYNONYMS

śivānandera bālaka—the son of Śivānanda; *nāma*—named; *caitanya-dāsa*—Caitanya dāsa; *teṅho*—he; *caliyāche*—was going; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *ullāsa*—jubilantly.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

madhya.16.24

> *ācāryaratna-saṅge cale tāṅhāra gṛhiṇī*
> *tāṅhāra premera kathā kahite nā jāni*

SYNONYMS

ācāryaratna-saṅge—with Candraśekhara; *cale*—goes; *tāṅhāra*—his; *gṛhiṇī*—wife; *tāṅhāra*—his; *premera kathā*—the description of the ecstatic love; *kahite*—to speak; *nā jāni*—I do not know how.

TRANSLATION

The wife of Candraśekhara [Ācāryaratna] also went. I cannot speak of the greatness of Candraśekhara's love for the Lord.

madhya.16.25

> *saba ṭhākurāṇī mahāprabhuke bhikṣā dite*
> *prabhura nānā priya dravya nila ghara haite*

SYNONYMS

saba ṭhākurāṇī—all the wives of the great devotees; *mahāprabhuke*—to Śrī Caitanya Mahāprabhu; *bhikṣā dite*—to offer food; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *priya dravya*—pleasing foods; *nila*—took; *ghara haite*—from home.

TRANSLATION

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahāprabhu.

madhya.16.26

> *śivānanda-sena kare saba samādhāna*
> *ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna*

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—does; *saba samādhāna*—all arrangements; *ghāṭiyāla*—the men in charge of levying taxes;

prabodhi'—satisfying; *dena*—gives; *sabāre*—to everyone; *vāsā-sthāna*—resting places.

TRANSLATION

As stated, Śivānanda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

madhya.16.27

> *bhakṣya diyā karena sabāra sarvatra pālane*
> *parama ānande yāna prabhura daraśane*

SYNONYMS

bhakṣya diyā—supplying food; *karena*—he does; *sabāra*—of everyone; *sarvatra*—everywhere; *pālane*—maintenance; *parama ānande*—in great pleasure; *yāna*—he goes; *prabhura daraśane*—to see Śrī Caitanya Mahāprabhu.

TRANSLATION

Śivānanda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī.

madhya.16.28

> *remuṇāya āsiyā kaila gopīnātha daraśana*
> *ācārya karila tāhāṅ kīrtana, nartana*

SYNONYMS

remuṇāya—to Remuṇā; *āsiyā*—after coming; *kaila*—performed; *gopīnātha daraśana*—visiting the temple of Gopīnātha; *ācārya*—Advaita Ācārya; *karila*—performed; *tāhāṅ*—there; *kīrtana*—chanting; *nartana*—dancing.

TRANSLATION

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the temple there, Advaita Ācārya danced and chanted.

madhya.16.29

> *nityānandera paricaya saba sevaka sane*
> *bahuta sammāna āsi' kaila sevaka-gaṇe*

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; *paricaya*—there was acquaintance; *saba*—all; *sevaka sane*—with the priests of the temple; *bahuta sammāna*—great respect; *āsi'*—coming; *kaila*—offered; *sevaka-gaṇe*—all the priests.

TRANSLATION

All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

madhya.16.30

> *sei rātri saba mahānta tāhāñi rahilā*
> *bāra kṣīra āni' āge sevaka dharilā*

SYNONYMS

sei rātri—that night; *saba mahānta*—all the great devotees; *tāhāñi rahilā*—remained there; *bāra*—twelve pots; *kṣīra*—condensed milk; *āni'*—bringing; *āge*—in front of Nityānanda Prabhu; *sevaka*—the priests; *dharilā*—placed.

TRANSLATION

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

madhya.16.31

> *kṣīra bāṅṭi' sabāre dila prabhu-nityānanda*
> *kṣīra-prasāda pāñā sabāra bāḍila ānanda*

SYNONYMS

kṣīra—the condensed milk; *bāṅṭi'*—dividing; *sabāre*—unto everyone; *dila*—gave; *prabhu-nityānanda*—Nityānanda Prabhu; *kṣīra-prasāda*—remnants of condensed milk from the Deity; *pāñā*—getting; *sabāra*—of everyone; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasāda to everyone, and thus everyone's transcendental bliss increased.

madhya.16.32

> *mādhava-purīra kathā, gopāla-sthāpana*
> *tāṅhāre gopāla yaiche māgila candana*

SYNONYMS

mādhava-purīra kathā—the narration of Mādhavendra Purī; *gopāla-sthāpana*—installation of the Deity of Gopāla; *tāṅhāre*—unto him; *gopāla*—Lord Gopāla; *yaiche*—just as; *māgila*—He begged; *candana*—sandalwood.

TRANSLATION

They then all discussed the story of Śrī Mādhavendra Purī's installation of the Gopāla Deity, and they discussed how Gopāla begged sandalwood from him.

madhya.16.33

> *tāṅra lāgi' gopīnātha kṣīra curi kaila*
> *mahāprabhura mukhe āge e kathā śunila*

SYNONYMS

tāṅra lāgi'—for him (Mādhavendra Purī); *gopīnātha*—the Deity named Gopīnātha; *kṣīra*—condensed milk; *curi*—stealing; *kaila*—performed; *mahāprabhura mukhe*—from the mouth of Śrī Caitanya Mahāprabhu; *āge*—previously; *e kathā*—this incident; *śunila*—heard.

TRANSLATION

It was Gopīnātha who stole condensed milk for the sake of Mādhavendra Purī. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

madhya.16.34

> *sei kathā sabāra madhye kahe nityānanda*
> *śuniyā vaiṣṇava-mane bāḍila ānanda*

SYNONYMS

sei kathā—that incident; *sabāra madhye*—among all of them; *kahe*—says; *nityānanda*—Lord Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words *mahāprabhura mukhe,* "from the mouth of Śrī Caitanya Mahāprabhu," are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Purī from His spiritual master, Śrīpāda Īśvara Purī. For this story refer to *Madhya-līlā,* Chapter Four, verse eighteen. After staying at Śrī Advaita's house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Purī to Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remuṇā to the temple of Gopīnātha, He

described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing condensed milk. Due to this incident, Lord Gopīnātha became well known as Kṣīracorā, the thief who stole condensed milk.

madhya.16.35

> *ei-mata cali' cali' kaṭaka āilā*
> *sākṣi-gopāla dekhi' sabe se dina rahilā*

SYNONYMS

ei-mata—in this way; *cali' cali'*—walking and walking; *kaṭaka āilā*—they reached the town known as Kaṭaka; *sākṣi-gopāla dekhi'*—after seeing the Deity known as Sākṣi-gopāla; *sabe*—all the devotees; *se dina*—that day; *rahilā*—stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kaṭaka, where they remained for a day and saw the temple of Sākṣi-gopāla.

madhya.16.36

> *sākṣi-gopālera kathā kahe nityānanda*
> *śuniyā vaiṣṇava-mane bāḍila ānanda*

SYNONYMS

sākṣi-gopālera—of the Deity known as Sākṣi-gopāla; *kathā*—the narration; *kahe*—describes; *nityānanda*—Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

TRANSLATION

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas. For these activities refer to *Madhya-līlā,* Chapter Five, verses 8-138.

madhya.16.37

> *prabhuke milite sabāra utkaṇṭhā antare*
> *śīghra kari' āilā sabe śrī-nīlācale*

SYNONYMS

prabhuke milite—to see Śrī Caitanya Mahāprabhu; *sabāra*—of everyone; *utkaṇṭhā*—anxiety; *antare*—within the heart; *śīghra kari'*—making great haste; *āilā*—reached; *sabe*—all of them; *śrī-nīlācale*—Jagannātha Purī.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

madhya.16.38

> *āṭhāranālāke āilā gosāñi śuniyā*
> *dui-mālā pāṭhāilā govinda-hāte diyā*

SYNONYMS

āṭhāranālāke—Āṭhāranālā; *āilā*—they have reached; *gosāñi*—Śrī Caitanya Mahāprabhu; *śuniyā*—hearing; *dui-mālā*—two garlands; *pāṭhāilā*—sent; *govinda-hāte diyā*—through the hands of Govinda.

TRANSLATION

When they all arrived at a bridge called Āṭhāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

madhya.16.39

> *dui mālā govinda dui-jane parāila*
> *advaita, avadhūta-gosāñi baḍa sukha pāila*

SYNONYMS

dui mālā—the two garlands; *govinda*—Govinda; *dui-jane parāila*—placed on the necks of two personalities; *advaita*—Advaita Ācārya; *avadhūta-gosāñi*—Nityānanda Prabhu; *baḍa sukha pāila*—became very happy.

TRANSLATION

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

madhya.16.40

> *tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana*
> *nācite nācite cali' āilā dui-jana*

SYNONYMS

tāhāñi—on that very spot; *ārambha kaila*—began; *kṛṣṇa-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *nācite nācite*—dancing and dancing; *cali'*—going; *āilā*—reached; *dui-jana*—both of Them.

TRANSLATION

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

madhya.16.41

> *punaḥ mālā diyā svarūpādi nija-gaṇa*
> *āgu bāḍi' pāṭhāila śacīra nandana*

SYNONYMS

punaḥ—again; *mālā*—garlands; *diyā*—offering; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī and others; *nija-gaṇa*—personal associates; *āgu bāḍi'*—going forward; *pāṭhāila*—sent; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

madhya.16.42

> *narendra āsiyā tāhāṅ sabāre mililā*
> *mahāprabhura datta mālā sabāre parāilā*

SYNONYMS

narendra—to the lake named Narendra; *āsiyā*—coming; *tāhāṅ*—there; *sabāre*—everyone; *mililā*—met; *mahāprabhura*—by Śrī

Caitanya Mahāprabhu; *datta*—given; *mālā*—garlands; *sabāre parāilā*—offered to everyone.

TRANSLATION

When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

madhya.16.43

> *siṁha-dvāra-nikaṭe āilā śuni' gaurarāya*
> *āpane āsiyā prabhu mililā sabāya*

SYNONYMS

siṁha-dvāra—the lion gate; *nikaṭe*—near; *āilā*—arrived; *śuni'*—hearing; *gaurarāya*—Lord Śrī Caitanya Mahāprabhu; *āpane*—personally; *āsiyā*—coming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mililā sabāya*—met them all.

TRANSLATION

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

madhya.16.44

> *sabā lañā kaila jagannātha-daraśana*
> *sabā lañā āilā punaḥ āpana-bhavana*

SYNONYMS

sabā lañā—taking all of them; *kaila*—performed; *jagannātha-daraśana*—seeing Lord Jagannātha; *sabā lañā*—taking them all; *āilā*—went back; *punaḥ*—again; *āpana-bhavana*—to His own residence.

TRANSLATION

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

madhya.16.45

> *vāṇīnātha, kāśī-miśra prasāda ānila*
> *svahaste sabāre prabhu prasāda khāoyāila*

SYNONYMS

vāṇīnātha—Vāṇīnātha; *kāśī-miśra*—Kāśī Miśra; *prasāda ānila*—brought all kinds of *prasāda*; *sva-haste*—with His own hand; *sabāre*—unto everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Jagannātha; *khāoyāila*—fed.

TRANSLATION

Vāṇīnātha Rāya and Kāśī Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

madhya.16.46

> *pūrva vatsare yāṅra yei vāsā-sthāna*
> *tāhāṅ sabā pāṭhāñā karāila viśrāma*

SYNONYMS

pūrva vatsare—in the previous year; *yāṅra*—of whom; *yei*—wherever; *vāsā-sthāna*—place to stay; *tāhāṅ*—there; *sabā*—all of them; *pāṭhāñā*—sending; *karāila viśrāma*—made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

madhya.16.47

> *ei-mata bhakta-gaṇa rahilā cāri māsa*
> *prabhura sahita kare kīrtana-vilāsa*

SYNONYMS

ei-mata—in this way; *bhakta-gaṇa*—the devotees; *rahilā*—remained; *cāri māsa*—for four months; *prabhura sahita*—with Śrī Caitanya Mahāprabhu; *kare*—performed; *kīrtana-vilāsa*—the pastimes of *saṅkīrtana*.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

madhya.16.48

> *pūrvavat ratha-yātrā-kāla yābe āila*
> *sabā lañā guṇḍicā-mandira prakṣālila*

SYNONYMS

pūrva-vat—as in the previous year; *ratha-yātrā-kāla*—the time for Ratha-yātrā festival; *yābe*—when; *āila*—arrived; *sabā lañā*—taking all of them; *guṇḍicā-mandira*—the temple of Guṇḍicā; *prakṣālila*—washed.

TRANSLATION

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

madhya.16.49

> *kulīna-grāmī paṭṭa-ḍorī jagannāthe dila*
> *pūrvavat ratha-agre nartana karila*

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; *paṭṭa-ḍorī*—silken ropes; *jagannāthe dila*—offered to Lord Jagannātha; *pūrva-vat*—like the previous year; *ratha-agre*—in front of the car; *nartana karila*—danced.

TRANSLATION

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord's car.

madhya.16.50

> *bahu nṛtya kari' punaḥ calila udyāne*
> *vāpī-tīre tāhāṅ yāi' karila viśrāme*

SYNONYMS

bahu nṛtya kari'—after dancing a great deal; *punaḥ*—again; *calila*—started for; *udyāne*—the garden; *vāpī-tīre*—on the bank of the lake; *tāhāṅ yāi'*—going there; *karila viśrāme*—took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

madhya.16.51

> *rāḍhī eka vipra, teṅho—nityānanda dāsa*
> *mahā-bhāgyavān teṅho, nāma—kṛṣṇadāsa*

SYNONYMS

rāḍhī eka vipra—one *brāhmaṇa* resident of Rāḍha-deśa (where the Ganges does not flow); *teṅho*—he; *nityānanda dāsa*—servant of Lord Nityānanda; *mahā-bhāgyavān*—greatly fortunate; *teṅho*—he; *nāma*—named; *kṛṣṇadāsa*—Kṛṣṇadāsa.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

madhya.16.52

> *ghaṭa bhari' prabhura teṅho abhiṣeka kaila*
> *tāṅra abhiṣeke prabhu mahā-tṛpta haila*

SYNONYMS

ghaṭa bhari'—filling one waterpot; *prabhura*—of Lord Caitanya Mahāprabhu; *teṅho*—he; *abhiṣeka kaila*—performed the bathing; *tāṅra*—his; *abhiṣeke*—by the act of bathing the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-tṛpta haila*—became very satisfied.

TRANSLATION

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

madhya.16.53

> *balagaṇḍi-bhogera bahu prasāda āila*
> *sabā saṅge mahāprabhu prasāda khāila*

SYNONYMS

balagaṇḍi-bhogera—of the food offered at Balagaṇḍi; *bahu prasāda*—a great quantity of *prasāda*; *āila*—arrived; *sabā saṅge*—with all the devotees; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of the food of Jagannātha; *khāila*—ate.

TRANSLATION

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

PURPORT

In reference to Balagaṇḍi, see *Madhya-līlā* (13.193).

madhya.16.54

> *pūrvavat ratha-yātrā kaila daraśana*
> *herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa*

SYNONYMS

pūrva-vat—as in the previous year; *ratha-yātrā*—the car festival; *kaila daraśana*—saw; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *dekhe*—He sees; *lañā bhakta-gaṇa*—with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Herā-pañcamī festival as well.

madhya.16.55

> *ācārya-gosāñi prabhura kaila nimantraṇa*
> *tāra madhye kaila yaiche jhaḍa-variṣaṇa*

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation; *tāra madhye*

—within that episode; *kaila*—occurred; *yaiche*—just as; *jhaḍa-variṣaṇa*—rainstorm.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

madhya.16.56

> *vistāri' varṇiyāchena dāsa-vṛndāvana*
> *śrīvāsa prabhure tabe kaila nimantraṇa*

SYNONYMS

vistāri'—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *śrīvāsa*—Śrīvāsa; *prabhure*—to Śrī Caitanya Mahāprabhu; *tabe*—then; *kaila nimantraṇa*—gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (Antya-līlā, Chapter Eight) gives the following description. One day Śrīla Advaita Ācārya, having

extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other *sannyāsīs* were going to Advaita Ācārya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya's desires, Śrī Caitanya Mahāprabhu came alone and accepted the *prasāda*.

madhya.16.57

> *prabhura priya-vyañjana saba rāndhena mālinī*
> *'bhaktye dāsī'-abhimāna, 'snehete jananī'*

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya-vyañjana*—favorite vegetables; *saba*—all; *rāndhena*—cooks; *mālinī*—the wife of Śrīvāsa Ṭhākura; *bhaktye dāsī*—in devotion she was just like a maidservant; *abhimāna*—it was her conception; *snehete*—in affection; *jananī*—exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu's, but in affection she was just like a mother.

madhya.16.58

> *ācāryaratna-ādi yata mukhya bhakta-gaṇa*
> *madhye madhye prabhure karena nimantraṇa*

SYNONYMS

ācāryaratna—Candraśekhara; *ādi*—and others; *yata*—all; *mukhya bhakta-gaṇa*—chief devotees; *madhye madhye*—at intervals; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

madhya.16.59

> *cāturmāsya-ante punaḥ nityānande lañā*
> *kibā yukti kare nitya nibhṛte vasiyā*

SYNONYMS

cāturmāsya-ante—at the end of Cāturmāsya; *punaḥ*—again; *nityānande*—Śrī Nityānanda Prabhu; *lañā*—taking into confidence; *kibā*—what; *yukti kare*—They consult; *nitya*—daily; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

TRANSLATION

At the end of the four-month Cāturmāsya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

madhya.16.60

> *ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore*
> *ācārya tarjā paḍe, keha bujhite nā pāre*

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kahe*—speaks; *ṭhāre-ṭhore*—by indications; *ācārya*—Advaita Ācārya; *tarjā paḍe*—reads some poetic passages; *keha*—anyone; *bujhite*—to understand; *nā pāre*—was not able.

TRANSLATION

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

madhya.16.61

> *tāṅra mukha dekhi' hāse śacīra nandana*
> *aṅgīkāra jāni' ācārya karena nartana*

SYNONYMS

tāṅra mukha—His face; *dekhi'*—seeing; *hāse*—smiles; *śacīra nandana*—Lord Śrī Caitanya Mahāprabhu; *aṅgīkāra jāni'*—understanding the acceptance; *ācārya*—Advaita Ācārya; *karena*—performed; *nartana*—dancing.

TRANSLATION

Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

madhya.16.62

> *kibā prārthanā, kibā ājñā—keha nā bujhila*
> *āliṅgana kari' prabhu tāṅre vidāya dila*

SYNONYMS

kibā—what; *prārthanā*—the request; *kibā*—what; *ājnā*—the order; *keha*—anyone; *nā bujhila*—did not know; *āliṅgana kari'*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to Him; *vidāya dila*—bade farewell.

TRANSLATION

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

madhya.16.63

> *nityānande kahe prabhu,—śunaha, śrīpāda*
> *ei āmi māgi, tumi karaha prasāda*

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *śunaha*—please hear; *śrī-pāda*—O holy man; *ei*—this; *āmi*—I; *māgi*—request; *tumi*—You; *karaha*—kindly show; *prasāda*—mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

madhya.16.64

> *prati-varṣa nīlācale tumi nā āsibā*
> *gauḍe rahi' mora icchā saphala karibā*

SYNONYMS

prati-varṣa—every year; *nīlācale*—to Jagannātha Purī; *tumi*—You; *nā āsibā*—do not come; *gauḍe rahi'*—staying in Bengal; *mora icchā*—My desire; *sa-phala karibā*—make successful.

TRANSLATION

"Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire."

PURPORT

The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen age of Kali—the chanting of the Hare Kṛṣṇa *mahā-mantra*. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Purī, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa and Sanātana. Nityānanda Prabhu was requested not to come every year to Jagannātha Purī, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His order, even if one has to sacrifice going to Jagannātha Purī to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu's order than to satisfy one's senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu's cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Purī

for one's own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu's mission; therefore His sincere devotees must carry out His desire.

> *pṛthivīte āche yata nagarādi grāma*
> *sarvatra pracāra haibe mora nāma*

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the *paramparā* system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

madhya.16.65

> *tāhāṅ siddhi kare—hena anye nā dekhiye*
> *āmāra 'duṣkara' karma, tomā haite haye*

SYNONYMS

tāhāṅ—there; *siddhi*—success; *kare*—makes; *hena*—such; *anye*—other person; *nā*—not; *dekhiye*—I see; *āmāra*—My; *duṣkara*—difficult to perform; *karma*—work; *tomā*—You; *haite*—from; *haye*—becomes successful.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there."

PURPORT

Lord Caitanya's mission is to deliver the fallen souls of this age. In this Age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes. For example, He delivered Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhaṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī *sannyāsīs*. It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, *āmāra 'duṣkara' karma, tomā haite haye*. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu's mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarśana *cakra,* but Nityānanda Prabhu saved them from the Lord's wrath and delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and

Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi's service in the disciplic succession, he can even excel Nityānanda Prabhu's service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāi's and Mādhāi's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

> *ārādhanānāṁ sarveṣāṁ*
> *viṣṇor ārādhanaṁ paraṁ*
> *tasmāt parataraṁ devi*
> *tadīyānāṁ samarcanam*

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." (*Padma Purāṇa*)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously

than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa's plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

> *tasmāt tvam uttiṣṭha yaśo labhasva*
> *jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham*
> *mayaivaite nihatāḥ pūrvam eva*
> *nimitta-mātraṁ bhava savyasācin*

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight." (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgajī, the servant of Lord Rāmacandra, also serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu's instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

madhya.16.66

> *nityānanda kahe,—āmi 'deha' tumi 'prāṇa'*
> *'deha' 'prāṇa' bhinna nahe,—ei ta pramāṇa*

SYNONYMS

nityānanda kahe—Lord Nityānanda Prabhu said; *āmi*—I; *deha*—the body; *tumi*—You; *prāṇa*—the life; *deha*—the body; *prāṇa*—the life; *bhinna nahe*—not separate; *ei ta pramāṇa*—this is the evidence.

TRANSLATION

Nityānanda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

madhya.16.67

> *acintya-śaktye kara tumi tāhāra ghaṭana*
> *ye karāha, sei kari, nāhika niyama*

SYNONYMS

acintya-śaktye—by inconceivable energy; *kara*—do; *tumi*—You; *tāhāra*—of that relationship; *ghaṭana*—the operation; *ye*—whatever; *karāha*—You make Me do; *sei*—that; *kari*—I do; *nāhika*—there is not; *niyama*—restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of *Śrīmad-Bhāgavatam: tene brahma hṛdā ya ādi-kavaye.* Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of *viṣṇu-tattva.* Rather, he is part of the *jīva-tattva.* Nonetheless, by the grace of the Lord, who instructed him through the heart (*tene brahma hṛdā),* Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in *Bhagavad-gītā:*

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me," (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, *ye karāha, sei kari, nāhika niyama:* "I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire." Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

madhya.16.68

> *tāṅre vidāya dila prabhu kari' āliṅgana*
> *ei-mata vidāya dila saba bhakta-gaṇa*

SYNONYMS

tāṅre—unto Him (Nityānanda Prabhu); *vidāya dila*—bade farewell; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari'*—doing; *ālińgana*—embracing; *ei-mata*—in this way; *vidāya dila*—bade farewell; *saba*—to all; *bhakta-gaṇa*—the devotees.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

madhya.16.69

> *kulīna-grāmī pūrvavat kaila nivedana*
> *"prabhu, ājñā kara,—āmāra kartavya sādhana"*

SYNONYMS

kulīna-grāmī—one of the residents of Kulīna-grāma; *pūrva-vat*—like last year; *kaila*—submitted; *nivedana*—petition; *prabhu*—my Lord; *ājñā kara*—order; *āmāra*—my; *kartavya*—necessary; *sādhana*—performance.

TRANSLATION

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying,

"My Lord, kindly tell me what my duty is and how I should execute it."

madhya.16.70

> *prabhu kahe,—"vaiṣṇava-sevā, nāma-saṅkīrtana*
> *dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa"*

SYNONYMS

prabhukahe—the Lord replied; *vaiṣṇava-sevā*—service to the Vaiṣṇavas; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *dui kara*—you perform these two things; *śīghra*—very soon; *pābe*—you will get; *śrī-kṛṣṇa-caraṇa*—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

TRANSLATION

The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

madhya.16.71

> *teṅho kahe,—"ke vaiṣṇava, ki tāṅra lakṣaṇa?"*
> *tabe hāsi' kahe prabhu jāni' tāṅra mana*

SYNONYMS

teṅho kahe—he said; *ke*—who; *vaiṣṇava*—a Vaiṣṇava; *ki*—what; *tāṅra*—of him; *lakṣaṇa*—the symptoms; *tabe*—thereafter; *hāsi'*—smiling; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāṅra mana*—his mind.

TRANSLATION

The inhabitant of Kulīna-grāma said, "Please let me know who is actually a Vaiṣṇava and what his symptoms are." Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

madhya.16.72

> *"kṛṣṇa-nāma nirantara yāṅhāra vadane*
> *sei vaiṣṇava-śreṣṭha, bhaja tāṅhāra caraṇe*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nirantara*—incessantly; *yāṅhāra*—whose; *vadane*—in the mouth; *sei*—such a person; *vaiṣṇava-śreṣṭha*—a first-class Vaiṣṇava; *bhaja*—worship; *tāṅhāra caraṇe*—his lotus feet.

TRANSLATION

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called *madhyama-bhāgavata,* which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the *madhyama-bhāgavata,* who is a via medium.

In his *Upadeśāmṛta* Śrīla Rūpa Gosvāmī says: *praṇatibhiś ca bhajantam īśam*. This means that *madhyama-adhikārī* devotees should exchange obeisances between themselves.

The word *nirantara,* meaning "without cessation, continuously, constantly," is very important in this verse. The word *antara* means "interval." If one has desires other than a desire to perform devotional service-in other words, if one

sometimes engages in devotional service and sometimes strives for sense gratification-his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī says:

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of *antara* is "this body." The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, *antara* means "money." If money is not used in Kṛṣṇa's service, it is also an impediment. *Antara* also means *janatā,* "people in general." The association of ordinary persons may destroy the principles of devotional service. Similarly, *antara* may mean "greed," greed to acquire more money or enjoy more sense gratification. Finally, the word *antara* may also mean "atheistic ideas" by which one considers the temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material-He is the Supreme Personality of Godhead Himself. Similarly,

considering the spiritual master an ordinary human being (*guruṣu nara-matiḥ*) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. *Caraṇāmṛta* should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Kṛṣṇa as an ordinary human being, for He is the origin of all *viṣṇu-tattvas;* nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to him as being different. All this is offensive.

In the *Bhakti-sandarbha* (265), Śrīla Jīva Gosvāmī writes: *nāmaikaṁ yasya vāci smaraṇa-patha-gatam ityādau deha-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍamayatvāt teṣām.*

The Māyāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In *Śrīmad-Bhāgavatam* (11.2.46), the intermediate Vaiṣṇava is described as follows:

> *īśvare tad-adhīneṣu*
> *bāliśeṣu dviṣatsu ca*
> *prema-maitrī-kṛpopekṣā*
> *yaḥ karoti sa madhyamaḥ*

"The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people." These are the four functions of the Vaiṣṇava in the intermediate stage. In *Caitanya-caritāmṛta* (Madhya 22.64) Śrī Sanātana Gosvāmī is taught:

> *śraddhāvān jana haya bhakti-adhikārī*
> *'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

"One who is faithful is a proper candidate for devotional service. In terms of one's degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava."

> *śāstra-yukti nāhi jāne dṛḍha, śraddhāvān*
> *'madhyama-adhikārī' sei mahā-bhāgyavān*

"One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform." (Cc. Madhya 22.67)

> *rati-prema-tāratamye bhakta-tara-tama*

"Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion-neophyte, intermediate and perfectional." (Cc. Madhya 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If

one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself *kṛṣṇa-dāsa,* Kṛṣṇa's servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa *mahā-mantra*. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called *prākṛta*. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

madhya.16.73

> *varṣāntare punaḥ tāṅrā aiche praśna kaila*
> *vaiṣṇavera tāratamya prabhu śikhāila*

SYNONYMS

varṣāntare—after one year; *punaḥ*—again; *tāṅrā*—they (the inhabitants of Kulīna-grāma); *aiche*—such; *praśna*—a question; *kaila*—made; *vaiṣṇavera*—of Vaiṣṇavas; *tāratamya*—upper and lower gradations; *prabhu*—Śrī Caitanya Mahāprabhu; *śikhāila*—taught.

TRANSLATION

The following year, the inhabitants of Kulīna-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.

madhya.16.74

> *yāṅhāra darśane mukhe āise kṛṣṇa-nāma*
> *tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'*

SYNONYMS

yāṅhāra darśane—by the sight of whom; *mukhe*—in the mouth; *āise*—automatically awakens; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tāṅhāre*—him; *jāniha*—must know; *tumi*—you; *vaiṣṇava-pradhāna*—the first-class Vaiṣṇava.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a *mahā-*

bhāgavata, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a *mahā-bhāgavata* Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of *māyā,* and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The *madhyama-adhikārī* Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in *Caitanya-caritāmṛta (Madhya-līlā,* Chapter Six, verse 279):

> *lohāke yāvat sparśi' hema nāhi kare*
> *tāvat sparśa-maṇi keha cinite nā pāre*

"One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A *mahā-bhāgavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mahā-bhāgavata*. Although preaching is not meant for a *mahā-bhāgavata,* a *mahā-bhāgavata* can descend to the platform of

madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a *mahā-bhāgavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees. Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45):

> *sarva-bhūteṣu yaḥ paśyed*
> *bhagavad-bhāvam ātmanaḥ*
> *bhūtāni bhagavaty ātmany*
> *eṣa bhāgavatottamaḥ*

When teaching Sanātana Gosvāmī, the Lord further said:

> *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra*
> *'uttama-adhikārī' se tāraye saṁsāra*

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an *uttama-adhikārī,* a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness." (Cc. Madhya 22.65) With great love and affection, the *mahā-bhāgavata* observes the Supreme Personality of Godhead, devotional service and the

devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The *mahā-bhāgavata* knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

madhya.16.75

> *krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa*
> *'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama'*

SYNONYMS

krama kari'—dividing according to grades; *kahe prabhu*—Śrī Caitanya Mahāprabhu spoke; *vaiṣṇava-lakṣaṇa*—the symptoms of Vaiṣṇavas; *vaiṣṇava*—the ordinary Vaiṣṇava (the positive platform); *vaiṣṇava-tara*—the better Vaiṣṇava (the comparative platform); *āra*—and; *vaiṣṇava-tama*—the best Vaiṣṇava (the superlative platform).

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu instructed different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

madhya.16.76

> *ei-mata saba vaiṣṇava gauḍe calilā*
> *vidyānidhi se vatsara nīlādri rahilā*

SYNONYMS

ei-mata—in this way; *saba*—all; *vaiṣṇava*—devotees; *gauḍe calilā*—returned to Bengal; *vidyānidhi*—Puṇḍarīka Vidyānidhi; *se vatsara*—that year; *nīlādri rahilā*—remained at Nīlādri, Jagannātha Purī.

TRANSLATION

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

madhya.16.77

> *svarūpa-sahita tāṅra haya sakhya-prīti*
> *dui-janāya kṛṣṇa-kathāya ekatra-i sthiti*

SYNONYMS

svarūpa-sahita—with Svarūpa Dāmodara Gosvāmī; *tāṅra*—his; *haya*—there is; *sakhya-prīti*—very intimate friendship; *dui-janāya*—both of them; *kṛṣṇa-kathāya*—in topics of Kṛṣṇa; *ekatra-i*—on the same level; *sthiti*—position.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Kṛṣṇa, they were situated on the same platform.

madhya.16.78

> *gadādhara-paṇḍite teṅho punaḥ mantra dila*
> *oḍana-ṣaṣṭhīra dine yātrā ye dekhila*

SYNONYMS

gadādhara-paṇḍite—unto Gadādhara Paṇḍita; *teṅho*—Puṇḍarīka Vidyānidhi; *punaḥ*—again, the second; *mantra*—initiation; *dila*—gave; *oḍana-ṣaṣṭhīra dine*—on the day of performing the Oḍana-ṣaṣṭhī function; *yātrā*—festival; *ye*—indeed; *dekhila*—he saw.

TRANSLATION

Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannātha.

That covering is directly purchased from a weaver. According to the *arcana-mārga,* a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Puṇḍarīka Vidyānidhi saw that the priest neglected to wash the cloth before covering Lord Jagannātha. Since he wanted to find some fault in the devotees, he became indignant.

madhya.16.79

> *jagannātha parena tathā 'māḍuyā' vasana*
> *dekhiyā saghṛṇa haila vidyānidhira mana*

SYNONYMS

jagannātha—Lord Jagannātha; *parena*—puts on; *tathā*—there; *māḍuyā vasana*—cloth with starch; *dekhiyā*—seeing; *sa-ghṛṇa*—with hatred; *haila*—was; *vidyānidhira mana*—the mind of Vidyānidhi.

TRANSLATION

When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

madhya.16.80

> *sei rātrye jagannātha-balāi āsiyā*
> *dui-bhāi caḍā'na tāṅre hāsiyā hāsiyā*

SYNONYMS

sei rātrye—on that night; *jagannātha*—Lord Jagannātha; *balāi*—Lord Balarāma; *āsiyā*—coming; *dui-bhāi*—both brothers; *caḍā'na*—slapped; *tāṅre*—him; *hāsiyā hāsiyā*—smiling.

TRANSLATION

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

madhya.16.81

> *gāla phulila, ācārya antare ullāsa*
> *vistāri' varṇiyāchena vṛndāvana-dāsa*

SYNONYMS

gāla—the cheeks; *phulila*—became swollen; *ācārya*—Puṇḍarīka Vidyānidhi; *antare*—within the heart; *ullāsa*—very happy; *vistāri'*—elaborating; *varṇiyāchena*—has narrated; *vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.

madhya.16.82

> *ei-mata pratyabda āise gauḍera bhakta-gaṇa*
> *prabhu-saṅge rahi' kare yātrā-daraśana*

SYNONYMS

ei-mata—in this way; *prati-abda*—every year; *āise*—come; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *prabhu-saṅge*—with Lord Śrī Caitanya Prabhu; *rahi'*—residing; *kare*—do; *yātrā-daraśana*—observing the Ratha-yātrā festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

madhya.16.83

> *tāra madhye ye ye varṣe āchaye viśeṣa*
> *vistāriyā āge tāhā kahiba niḥśeṣa*

SYNONYMS

tāra madhye—within those episodes; *ye ye*—whatever; *varṣe*—in years; *āchaye*—there is; *viśeṣa*—particular occurrence; *vistāriyā*—elaborating; *āge*—ahead; *tāhā*—that; *kahiba*—I shall say; *niḥśeṣa*—completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

madhya.16.84

> *ei-mata mahāprabhura cāri vatsara gela*
> *dakṣiṇa yāñā āsite dui vatsara lāgila*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *cāri*—four; *vatsara*—years; *gela*—passed; *dakṣiṇa yāñā*—after touring southern India; *āsite*—to come back; *dui vatsara lāgila*—He took two years.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

madhya.16.85

> *āra dui vatsara cāhe vṛndāvana yāite*
> *rāmānanda-haṭhe prabhu nā pāre calite*

SYNONYMS

āra dui vatsara—another two years; *cāhe*—He wanted; *vṛndāvana yāite*—to go to Vṛndāvana; *rāmānanda-haṭhe*—by the tricks of Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā pāre*—was not able; *calite*—to go.

TRANSLATION

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Purī because of Rāmānanda Rāya's tricks.

madhya.16.86

> *pañcama vatsare gauḍera bhakta-gaṇa āilā*
> *ratha dekhi' nā rahilā, gauḍere calilā*

SYNONYMS

pañcama vatsare—on the fifth year; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *āilā*—came; *ratha dekhi'*—seeing the Ratha-yātrā festival; *nā rahilā*—did not stay; *gauḍere calilā*—returned to Bengal.

TRANSLATION

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā festival. After seeing it, they did not stay but returned to Bengal.

madhya.16.87

> *tabe prabhu sārvabhauma-rāmānanda-sthāne*
> *āliṅgana kari' kahe madhura vacane*

SYNONYMS

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *sārvabhauma-rāmānanda-sthāne*—before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *āliṅgana kari'*—embracing; *kahe*—says; *madhura vacane*—sweet words.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

madhya.16.88

> *bahuta utkaṇṭhā mora yāite vṛndāvana*
> *tomāra haṭhe dui vatsara nā kailuṅ gamana*

SYNONYMS

bahuta utkaṇṭhā—great anxiety; *mora*—My; *yāite vṛndāvana*—to go to Vṛndāvana; *tomāra haṭhe*—by your tricks; *dui vatsara*—for two years; *nā kailuṅ*—I did not do; *gamana*—going.

TRANSLATION

Caitanya Mahāprabhu said, "My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

madhya.16.89

> *avaśya caliba, duṅhe karaha sammati*
> *tomā-duṅhā vinā mora nāhi anya gati*

SYNONYMS

avaśya—certainly; *caliba*—I shall go; *duṅhe*—both of you; *karaha sammati*—kindly agree to this proposal; *tomā-duṅhā vinā*—except you two; *mora*—My; *nāhi*—there is not; *anya gati*—other resort.

TRANSLATION

"This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

madhya.16.90

> *gauḍa-deśe haya mora 'dui samāśraya'*
> *'jananī' jāhnavī',—ei dui dayāmaya*

SYNONYMS

gauḍa-deśe—in Bengal; *haya*—there are; *mora*—My; *dui*—two; *samāśraya*—shelters; *jananī*—the mother; *jāhnavī*—mother Ganges; *ei dui*—these two; *dayā-maya*—very merciful.

TRANSLATION

"In Bengal I have two shelters-my mother and the River Ganges. Both of them are very merciful.

madhya.16.91

> *gauḍa-deśa diyā yāba tāṅ-sabā dekhiyā*
> *tumi duṅhe ājñā deha' parasanna haña*

SYNONYMS

gauḍa-deśa—the country known as Bengal; *diyā*—through; *yāba*—I shall go; *tāṅ-sabā*—both of them; *dekhiyā*—seeing; *tumi duṅhe*—both of you; *ājñā deha'*—give Me permission; *parasanna haña*—being very pleased.

TRANSLATION

"I shall go to Vṛndāvana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?"

madhya.16.92

> *śuniyā prabhura vāṇī mane vicāraya*
> *prabhu-sane ati haṭha kabhu bhāla naya*

SYNONYMS

śuniyā—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vāṇī*—the words; *mane*—in their minds; *vicāraya*—considered; *prabhu-sane*—with Lord Caitanya Mahāprabhu; *ati*—very much; *haṭha*—tricks; *kabhu*—at any time; *bhāla naya*—s not very good.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

madhya.16.93

> *duṅhe kahe,—ebe varṣā, calite nāribā*
> *vijayā-daśamī āile avaśya calibā*

SYNONYMS

duṅhe kahe—both of them said; *ebe*—now; *varṣā*—rainy season; *calite nāribā*—You will not be able to go; *vijayā-daśamī*—the Vijayā-daśamī day; *āile*—when it arrives; *avaśya*—certainly; *calibā*—You will go.

TRANSLATION

They both said, "Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana."

madhya.16.94

> *ānande mahāprabhu varṣā kaila samādhāna*
> *vijayā-daśamī-dine karila payāna*

SYNONYMS

ānande—in great pleasure; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *varṣā*—the rainy season; *kaila samādhāna*—passed; *vijayā-daśamī-dine*—on Vijayā-daśamī, the day when the victory was won by Lord Rāmacandra; *karila payāna*—He departed.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy

season passed, and when the day of Vijayā-daśamī arrived, He departed for Vṛndāvana.

madhya.16.95

> *jagannāthera prasāda prabhu yata pāñāchila*
> *kaḍāra, candana, ḍora, saba saṅge laila*

SYNONYMS

jagannāthera—of Lord Jagannātha; *prasāda*—the remnants of food; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all; *pāñāchila*—had obtained; *kaḍāra*—a kind of *tilaka*; *candana*—sandalwood; *ḍora*—ropes; *saba*—all; *saṅge laila*—He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord's kaḍāra ointment, sandalwood and ropes with Him.

madhya.16.96

> *jagannāthe ājñā māgi' prabhāte calilā*
> *uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā*

SYNONYMS

jagannāthe—from Lord Jagannātha; *ājñā māgi'*—taking permission; *prabhāte*—early in the morning; *calilā*—departed; *uḍiyā-bhakta-gaṇa*—all the devotees of Orissa; *saṅge*—with Him; *pāche*—following; *cali' āilā*—went.

TRANSLATION

After taking Lord Jagannātha's permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.

madhya.16.97

> *uḍiyā-bhakta-gaṇe prabhu yatne nivārilā*
> *nija-gaṇa-saṅge prabhu 'bhavānīpura, āilā*

SYNONYMS

uḍiyā-bhakta-gaṇe—the devotees of Orissa; *prabhu*—Śrī Caitanya Mahāprabhu; *yatne*—with great care; *nivārilā*—stopped; *nija-gaṇa-saṅge*—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *bhavānīpura āilā*—came to Bhavānīpura.

TRANSLATION

It was with great care that Caitanya Mahāprabhu forbade the Orissa devotees to follow Him.

Accompanied by personal associates, He first went to Bhavānīpura.

PURPORT

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

madhya.16.98

> *rāmānanda āilā pāche dolāya caḍiyā*
> *vāṇīnātha bahu prasāda dila pāṭhāñā*

SYNONYMS

rāmānanda—Rāmānanda Rāya; *āilā*—came; *pāche*—behind; *dolāya caḍiyā*—riding on a palanquin; *vāṇīnātha*—Vāṇīnātha Rāya; *bahu*—a large quantity of; *prasāda*—remnants of the food of Jagannātha; *dila*—gave; *pāṭhāñā*—sending.

TRANSLATION

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇīnātha Rāya had a large quantity of prasāda sent to the Lord.

madhya.16.99

> *prasāda bhojana kari' tathāya rahilā*
> *prātaḥ-kāle cali' prabhu'bhuvaneśvara' āilā*

SYNONYMS

prasāda bhojana kari'—after taking the prasāda; *tathāya rahilā*—He stayed there; *prātaḥ-kāle*—early in the morning; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *bhuvaneśvara āilā*—reached the place known as Bhuvaneśvara.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

madhya.16.100

> *'kaṭake' āsiyā kaila 'gopāla' daraśana*
> *svapneśvara-vipra kaila prabhura nimantraṇa*

SYNONYMS

kaṭake—to the city of Kaṭaka; *āsiyā*—coming; *kaila*—did; *gopāla daraśana*—seeing Lord Gopāla; *svapneśvara-vipra*—the brāhmaṇa named Svapneśvara; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a brāhmaṇa there named Svapneśvara invited the Lord to eat.

madhya.16.101

> *rāmānanda-rāya saba-gaṇe nimantrila*
> *bāhira udyāne āsi' prabhu vāsā kaila*

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *saba-gaṇe*—all the followers of Śrī Caitanya Mahāprabhu; *nimantrila*—invited; *bāhira udyāne*—in an outside garden; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsā kaila*—made His resting place.

TRANSLATION

Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya Mahāprabhu made His resting place in a garden outside the temple.

madhya.16.102

> *bhikṣā kari' bakula-tale karilā viśrāma*
> *pratāparudra-ṭhāñi rāya karila payāna*

SYNONYMS

bhikṣā kari'—after taking lunch; *bakula-tale*—underneath a *bakula* flower tree; *karilā viśrāma*—took rest; *pratāparudra-ṭhāñi*—to the presence of Mahārāja Pratāparudra; *rāya*—Rāmānanda Rāya; *karila payāna*—departed.

TRANSLATION

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

madhya.16.103

> *śuni' ānandita rājā ati-śīghra āilā*
> *prabhu dekhi' daṇḍavat bhūmete padilā*

SYNONYMS

śuni'—hearing; *ānandita*—very pleased; *rājā*—the King; *ati-śīghra*—hastily; *āilā*—came; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *daṇḍavat*—obeisances offered falling flat; *bhūmete*—on the ground; *paḍilā*—fell down. obeisances offered falling flat; *bhūmete*—on the ground; *paḍilā*—fell down.

TRANSLATION

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

madhya.16.104

> *punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala*
> *stuti kare, pulakāṅga, paḍe aśru-jala*

SYNONYMS

punaḥ—again; *uṭhe*—he arose; *punaḥ*—again; *paḍe*—he fell down; *praṇaya-vihvala*—overwhelmed with love; *stuti kare*—offers prayers; *pulaka-aṅga*—the entire body quivering in joy; *paḍe*—fell down; *aśru-jala*—tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

madhya.16.105

> *tāṅra bhakti dekhi' prabhura tuṣṭa haila mana*
> *uṭhi' mahāprabhu tāṅre kailā āliṅgana*

SYNONYMS

tāṅra bhakti—his devotion; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—pleased; *haila*—was; *mana*—mind; *uṭhi'*—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

madhya.16.106

> *punaḥ stuti kari' rājā karaye praṇāma*
> *prabhu-kṛpā-aśrute tāṅra deha haila snāna*

SYNONYMS

punaḥ—again; *stuti kari'*—offering prayers; *rājā*—the King; *karaye praṇāma*—offered obeisances; *prabhu kṛpā*—of the mercy of the Lord; *aśrute*—by the tears; *tāṅra*—of the Lord; *deha*—the body; *haila*—became; *snāna*—bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the

Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

madhya.16.107

> *sustha kari, rāmānanda rājāre vasāilā*
> *kāya-mano-vākye prabhu tāṅre kṛpā kailā*

SYNONYMS

sustha kari—comforting him; *rāmānanda*—Rāya Rāmānanda; *rājāre vasāilā*—made the King sit down; *kāya-mano-vākye*—with body, mind and words; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto the King; *kṛpā kailā*—showed His mercy.

TRANSLATION

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

madhya.16.108

> *aiche tāṅhāre kṛpā kaila gaurarāya*
> *"pratāparudra-santrātā" nāma haila yāya*

SYNONYMS

aiche—such; *tāṅhāre*—unto the King; *kṛpā*—mercy; *kaila*—showed; *gaurarāya*—Śrī Caitanya Mahāprabhu; *pratāparudra-santrātā*—the deliverer of Mahārāja Pratāparudra; *nāma*—the name; *haila*—became; *yāya*—by which.

TRANSLATION

Śrī Caitanya Mahāprabhu showed such mercy to the King that from that day on the Lord became known as Pratāparudra-santrātā, the deliverer of Mahārāja Pratāparudra.

madhya.16.109

> *rāja-pātra-gaṇa kaila prabhura vandana*
> *rājāre vidāya dilā śacīra nandana*

SYNONYMS

rāja-pātra-gaṇa—the officers of the King; *kaila*—did; *prabhura vandana*—glorifying the Lord; *rājāre*—unto the King; *vidāya dilā*—bade farewell; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

madhya.16.110

> *bāhire āsi' rājā ājñā-patra lekhāila*
> *nija-rājye yata 'viṣayī', tāhāre pāṭhāila*

SYNONYMS

bāhire āsi'—coming outside; *rājā*—the King; *ājñā-patra*—letters of command; *lekhāila*—had written; *nija-rājye*—in his own kingdom; *yata*—all; *viṣayī*—government servants; *tāhāre*—unto them; *pāṭhāila*—sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

madhya.16.111

> *'grāme-grāme' nūtana āvāsa karibā*
> *pāṅca-sāta navya-gṛhe sāmagrye bharibā*

SYNONYMS

grāme-grāme—in every village; *nūtana*—new; *āvāsa*—residential places; *karibā*—you should construct; *pāṅca-sāta*—five to seven; *navya-gṛhe*—in new houses; *sāmagrye*—with food; *bharibā*—you should fill.

TRANSLATION

His orders read: "In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

madhya.16.112

> *āpani prabhuke lañā tāhāṅ uttaribā*
> *rātri-dibā vetra-haste sevāya rahibā*

SYNONYMS

āpani—personally, yourself; *prabhuke*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tāhāṅ uttaribā*—you should go there; *rātri-dibā*—night and day; *vetra-haste*—with a cane in the hands; *sevāya rahibā*—should remain engaged in His service.

TRANSLATION

"You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

madhya.16.113

> *dui mahā-pātra,—'haricandana', 'mardarāja'*
> *tāṅre ājñā dila rājā—'kariha sarva kāya*

SYNONYMS

dui mahā-pātra—two respectable officers; *haricandana*—Haricandana; *mardarāja*—Mardarāja; *tāṅre*—to them; *ājñā dila*—gave orders; *rājā*—the King; *kariha*—do; *sarva kāya*—everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

madhya.16.114-115

> *eka navya-naukā āni' rākhaha nadī-tīre*
> *yāhāṅ snāna kari' prabhu yā'na nadī-pāre*

> *tāhāṅ stambha ropaṇa kara 'mahā-tīrtha' kari'*
> *nitya snāna kariba tāhāṅ, tāhāṅ yena mari*

SYNONYMS

eka—one; *navya*—new; *naukā*—boat; *āni'*—bringing; *rākhaha*—keep; *nadī-tīre*—on the bank of the river; *yāhāṅ*—where; *snāna kari'*—taking bath; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *nadī-pāre*—on the other bank of the river; *tāhāṅ*—there; *stambha*—a memorial column; *ropaṇa kara*—establish; *mahā-tīrtha kari'*—making that place a great place of pilgrimage; *nitya*—

daily; *snāna kariba*—I shall bathe; *tāhāṅ*—there; *tāhāṅ*—there; *yena mari*—let me die.

TRANSLATION

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

madhya.16.116

> *caturdvāre karaha uttama navya vāsa*
> *rāmānanda, yāha tumi mahāprabhu-pāśa*

SYNONYMS

caturdvāre—at the place named Caturdvāra; *karaha*—make; *uttama*—very nice; *navya vāsa*—new residential quarters; *rāmānanda*—Rāmānanda Rāya; *yāha tumi*—you please go; *mahāprabhu-pāśa*—near Śrī Caitanya Mahāprabhu.

TRANSLATION

The King continued, "At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu."

madhya.16.117

> *sandhyāte calibe prabhu,—nṛpati śunila*
> *hastī-upara tāmbu-gṛhe strī-gaṇe caḍāila*

SYNONYMS

sandhyāte—in the evening; *calibe prabhu*—the Lord will start; *nṛpati śunila*—the King heard; *hastī-upara*—upon the backs of elephants; *tāmbu-gṛhe*—in tents; *strī-gaṇe*—all the ladies; *caḍāila*—made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

madhya.16.118

> *prabhura calibāra pathe rahe sāri hañā*
> *sandhyāte calilā prabhu nija-gaṇa lañā*

SYNONYMS

prabhura—of the Lord; *calibāra pathe*—on the route of walking; *rahe*—remained; *sāri hañā*—being in a line; *sandhyāte*—in the

evening; *calilā prabhu*—the Lord departed; *nija-gaṇa lañā*—taking His own men.

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

madhya.16.119

> *'citrotpalā-nadī' āsi' ghāṭe kaila snāna*
> *mahiṣī-sakala dekhi' karaye praṇāma*

SYNONYMS

citrotpalā-nadī—to the river named Citrotpalā; *āsi'*—coming; *ghāṭe*—on the bank; *kaila snāna*—took a bath; *mahiṣī-sakala*—all the queens and ladies of the palace; *dekhi'*—seeing; *karaye praṇāma*—offered their obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the bank of the River Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

madhya.16.120

> *prabhura daraśane sabe haila prema-maya*
> *'kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya*

SYNONYMS

prabhura daraśane—by seeing the Lord; *sabe*—all of them; *haila*—became; *prema-maya*—overwhelmed with love; *kṛṣṇa kṛṣṇa kahe*—chanted the holy name of Kṛṣṇa; *netra*—the eyes; *aśru*—tears; *variṣaya*—poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Kṛṣṇa! Kṛṣṇa!"

madhya.16.121

> *emana kṛpālu nāhi śuni tribhuvane*
> *kṛṣṇa-premā haya yāṅra dūra daraśane*

SYNONYMS

emana kṛpālu—such a merciful person; *nāhi*—not; *śuni*—we hear; *tri-bhuvane*—within the three worlds; *kṛṣṇa-premā haya*—one gets

love of Kṛṣṇa; *yāṅra*—of whom; *dūra daraśane*—by seeing from a distance.

TRANSLATION

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

madhya.16.122

> *naukāte caḍiyā prabhu haila nadī pāra*
> *jyotsnāvatī rātrye cali' āilā caturdvāra*

SYNONYMS

naukāte caḍiyā—getting on the boat; *prabhu*—Śrī Caitanya Mahāprabhu; *haila*—was; *nadī pāra*—across the river; *jyotsnāvatī*—lighted by the full moon; *rātrye*—in the night; *cali'*—walking; *āilā*—came; *caturdvāra*—to Caturdvāra.

TRANSLATION

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.

madhya.16.123

> *rātrye tathā rahi' prāte snāna-kṛtya kaila*
> *hena-kāle jagannāthera mahā-prasāda āila*

SYNONYMS

rātrye—on that night; *tathā rahi'*—staying there; *prāte*—in the morning; *snāna-kṛtya kaila*—took His bath; *hena-kāle*—at that time; *jagannāthera*—of Lord Jagannātha; *mahā-prasāda āila*—remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha's food arrived.

madhya.16.124

> *rājāra ājñāya paḍichā pāṭhāya dine-dine*
> *bahuta prasāda pāṭhāya diyā bahu-jane*

SYNONYMS

rājāra ājñāya—by the order of the King; *paḍichā*—the superintendent of the temple; *pāṭhāya*—sent; *dine-dine*—day after day; *bahuta prasāda*—a large quantity of food; *pāṭhāya*—he sent; *diyā bahu-jane*—carried by many persons.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large quantities of prasāda every day, and it was carried by many persons.

madhya.16.125

> *svagaṇa-sahite prabhu prasāda aṅgīkari'*
> *uṭhiyā calilā prabhu bali' 'hari' 'hari'*

SYNONYMS

sva-gaṇa-sahite—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of food; *aṅgīkari'*—accepting; *uṭhiyā*—standing up; *calilā*—started; *prabhu*—Śrī Caitanya Mahāprabhu; *bali'*—uttering; *hari hari*—Hari, Hari.

TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, "Hari! Hari!"

madhya.16.126

> *rāmānanda, mardarāja, śrī-haricandana*
> *saṅge sevā kari' cale ei tina jana*

SYNONYMS

rāmānanda—Rāmānanda; *mardarāja*—Mardarāja; *śrī-haricandana*—Śrī Haricandana; *saṅge*—in company; *sevā kari'*—rendering service; *cale*—went; *ei tina jana*—these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

madhya.16.127-129

> *prabhu-saṅge purī-gosāñi, svarūpa-dāmodara*
> *jagadānanda, mukunda, govinda, kāśīśvara*
>
> *haridāsa-ṭhākura, āra paṇḍita-vakreśvara*
> *gopīnāthācārya, āra paṇḍita-dāmodara*
>
> *rāmāi, nandāi, āra bahu bhakta-gaṇa*
> *pradhāna kahiluṅ, sabāra ke kare gaṇana*

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *purī-gosāñi*—Paramānanda Purī; *svarūpa-dāmodara*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *haridāsa-ṭhākura*—Haridāsa

Ṭhākura; *āra*—and; *paṇḍita-vakreśvara*—Paṇḍita Vakreśvara; *gopīnātha-ācārya*—Gopīnātha Ācārya; *āra*—and; *paṇḍita-dāmodara*—Paṇḍita Dāmodara; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *bahu bhakta-gaṇa*—many devotees; *pradhāna*—the chief; *kahiluṅ*—I have mentioned; *sabāra*—of all of them; *ke*—who; *kare gaṇana*—can make an account.

TRANSLATION

Paramānanda Purī Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīśvara, Haridāsa Ṭhākura, Vakreśvara Paṇḍita, Gopīnātha Ācārya, Dāmodara Paṇḍita, Rāmāi, Nandāi and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

madhya.16.130

> *gadādhara-paṇḍita yabe saṅgete calilā*
> *'kṣetra-sannyāsa nā chāḍiha'—prabhu niṣedhilā*

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *yabe*—when; *saṅgete*—with Śrī Caitanya Mahāprabhu; *calilā*—started to go; *kṣetra-sannyāsa*—the renounced order of life at a holy place of pilgrimage; *nā chāḍiha*—do not give up; *prabhu niṣedhilā*—Lord Śrī Caitanya Mahāprabhu forbade.

TRANSLATION

When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

PURPORT

When one takes *kṣetra-sannyāsa,* he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma and Mathurā-dhāma. The *kṣetra-sannyāsī* lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers *kṣetra-sannyāsa* to be the preferable *vānaprastha* situation in this Age of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a *kṣetra-sannyāsī*—that is, a *sannyāsī* living in Jagannātha Purī.

madhya.16.131

> *paṇḍita kahe,—"yāhāṅ tumi, sei nīlācala*
> *kṣetra-sannyāsa mora yāuka rasātala"*

SYNONYMS

paṇḍita kahe—Gadādhara Paṇḍita said; *yāhāṅ*—wherever; *tumi*—You are situated; *sei*—that; *nīlācala*—Jagannātha Purī; *kṣetra-sannyāsa*—vow to remain in a holy place of pilgrimage; *mora*—my; *yāuka*—let it go; *rasātala*—to hell.

TRANSLATION

When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, "Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell."

madhya.16.132

> *prabhu kahe,—"iṅhā kara gopīnātha sevana"*
> *paṇḍita kahe,—"koṭi-sevā tvat-pāda-darśana"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *iṅhā*—here; *kara*—just do; *gopīnātha sevana*—worship of Gopīnātha; *paṇḍita kahe*—the *paṇḍita* said; *koṭi-sevā*—millions of times the service; *tvat-pāda-darśana*—seeing Your lotus feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopīnātha's service, Gadādhara Paṇḍita replied, "One renders service to Gopīnātha a million times simply by seeing Your lotus feet."

madhya.16.133

> *prabhu kahe,—"sevā chāḍibe, āmāya lāge doṣa*
> *iṅhā rahi' sevā kara,—āmāra santoṣa"*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sevā chāḍibe*—you will give up the service; *āmāya*—to Me; *lāge*—will attach; *doṣa*—fault; *iṅhā rahi'*—staying here; *sevā kara*—just be engaged in service; *āmāra*—My; *santoṣa*—satisfaction.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

madhya.16.134

> *paṇḍita kahe,—"saba doṣa āmāra upara*
> *tomā-saṅge nā yāiba, yāiba ekeśvara*

SYNONYMS

paṇḍita kahe—the Paṇḍita said; *saba*—all; *doṣa*—fault; *āmāra upara*—upon me; *tomā-saṅge*—with You; *nā yāiba*—I shall not go; *yāiba*—I shall go; *ekeśvara*—alone.

TRANSLATION

The Paṇḍita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

madhya.16.135

> *āi'ke dekhite yāiba, nā yāiba tomā lāgi'*
> *'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī"*

SYNONYMS

āi'ke—mother Śacīdevī; *dekhite*—to see; *yāiba*—I shall go; *nā yāiba*—I shall not go; *tomā lāgi'*—for Your sake; *pratijñā-sevā*—the vow and service to Gopīnātha; *tyāga-doṣa*—the fault of giving up; *tāra*—for that; *āmi bhāgī*—I am responsible.

TRANSLATION

"I shall go to see Śacīmātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopīnātha."

madhya.16.136

> *eta bali' paṇḍita-gosāñi pṛthak calilā*
> *kaṭaka āsi' prabhu tāṅre saṅge ānāilā*

SYNONYMS

eta bali'—saying this; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *pṛthak calilā*—proceeded separately; *kaṭaka āsi'*—when He came to Kaṭaka; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *saṅge*—with Him; *ānāilā*—brought.

TRANSLATION

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.

madhya.16.137

> *paṇḍitera gaurāṅga-prema bujhana nā yāya*
> *'pratijñā', 'śrī-kṛṣṇa-sevā' chāḍila tṛṇa-prāya*

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *gaurāṅga-prema*—the love for Śrī Caitanya Mahāprabhu; *bujhana*—understanding; *nā yāya*—is not possible; *pratijñā*—a vow; *śrī-kṛṣṇa-sevā*—the service of the Lord; *chāḍila*—gave up; *tṛṇa-prāya*—almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu.

Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw.

PURPORT

Just to get Śrī Caitanya Mahāprabhu's association, Gadādhara Paṇḍita gave up his life's vow to engage in Gopīnātha's service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

madhya.16.138

> *tāṅhāra caritre prabhu antare santoṣa*
> *tāṅhāra hāte dhari' kahe kari' praṇaya-roṣa*

SYNONYMS

tāṅhāra caritre—in his behavior; *prabhu*—Śrī Caitanya Mahāprabhu; *antare*—within His heart; *santoṣa*—very satisfied; *tāṅhāra hāte dhari'*—catching his hand; *kahe*—says; *kari'*—exhibiting; *praṇaya-roṣa*—anger in love.

TRANSLATION

Gadādhara Paṇḍita's behavior was very pleasing to Śrī Caitanya Mahāprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

madhya.16.139

> *'pratijñā', 'sevā' chāḍibe,—e tomāra 'uddeśa'*
> *se siddha ha-ila—chāḍi' āilā dūra deśa*

SYNONYMS

pratijñā—the vow; *sevā*—and service; *chāḍibe*—will give up; *e*—this; *tomāra*—your; *uddeśa*—purpose; *se*—that; *siddha*—complete; *ha-ila*—has become; *chāḍi'*—giving up; *āilā*—have come; *dūra deśa*—to a distant place.

TRANSLATION

"You have abandoned Gopīnātha's service and broken your vow to live in Purī. All that is now complete because you have come so far.

madhya.16.140

> *āmāra saṅge rahite cāha,—vāñcha nija-sukha*
> *tomāra dui dharma yāya,—āmāra haya 'duḥkha'*

SYNONYMS

āmāra saṅge—with Me; *rahite*—to remain; *cāha*—you want; *vāñcha*—you desire; *nija-sukha*—your own sense gratification; *tomāra*—your; *dui dharma*—two principles; *yāya*—go away; *āmāra*—of Me; *haya*—there is; *duḥkha*—unhappiness.

TRANSLATION

"Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

madhya.16.141

> *mora sukha cāha yadi, nīlācale cala*
> *āmāra śapatha, yadi āra kichu bala*

SYNONYMS

mora—of Me; *sukha*—the satisfaction; *cāha*—you want; *yadi*—if; *nīlācale cala*—go back to Jagannātha Purī (Nīlācala); *āmāra śapatha*—My condemnation; *yadi*—if; *āra*—more; *kichu*—something; *bala*—you say.

TRANSLATION

"If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter."

madhya.16.142

> *eta bali' mahāprabhu naukāte caḍilā*
> *mūrcchita hañā paṇḍita tathāi paḍilā*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *naukāte caḍilā*—got on a boat; *mūrcchita hañā*—fainting; *paṇḍita*—Gadādhara Paṇḍita Gosvāmī; *tathāi*—there; *paḍilā*—fell down.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

madhya.16.143

> *paṇḍite lañā yāite sārvabhaume ājñā dilā*
> *bhaṭṭācārya kahe,—"uṭha, aiche prabhura līlā*

SYNONYMS

paṇḍite lañā—taking the Paṇḍita; *yāite*—to go; *sārvabhauma*—unto Sārvabhauma Bhaṭṭācārya; *ājñā dilā*—gave an order; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *uṭha*—please get up; *aiche*—such; *prabhura līlā*—the way of the Lord's pastimes.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Sārvabhauma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita, "Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.

madhya.16.144

> *tumi jāna, kṛṣṇa nija-pratijñā chāḍilā*
> *bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā*

SYNONYMS

tumi jāna—you know; *kṛṣṇa*—Lord Kṛṣṇa; *nija-pratijñā*—His own promise; *chāḍilā*—gave up; *bhakta kṛpā-vaśe*—being obliged by the devotional service of a devotee; *bhīṣmera*—of Grandfather Bhīṣma; *pratijñā rākhilā*—kept the promise.

TRANSLATION

"You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhīṣma.

madhya.16.145

> *svanigamam apahāya mat-pratijñām*
> *ṛtam adhikartum avapluto ratha-sthaḥ*
> *dhṛta-ratha-caraṇo 'bhyayāc caladgur*
> *harir iva hantum ibhaṁ gatottarīyaḥ*

SYNONYMS

sva-nigamam—His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; *apahāya*—giving up; *mat-pratijñām*—my

promise; *ṛtam*—true; *adhikartum*—to make more; *avaplutaḥ*—having jumped down; *ratha-sthaḥ*—who was on the chariot (Lord Kṛṣṇa); *dhṛta*—who took up; *ratha-caraṇaḥ*—the wheel of the chariot; *abhyayāt*—ran forward; *calat-guḥ*—making the entire planet tremble; *hariḥ*—a lion; *iva*—like; *hantum*—to kill; *ibham*—an elephant; *gata-uttarīyaḥ*—losing the outer garment.

TRANSLATION

“ 'Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take up a weapon at Kurukṣetra. With His outer garment falling off, Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

PURPORT

Lord Kṛṣṇa promised not to fight in the battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma's promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from *Śrīmad-Bhāgavatam* (1.9.37).

madhya.16.146

> *ei-mata prabhu tomāra viccheda sahiyā*
> *tomāra pratijñā rakṣā kaila yatna kariyā"*

SYNONYMS

ei-mata—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tomāra*—of you; *viccheda sahiyā*—tolerating the separation; *tomāra pratijñā*—your vow; *rakṣā kaila*—protected; *yatna kariyā*—with great endeavor.

TRANSLATION

"Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor."

madhya.16.147

> *ei-mata kahi' tāṅre prabodha karilā*
> *dui-jane śokākula nīlācale āilā*

SYNONYMS

ei-mata—in this way; *kahi'*—speaking; *tāṅre*—him; *prabodha karilā*—awoke; *dui-jane*—the two persons; *śoka-ākula*—overwhelmed with grief; *nīlācale*—to Jagannātha Purī; *āilā*—went back.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

madhya.16.148

> *prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa*
> *bhakta-dharma-hāni prabhura nā haya sahana*

SYNONYMS

prabhu lāgi'—for the sake of Śrī Caitanya Mahāprabhu; *dharma-karma*—all prescribed duties; *chāḍe*—give up; *bhakta-gaṇa*—all the devotees; *bhakta-dharma*—of the duty of a devotee; *hāni*—the abandonment; *prabhura*—to Śrī Caitanya Mahāprabhu; *nā haya*—is not; *sahana*—tolerable.

TRANSLATION

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

madhya.16.149

> *'premera vivarta' ihā śune yei jana*
> *acire miliye tāṅre caitanya-caraṇa*

SYNONYMS

premera vivarta—the misgivings of loving affairs; *ihā*—this; *śune*—listens; *yei jana*—any person who; *acire*—very soon; *miliye*—meet; *tāṅre*—him; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu's shelter very soon.

madhya.16.150

> *dui rāja-pātra yei prabhu-saṅge yāya*
> *'yājapura' āsi' prabhu tāre dilena vidāya*

SYNONYMS

dui rāja-pātra—the two government officers; *yei*—who; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *yāya*—go; *yājapura āsi'*—when coming to Yājapura; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto them; *dilena vidāya*—bade farewell.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitaraṇī River. Formerly great sages performed sacrifices on the northern bank of the Vaitaraṇī River; consequently the place is known as Yājapura—"the place where sacrifices are performed." Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yājapura has come. As stated in *Mahābhārata (Vana-parva* Chapter 114):

> *ete kaliṅgāḥ kaunteya*
> *yatra vaitaraṇī nadī*
> *yatrāyajata dharmo 'pi*
> *devān śaraṇam etya vai*
> *atra vai ṛṣayo 'nye ca*
> *purā kratubhir ījire*

According to the *Mahābhārata,* great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Vārāhī, Vaiṣṇavī and Indrāṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river known as Daśāśvamedha-ghāṭa. Sometimes Yājapura is also called Nābhi-gayā or Virajā-kṣetra.

madhya.16.151

> *prabhu vidāya dila, rāya yāya tāṅra sane*
> *kṛṣṇa-kathā rāmānanda-sane rātri-dine*

SYNONYMS

prabhu vidāya dila—the Lord bade them farewell; *rāya*—Rāmānanda Rāya; *yāya*—goes; *tāṅra sane*—with Him; *kṛṣṇa-kathā*—discussion of topics of Lord Kṛṣṇa; *rāmānanda-sane*—with Rāmānanda; *rātri-dine*—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

madhya.16.152

> *prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa*
> *navya gṛhe nānā-dravye karaye sevana*

SYNONYMS

prati-grāme—in each village; *rāja-ājñāya*—by the order of the King; *rāja-bhṛtya-gaṇa*—the government servants; *navya gṛhe*—in

newly constructed houses; *nānā-dravye*—with all kinds of food grains; *karaye sevana*—rendered service.

TRANSLATION

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.

madhya.16.153

> *ei-mata cali' prabhu 'remuṇā' āilā*
> *tathā haite rāmānanda-rāye vidāya dilā*

SYNONYMS

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *remuṇā āilā*—came to Remuṇā; *tathā haite*—from there; *rāmānanda-rāye*—unto Rāmānanda Rāya; *vidāya dilā*—bade farewell.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

It was stated in the First Chapter of *Madhya-līlā,* verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura states that in those days the place called Remuṇā also included Bhadraka.

madhya.16.154

> *bhūmete paḍilā rāya nāhika cetana*
> *rāye kole kari' prabhu karaye krandana*

SYNONYMS

bhūmete paḍilā—fell down on the ground; *rāya*—Rāmānanda Rāya; *nāhika cetana*—there was no consciousness; *rāye*—Rāmānanda Rāya; *kole kari'*—taking on the lap; *prabhu*—Śrī Caitanya Mahāprabhu; *karaye krandana*—began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

madhya.16.155

> *rāyera vidāya-bhāva nā yāya sahana*
> *kahite nā pāri ei tāhāra varṇana*

SYNONYMS

rāyera vidāya-bhāva—feelings of separation from Rāmānanda Rāya; *nā yāya*—not possible; *sahana*—to tolerate; *kahite*—to speak; *nā pāri*—I am not able; *ei*—this; *tāhāra*—of that; *varṇana*—a description.

TRANSLATION

Rāmānanda Rāya's separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

madhya.16.156

> *tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā*
> *tathā rāja-adhikārī prabhure mililā*

SYNONYMS

tabe—thereafter; *oḍhra-deśa-sīmā*—the boundary of Orissa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *cali'*—traveling; *āilā*—reached; *tathā*—there; *rāja-adhikārī*—a government officer; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

madhya.16.157

> *dina dui-cāri teṅho karila sevana*
> *āge calibāre sei kahe vivaraṇa*

SYNONYMS

dina dui-cāri—two or four days; *teṅho*—he; *karila sevana*—served the Lord; *āge*—forward; *calibāre*—for going; *sei*—that officer; *kahe*—spoke; *vivaraṇa*—detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

madhya.16.158

> *madyapa yavana-rājāra āge adhikāra*
> *tāṅra bhaye pathe keha nāre calibāra*

SYNONYMS

madyapa—drunkard; *yavana*—Mohammedan; *rājāra*—of a king; *āge*—ahead; *adhikāra*—the government; *tāṅra bhaye*—being afraid of such a king; *pathe*—on the road; *keha*—anyone; *nāre*—not able; *calibāra*—to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

madhya.16.159

> *pichaladā paryanta saba tāṅra adhikāra*
> *tāṅra bhaye nadī keha haite nāre pāra*

SYNONYMS

pichaladā—the place named Pichaladā; *paryanta*—up to; *saba*—everything; *tāṅra*—of him; *adhikāra*—under the authority; *tāṅra bhaye*—because of fear of him; *nadī*—the river; *keha*—anyone; *haite*—to cross; *nāre*—not able; *pāra*—to the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The River Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

madhya.16.160

> *dina kata raha—sandhi kari' tāṅra sane*
> *tabe sukhe naukāte karāiba gamane*

SYNONYMS

dina kata raha—stay here for a few days; *sandhi kari'*—making peaceful negotiations; *tāṅra sane*—with him; *tabe*—then; *sukhe*—in happiness; *naukāte*—on the boat; *karāiba gamane*—I will help You start.

TRANSLATION

Mahārāja Pratāparudra's government officer further informed Śrī Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

madhya.16.161

> *sei kāle se yavanera eka anucara*
> *'uḍiyā-kaṭake' āila kari' veśāntara*

SYNONYMS

sei kāle—at that time; *se yavanera*—of the Mohammedan governor; *eka anucara*—one follower; *uḍiyā-kaṭake*—to the camp of Orissan soldiers; *āila*—came; *kari' veśa-antara*—changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

madhya.16.162-163

> *prabhura sei adabhuta caritra dekhiyā*
> *hindu-cara kahe sei yavana-pāśa giyā*
>
> *'eka sannyāsī āila jagannātha ha-ite*
> *aneka siddha-puruṣa haya tāṅhāra sahite*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sei*—that; *adabhutacaritra*—wonderful characteristics; *dekhiyā*—seeing; *hindu-cara*—the Hindu spy; *kahe*—says; *sei*—that; *yavana-pāśa giyā*—going to the Mohammedan king; *eka sannyāsi*—one mendicant; *āila*—has come; *jagannātha ha-ite*—from Jagannātha Purī; *aneka*—many; *siddha-puruṣa*—liberated persons; *haya*—are; *tāṅhāra sahite*—with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannātha Purī with many liberated persons.

madhya.16.164

> *nirantara kare sabe kṛṣṇa-saṅkīrtana*
> *sabe hāse, nāce, gāya, karaye krandana*

SYNONYMS

nirantara—without stopping; *kare*—perform; *sabe*—all; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *sabe*—all of them; *hāse*—laugh; *nāce*—dance; *gāya*—sing; *karaye krandana*—and cry.

TRANSLATION

"All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

madhya.16.165

> *lakṣa lakṣa loka āise tāhā dekhibāre*
> *tāṅre dekhi' punarapi yāite nāre ghare*

SYNONYMS

lakṣa lakṣa—millions upon millions; *loka*—people; *āise*—come; *tāhā*—that; *dekhibāre*—to see; *tāṅre dekhi'*—after seeing Him; *punarapi*—again; *yāite*—to go; *nāre*—are not able; *ghare*—home.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

madhya.16.166

> *sei saba loka haya bāulera prāya*
> *'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya*

SYNONYMS

sei saba loka—all those persons; *haya*—are; *bāulera prāya*—almost like madmen; *kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *nāce*—they dance; *kānde*—they cry; *gaḍāgaḍi yāya*—they roll on the ground.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

madhya.16.167

> *kahibāra kathā nahe—dekhile se jāni*
> *tāṅhāra prabhāve tāṅre 'īśvara' kari' māni'*

SYNONYMS

kahibāra kathā—describable topic; *nahe*—this is not; *dekhile*—if one sees; *se jāni*—he can understand; *tāṅhāra prabhāve*—by His influence; *tāṅre*—Him; *īśvara kari'*—as the Supreme Personality of Godhead; *māni*—I accept.

TRANSLATION

"Actually these things cannot even be described. One can understand them only by seeing. By His influence, I accept Him as the Supreme Personality of Godhead."

madhya.16.168

> *eta kahi' sei cara 'hari' 'kṛṣṇa' gāya*
> *hāse, kānde, nāce, gāya bāulera prāya*

SYNONYMS

eta kahi'—saying this; *sei cara*—that messenger; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bāulera prāya*—just like a madman.

TRANSLATION

After saying this, the messenger began to chant the holy names of Hari and Kṛṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

madhya.16.169

> *eta śuni' yavanera mana phiri' gela*
> *āpana-'viśvāsa' uḍiyā sthāne pāṭhāila*

SYNONYMS

eta śuni'—after hearing this; *yavanera*—of the Mohammedan governor; *mana*—the mind; *phiri' gela*—became changed; *āpana*—own; *viśvāsa*—secretary; *uḍiyā*—of the representative of the Orissan government; *sthāne*—to the place; *pāṭhāila*—sent.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

madhya.16.170

> *'viśvāsa' āsiyā prabhura caraṇa vandila*
> *'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila*

SYNONYMS

viśvāsa—the secretary; *āsiyā*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vandila*—worshiped; *kṛṣṇa kṛṣṇa*—the holy name of the Lord, Kṛṣṇa, Kṛṣṇa; *kahi'*—uttering; *preme*—in ecstasy; *vihvala*—overwhelmed; *ha-ila*—became.

TRANSLATION

The Mohammedan secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Kṛṣṇa, Kṛṣṇa," he also was overwhelmed with ecstatic love.

madhya.16.171

> *dhairya hañā uḍiyāke kahe namaskari'*
> *'tomā-sthāne pāṭhāilā mleccha adhikārī*

SYNONYMS

dhairya hañā—becoming calm; *uḍiyāke*—to the representative of the Orissan government; *kahe*—says; *namaskari'*—offering respect; *tomā-sthāne*—to your place; *pāṭhāilā*—has sent; *mleccha*—the Mohammedan; *adhikārī*—governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

madhya.16.172

> *tumi yadi ājñā deha' ethāke āsiyā*
> *yavana adhikārī yāya prabhuke miliyā*

SYNONYMS

tumi—you; *yadi*—if; *ājñā*—order; *deha'*—give; *ethāke*—here; *āsiyā*—coming; *yavana adhikārī*—the Mohammedan governor; *yāya*—may go; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

madhya.16.173

> *bahuta utkaṇṭhā tāṅra, karyāche vinaya*
> *tomā-sane ei sandhi, nāhi yuddha-bhaya'*

SYNONYMS

bahuta—very much; *utkaṇṭhā*—anxiety; *tāṅra*—his; *karyāche*—has made; *vinaya*—submissive petition; *tomā-sane*—with you; *ei*—this; *sandhi*—a peace proposal; *nāhi*—there is not; *yuddha-bhaya*—fear of fighting.

TRANSLATION

"The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

madhya.16.174

> *śuni' mahā-pātra kahe hañā vismaya*
> *'madyapa yavanera citta aiche ke karaya!*

SYNONYMS

śuni'—hearing; *mahā-pātra*—the representative of the Orissan government; *kahe*—says; *hañā vismaya*—becoming astonished;

madyapa—drunkard; *yavanera*—of the Mohammedan; *citta*—the heart; *aiche*—in this way; *ke karaya*—who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very astonished. He thought, "The Mohammedan governor is a drunkard. Who has changed his mind?

madhya.16.175

> *āpane mahāprabhu tāṅra mana phirāila*
> *darśana-smaraṇe yāṅra jagat tārila'*

SYNONYMS

āpane—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *mana*—mind; *phirāila*—changed; *darśana*—by a personal visit; *smaraṇe*—by remembrance; *yāṅra*—of whom; *jagat*—the whole world; *tārila*—He has delivered.

TRANSLATION

"It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (*madyapa)*. Ordinarily, there was no chance that he would change, but Lord Śrī Caitanya Mahāprabhu could turn anyone's mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one *yavana* or *mleccha* addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: *darśana-smaraṇe yāṅra jagat tārila*. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from *māyā* to Kṛṣṇa.

The word *viśvāsa* refers to a secretary. This title is generally found among the *kāyastha* caste in the Hindu community. In Bengal, the title *viśvāsa* is still used by the *kāyasthas*. The word

viśvāsa means "faithful," and a *viśvāsī* is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the Mohammedan reign in Bengal, there was a secretariat entitled *viśvāsa-khānā*. The office of *viśvāsa-khānā* was a secretariat office in which only the most reliable people were employed. They were elected from the *kāyastha* community, a community that is still very expert in managing business and government affairs. The secretariat, or *viśvāsa-khānā,* is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

madhya.16.176

> *eta bali' viśvāsere kahila vacana*
> *"bhāgya tāṅra—āsi' karuka prabhu daraśana*

SYNONYMS

eta bali'—saying this; *viśvāsere*—unto the secretary of the Mohammedan governor; *kahila vacana*—spoke the following words; *bhāgya*—great fortune; *tāṅra*—his; *āsi'*—coming; *karuka*—let him do; *prabhu daraśana*—visiting Śrī Caitanya Mahāprabhu.

TRANSLATION

After thinking this, the mahā-pātra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

madhya.16.177

> *pratīta kariye—yadi nirastra hañā*
> *āsibeka pāṅca-sāta bhṛtya saṅge lañā?"*

SYNONYMS

pratīta—understood; *kariye*—I make; *yadi*—if; *nirastra hañā*—being without weapons; *āsibeka*—he will come; *pāṅca-sāta*—five to seven; *bhṛtya*—servants; *saṅge*—in company; *lañā*—taking.

TRANSLATION

"However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

madhya.16.178

> *'viśvāsa' yāñā tāṅhāre sakala kahila*
> *hindu-veśa dhari' sei yavana āila*

SYNONYMS

viśvāsa—the secretary; *yāñā*—returning; *tāṅhāre*—unto the Mohammedan governor; *sakala kahila*—told everything; *hindu-veśa dhari'*—accepting the dress of a Hindu; *sei yavana*—that Mohammedan governor; *āila*—came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śrī Caitanya Mahāprabhu.

madhya.16.179

> *dūra haite prabhu dekhi' bhūmete paḍiyā*
> *daṇḍavat kare aśru-pulakita hañā*

SYNONYMS

dūra haite—from a distance; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *bhūmete paḍiyā*—falling down on the ground; *daṇḍavat kare*—offered obeisances; *aśru*—tears; *pulakita*—jubilant; *hañā*—becoming.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

madhya.16.180

> *mahā-pātra ānila tāṅre kariyā sammāna*
> *yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma*

SYNONYMS

mahā-pātra—the Orissan representative; *ānila*—brought; *tāṅre*—him; *kariyā sammāna*—showing great respect; *yoḍa-hāte*—with folded hands; *prabhu-āge*—before Śrī Caitanya Mahāprabhu; *laya kṛṣṇa-nāma*—chanted the holy name of Kṛṣṇa.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

madhya.16.181

> *"adhama yavana-kule kena janma haila*
> *vidhi more hindu-kule kena nā janmāila*

SYNONYMS

adhama—low; *yavana-kule*—in the family of a Mohammedan; *kena*—why; *janma haila*—there was birth; *vidhi*—providence; *more*—

me; *hindu-kule*—in the family of a Hindu; *kena*—why; *nā*—not; *janmāila*—caused to be born.

TRANSLATION

The governor then submissively asked, "Why was I born in a Mohammedan family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?

madhya.16.182

> *'hindu' haile pāitāma tomāra caraṇa-sannidhāna*
> *vyartha mora ei deha, yāuka parāṇa"*

SYNONYMS

hinduhaile—if I was born in a Hindu family; *pāitāma*—I would have gotten; *tomāra*—of You; *caraṇa*—of the lotus feet; *sannidhāna*—proximity; *vyartha*—useless; *mora*—my; *ei*—this; *deha*—body; *yāuka parāṇa*—let me die immediately.

TRANSLATION

"If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately."

madhya.16.183

> *eta śuni' mahā-pātra āviṣṭa hañā*
> *prabhuke karena stuti caraṇe dhariyā*

SYNONYMS

eta śuni'—hearing this; *mahā-pātra*—the representative of the Orissan government; *āviṣṭa hañā*—being overwhelmed; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *karena*—makes; *stuti*—prayers; *caraṇe dhariyā*—catching His feet.

TRANSLATION

Upon hearing the governor's submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

madhya.16.184

> *'caṇḍāla—pavitra yāṅra śrī-nāma-śravaṇe*
> *hena-tomāra ei jīva pāila daraśane*

SYNONYMS

caṇḍāla—the dog-eater, the lowest of mankind; *pavitra*—purified; *yāṅra*—of whom; *śrī-nāma-śravaṇe*—by hearing the holy name;

hena-tomāra—of such a one as You; *ei jīva*—this conditioned living entity; *pāila*—has gotten; *daraśane*—the personal visit.

TRANSLATION

"Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

madhya.16.185

> *iṅhāra ye ei gati, ithe ki vismaya?*
> *tomāra darśana-prabhāva ei-mata haya'*

SYNONYMS

iṅhāra—of this Mohammedan governor; *ye*—which; *ei*—this; *gati*—result; *ithe*—in this; *ki*—what; *vismaya*—the wonder; *tomāra*—of You; *darśana-prabhāva*—influence of seeing; *ei-mata haya*—is like this.

TRANSLATION

"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

madhya.16.186

> *yan-nāmadheya-śravaṇānukīrtanād*
> *yat-prahvaṇād yat-smaraṇād api kvacit*
> *śvādo 'pi sadyaḥ savanāya kalpate*
> *kutaḥ punas te bhagavan nu darśanāt*

SYNONYMS

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śvādaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

TRANSLATION

“ 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low-a *caṇḍāla,* or dog-eater —but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

(*Bṛhan-nāradīya Purāṇa* 38.126)

A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. *Śvādo 'pi sadyaḥ savanāya kalpate*. One may be born in a

family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa,* one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

madhya.16.187

> *tabe mahāprabhu tāṅre kṛpā-dṛṣṭi kari'*
> *āśvāsiyā kahe,—tumi kaha 'kṛṣṇa' 'hari'*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā-dṛṣṭi kari'*—glancing with mercy; *āśvāsiyā*—giving assurance; *kahe*—says; *tumi*—you; *kaha*—utter; *kṛṣṇa*—the holy name Kṛṣṇa; *hari*—the holy name Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

PURPORT

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even *caṇḍālas, mlecchas* and *yavanas*—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu's mercy. The Lord's request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through this Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a *brāhmaṇa*. Unfortunately there are many fools and rascals in India who do not allow Western Vaiṣṇavas to enter certain temples. Such rascals do not clearly understand the *Vedas*. As stated previously: *yan-nāmadheya-śravaṇānukīrtanād*.

madhya.16.188

> *sei kahe,—'more yadi kailā aṅgīkāra*
> *eka ājñā deha,—sevā kari ye tomāra*

SYNONYMS

seikahe—the Mohammedan governor said; *more*—me; *yadi*—if; *kailā aṅgīkāra*—You have accepted; *eka ājñā*—one order; *deha*—give; *sevā*—service; *kari*—I may render; *ye*—so that; *tomāra*—Your.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

If one is purified by following Śrī Caitanya Mahāprabhu's orders—that is, by chanting the holy name of Kṛṣṇa-one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.

madhya.16.189

> *go-brāhmaṇa-vaiṣṇave hiṁsā karyāchi apāra*
> *sei pāpa ha-ite mora ha-uka nistāra*

SYNONYMS

go-brāhmaṇa-vaiṣṇave—to the cows, *brāhmaṇas* and Vaiṣṇavas; *hiṁsā*—violence and envy; *karyāchi*—I have done; *apāra*—

unlimitedly; *sei pāpa ha-ite*—from those sinful activities; *mora*—my; *ha-uka*—let there be; *nistāra*—liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting *brāhmaṇas* and Vaiṣṇavas. It is most sinful to kill cows and insult *brāhmaṇas* and Vaiṣṇavas. The *karma* incurred by such activity is very great, but one can immediately nullify all this *karma* by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one's sinful reactions (*karma),* one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

madhya.16.190

> *tabe mukunda datta kahe,—'śuna, mahāśaya*
> *gaṅgā-tīra yāite mahāprabhura mana haya*

SYNONYMS

tabe—thereafter; *mukunda datta kahe*—Mukunda Datta, a devotee of Śrī Caitanya Mahāprabhu, said; *śuna mahāśaya*—my dear sir, kindly hear me; *gaṅgā-tīra yāite*—to go to the bank of the Ganges; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind or desire; *haya*—is.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

madhya.16.191

> *tāhāṅ yāite kara tumi sahāya-prakāra*
> *ei baḍa ājñā, ei baḍa upakāra'*

SYNONYMS

tāhāṅ yāite—to go there; *kara*—do; *tumi*—you; *sahāya-prakāra*—all kinds of assistance; *ei baḍa ājñā*—this is a great order; *ei baḍa upakāra*—this is a great favor.

TRANSLATION

"Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

madhya.16.192

> *tabe sei mahāprabhura caraṇa vandiyā*
> *sabāra caraṇa vandi' cale hṛṣṭa hañā*

SYNONYMS

tabe—thereafter; *sei*—the governor; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandiyā*—after worshiping the lotus feet; *sabāra caraṇa vandi'*—offering respect to the feet of all the other devotees; *cale*—departed; *hṛṣṭa hañā*—being very pleased.

TRANSLATION

After this, the Mohammedan governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

madhya.16.193

> *mahā-pātra tāṅra sane kaila kolākuli*
> *aneka sāmagrī diyā karila mitāli*

SYNONYMS

mahā-pātra—the Orissan representative; *tāṅra sane*—with him; *kaila*—performed; *kolākuli*—embracing; *aneka*—various; *sāmagrī*—materials; *diyā*—giving as gift; *karila mitāli*—established friendship.

TRANSLATION

Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

madhya.16.194

> *prātaḥ-kāle sei bahu naukā sājāñā*
> *prabhuke ānite dila viśvāsa pāṭhāñā*

SYNONYMS

prātaḥ-kāle—in the morning; *sei*—the governor; *bahu*—many; *naukā*—boats; *sājāñā*—decorating; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānite*—to bring; *dila*—gave; *viśvāsa*—the secretary; *pāṭhāñā*—sending.

TRANSLATION

The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

madhya.16.195

> *mahā-pātra cali' āilā mahāprabhura sane*
> *mleccha āsi' kaila prabhura caraṇa vandane*

SYNONYMS

mahā-pātra—the Orissan government representative; *cali'*—moving; *āilā*—went; *mahāprabhura sane*—with Śrī Caitanya Mahāprabhu; *mleccha*—the governor of the other side; *āsi'*—coming; *kaila*—performed; *prabhura caraṇa vandane*—worshiping the lotus feet of the Lord.

TRANSLATION

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

madhya.16.196

> *eka navīna naukā, tāra madhye ghara*
> *svagaṇe caḍāilā prabhu tāhāra upara*

SYNONYMS

eka—one; *navīna*—new; *naukā*—boat; *tāra*—of which; *madhye*—in the middle; *ghara*—a room; *sva-gaṇe*—with His associates; *caḍāilā*

—put on board; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāra upara*—on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Śrī Caitanya Mahāprabhu and His associates.

madhya.16.197

> *mahā-pātre mahāprabhu karilā vidāya*
> *kāndite kāndite sei tīre rahi' cāya*

SYNONYMS

mahā-pātre—unto the *mahā-pātra*; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā vidāya*—bade farewell; *kāndite kāndite*—crying and crying; *sei*—that *mahā-pātra*; *tīre*—on the bank; *rahi' cāya*—stood and watched.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

madhya.16.198

> *jala-dasyu-bhaye sei yavana calila*
> *daśa naukā bhari' bahu sainya saṅge nila*

SYNONYMS

jala-dasyu-bhaye—because of fearing pirates; *sei*—that; *yavana*—Mohammedan governor; *calila*—went along; *daśa naukā bhari'*—filling ten boats; *bahu*—many; *sainya*—soldiers; *saṅge*—with him; *nila*—took.

TRANSLATION

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

madhya.16.199

> *'mantreśvara'-duṣṭa-nade pāra karāila*
> *'pichaldā' paryanta sei yavana āila*

SYNONYMS

mantreśvara—named Mantreśvara; *duṣṭa-nade*—at a dangerous spot in the river; *pāra karāila*—arranged to cross; *pichaldā paryanta*—up to the place named Pichaldā; *sei*—that; *yavana*—

Mohammedan governor; *āila*—accompanied Śrī Caitanya Mahāprabhu.

TRANSLATION

The Mohammedan governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara. The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantreśvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantreśvara are located very close together. After passing Mantreśvara, the Mohammedan governor accompanied the Lord as far as Pichaldā.

madhya.16.200

> *tāṅre vidāya dila prabhu sei grāma haite*
> *se-kāle tāṅra prema-ceṣṭā nā pāri varṇite*

SYNONYMS

tāṅre—unto the governor; *vidāya dila*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *sei grāma haite*—from the village known as Pichaldā; *se-kāle*—in those days; *tāṅra*—his; *prema-ceṣṭā*—activities in ecstatic love; *nā pāri*—I am not able; *varṇite*—to describe.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Śrī Caitanya Mahāprabhu bade farewell to the Mohammedan governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Śrī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

madhya.16.201

> *alaukika līlā kare śrī-kṛṣṇa-caitanya*
> *yei ihā śune tāṅra janma, deha dhanya*

SYNONYMS

alaukika—uncommon; *līlā*—pastimes; *kare*—performs; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *yei*—anyone who; *ihā*—this; *śune*—hears; *tāṅra*—his; *janma*—birth; *deha*—body; *dhanya*—glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

madhya.16.202

> *sei naukā caḍi' prabhu āilā 'pānihāṭi'*
> *nāvikere parāila nija-kṛpā-sāṭī*

SYNONYMS

sei naukā caḍi'—boarding the same boat; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—reached; *pānihāṭi*—the place named Pānihāṭi; *nāvikere*—the captain of the boat; *parāila*—He put on; *nija-kṛpā-sāṭī*—His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Pānihāṭi, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

madhya.16.203

> *'prabhu āilā' bali' loke haila kolāhala*
> *manuṣya bharila saba, kibā jala, sthala*

SYNONYMS

prabhu āilā—the Lord has arrived; *bali'*—saying; *loke*—among the residents; *haila*—there was; *kolāhala*—great broadcasting; *manuṣya*—all kinds of men; *bharila*—filled; *saba*—all; *kibā jala*—either on the water; *sthala*—or on land.

TRANSLATION

The place called Pānihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water. The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

madhya.16.204

> *rāghava-paṇḍita āsi' prabhu lañā gelā*
> *pathe yāite loka-bhiḍe kaṣṭe-sṛṣṭye āilā*

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went to his place; *pathe yāite*—passing on the road; *loka-bhiḍe*—in the crowd of men; *kaṣṭe-sṛṣṭye*—with great difficulty; *āilā*—reached.

TRANSLATION

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Paṇḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Paṇḍita's residence with great difficulty.

madhya.16.205

> *eka-dina prabhu tathā kariyā nivāsa*
> *prāte kumārahaṭṭe āilā,—yāhāṅ śrīnivāsa*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tathā*—there; *kariyā nivāsa*—residing; *prāte*—in the morning; *kumārahaṭṭe*—the town named Kumārahaṭṭa; *āilā*—reached; *yāhāṅ*—where; *śrīnivāsa*—the home of Śrīnivāsa Ṭhākura.

TRANSLATION

The Lord stayed at Rāghava Paṇḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīvāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted *sannyāsa,* Śrīvāsa Ṭhākura-due

to separation from Śrī Caitanya Mahāprabhu-left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (known as Kāṅcaḍāpāḍā), where Śivānanda Sena lived. After staying two days at Śivānanda's house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa to the village called Vidyānagara. From Vidyānagara He went to Kuliyā-grāma and stayed at Mādhava dāsa's house. He stayed there one week and excused the offenses of Devānanda and others. Due to Kavirāja Gosvāmī's mentioning the name of Śāntipurācārya, some people think that Kuliyā is a village near Kāṅcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa to Vidyānagara and stayed at the house of Vidyā-vācaspati. These accounts are given in the *Caitanya-bhāgavata, Caitanya-maṅgala, Caitanya-candrodaya-nāṭaka* and *Caitanya-carita-kāvya*. Śrīla Kavirāja Gosvāmī has not vividly described this entire tour; therefore, on the basis of *Caitanya-caritāmṛta,* some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāṅcaḍāpāḍā.

madhya.16.206

> *tāhāṅ haite āge gelā śivānanda-ghara*
> *vāsudeva-gṛhe pāche āilā īśvara*

SYNONYMS

tāhāṅ haite—from there; *āge*—ahead; *gelā*—Lord Śrī Caitanya Mahāprabhu proceeded; *śivānanda-ghara*—to the house of Śivānanda Sena; *vāsudeva-gṛhe*—to the house of Vāsudeva Datta; *pāche*—after this; *āilā*—came; *īśvara*—the Lord.

TRANSLATION

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.

madhya.16.207

> *'vācaspati-gṛhe' prabhu yemate rahilā*
> *loka-bhiḍa bhaye yaiche 'kuliyā' āilā*

SYNONYMS

vācaspati-gṛhe—at the house of Vidyā-vācaspati; *prabhu*—the Lord; *yemate*—as; *rahilā*—stayed there for some time; *loka-bhiḍa bhaye*—due to fear of crowds of people; *yaiche*—just as; *kuliyā āilā*—He came to Kuliyā, the present city of Navadvīpa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliyā.

PURPORT

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliyā. It was here that Devānanda Paṇḍita was residing. This information is found in *Caitanya-bhāgavata (Madhya-līlā,* Chapter Twenty-one). In *Caitanya-candrodaya-nāṭaka,* the following statement is given about Kuliyā. *Tataḥ kumārahaṭṭe śrīvāsa-paṇḍita-vāṭyām abhyāyayau:* "From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa." *Tato 'dvaita-vāṭīm abhyetya haridāsenābhivanditas tathaiva taraṇī-vartmanā navadvīpasya pāre kuliyā-nāma-grāme mādhava-dāsa-vāṭyām uttīrṇavān. evaṁ sapta-dināni tatra sthitvā punas taṭa-vartmanā eva calitavān:* "From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvīpa to a place called Kuliyā, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges."

In the *Śrī Caitanya-carita-mahā-kāvya,* it is stated, *anyedyuḥ sa śrī-navadvīpa-bhūmeḥ pāre gaṅgaṁ paścime kvāpi deśe, śrīmān sarva-prāṇināṁ tat-tad-aṅgair*

netrānandaṁ samyag āgatya tene: "The Lord went to the eastern side of the Ganges at Navadvīpa, and everyone was pleased to see the Lord coming."

In the *Caitanya-bhāgavata (Antya-khaṇḍa,* Chapter Three), it is stated, *sarva-pāriṣada-saṅge śrī-gaurasundara ācambite āsi' uttarilā tāṅra ghara:* "The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati," *Navadvīpādi sarva-dike haila dhvani:* "Thus throughout Navadvīpa, the Lord's arrival was made known." *Vācaspati-ghare āilā nyāsi-cūḍāmaṇi:* "Thus the chief of all the *sannyāsīs,* Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati." As further stated:

> *ananta arbuda loka bali' 'hari' 'hari'*
> *calilena dekhibāre gaurāṅga śrī-hari*
>
> *patha nāhi pāya keho lokera gahale*
> *vanaḍāla bhāṅgi' loka daśa-dike cale*
>
> *lokera gahale yata araṇya āchila*
> *kṣaṇeke sakala divya pathamaya haila*
>
> *kṣaṇeke āila saba loka kheyā-ghāṭe*
> *kheyārī karite pāra paḍila saṅkaṭe*
>
> *satvare āsilā vācaspati mahāśaya*
> *karilena aneka naukāra samuccaya*

naukāra apekṣā āra keho nāhi kare
nānā mate pāra haya ye yemate pāre

hena-mate gaṅgā pāra ha-i' sarva-jana
sabhei dharena vācaspatira caraṇa

lukāñā gelā prabhu kuliyā-nagara
kuliyāya āilena vaikuṇṭha-īśvara

sarva-loka'hari' bali' vācaspati-saṅge
sei-kṣaṇe sabhe calilena mahā-raṅge

kuliyā-nagare āilena nyāsi-maṇi
sei-kṣaṇe sarva-dike haila mahā-dhvani

sabe gaṅgā madhye nadīyāya-kuliyāya
śuni' mātra sarva-loke mahānande dhāya

vācaspatira grāme (vidyānagare) chila yateka gahala

tāra koṭi koṭi-guṇe pūrila sakala

lakṣa lakṣa naukā vā āila kothā haite
nā jāni kateka pāra haya kata-mate

lakṣa lakṣa loka bhāse jāhnavīra jale
sabhe pāra hayena parama kutūhale

gaṅgāya haṅā pāra āpanā-āpani
kolākoli kari' sabhe kare hari-dhvani

kṣaṇeke kuliyā-grāma—nagara prāntara
paripūrṇa haila sthala, nāhi avasara

kṣaṇeke āilā mahāśaya vācaspati
teṅho nāhi pāyena prabhura kothā sthiti

kuliyāya prakāśe yateka pāpī chila
uttama, madhyama, nīca,—sabe pāra haila

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliyā-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving.

They then accompanied Vācaspati to Kuliyā-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu's arrival. Thus all the inhabitants of Kuliyā, the sinful, intermediate, and spiritually advanced, were delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in *Caitanya-bhāgavata (Antya-khaṇḍa,* Chapter Six):

> *khānāyoḍā, baḍagāchi, āra dogāchiyā*
> *gaṅgāra opāra kabhu yāyena 'kuliyā'*

As stated in *Caitanya-maṅgala:*

> *gaṅgā-snāna kari prabhu rāḍha-deśa diyā*
> *krame krame uttarilā nagara 'kuliyā'*

> *māyera vacane punaḥ gelā navadvīpa*
> *vārakoṇā-ghāṭa, nija vāḍīra samīpa*

In the commentary of Premadāsa it is said:

> *nadīyāra mājhakhāne, sakala lokete*
> *jāne, 'kuliyā-pāhāḍapura' nāme sthāna.*

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his *Bhakti-ratnākara:*

> *kuliyā pāhāḍapura dekha śrīnivāsa*
> *pūrve 'koladvīpa'-parvatākhya—e pracāra*

In a book named *Navadvīpa-parikrama,* also written by Ghanaśyāma dāsa, it is stated: *kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma.* Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhirdvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliyā, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

madhya.16.208

> *mādhava-dāsa-gṛhe tathā śacīra nandana*
> *lakṣa-koṭi loka tathā pāila daraśana*

SYNONYMS

mādhava-dāsa-gṛhe—at the house of Mādhava dāsa; *tathā*—there; *śacīra nandana*—the son of mother Śacī; *lakṣa-koṭi loka*—many hundreds and thousands of people; *tathā*—there; *pāila daraśana*—got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

Mādhava dāsa is identified as follows. In the family of Śrīkara Caṭṭopādhyāya, Yudhiṣṭhira Caṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrāma and Pāṭūli. From there he went to Kuliyā Pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭhira Caṭṭopādhyāya is known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukaḍi. The grandson of Mādhava dāsa was named Vaṁśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiñcī.

madhya.16.209

> *sāta dina rahi' tathā loka nistārilā*
> *saba aparādhi-gaṇe prakāre tārilā*

SYNONYMS

sāta dina—seven days; *rahi'*—staying; *tathā*—there; *loka*—the people; *nistārilā*—He liberated; *saba*—all; *aparādhi-gaṇe*—the offenders; *prakāre*—in some fashion; *tārilā*—delivered.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

madhya.16.210

> *'śāntipurācārya'-gṛhe aiche āilā*
> *śacī-mātā mili' tāṅra duḥkha khaṇḍāilā*

SYNONYMS

śāntipura-ācārya—of Advaita Ācārya; *gṛhe*—to the house; *aiche*—similarly; *āilā*—went; *śacī-mātā*—mother Śacī; *mili'*—meeting; *tāṅra*—her; *duḥkha*—unhappiness; *khaṇḍāilā*—pacified.

TRANSLATION

After leaving Kuliyā, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipura. It was there that the Lord's mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.

madhya.16.211

> *tabe 'rāmakeli'-grāme prabhu yaiche gelā*
> *'nāṭaśālā' haite prabhu punaḥ phiri' āilā*

SYNONYMS

tabe—thereafter; *rāmakeli-grāme*—in the village known as Rāmakeli; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yaiche*—similarly; *gelā*—went; *nāṭaśālā*—the place known as Kānāi Nāṭaśālā; *haite*—from; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *phiri' āilā*—returned.

TRANSLATION

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭaśālā. From there He returned to Śāntipura.

madhya.16.212

> *śāntipure punaḥ kaila daśa-dina vāsa*
> *vistāri' varṇiyāchena vṛndāvana-dāsa*

SYNONYMS

śāntipure—at Śāntipura; *punaḥ*—again; *kaila*—made; *daśa-dina*—for ten days; *vāsa*—residence; *vistāri'*—elaborating; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

madhya.16.213

> *ataeva ihāṅ tāra nā kailuṅ vistāra*
> *punarukti haya, grantha bāḍaye apāra*

SYNONYMS

ataeva—therefore; *ihāṅ*—here; *tāra*—of that incident; *nā kailuṅ*—I did not give; *vistāra*—elaboration; *punarukti*—repetition; *haya*—it is; *grantha*—the book; *bāḍaye*—increases; *apāra*—unlimitedly.

TRANSLATION

I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

madhya.16.214-215

> *tāra madhye mililā yaiche rūpa-sanātana*
> *nṛsiṁhānanda kaila yaiche pathera sājana*

sūtra-madhye sei līlā āmi ta' varṇiluṅ
ataeva punaḥ tāhā ihāṅ nā likhiluṅ

SYNONYMS

tāra madhye—within that; *mililā*—He met; *yaiche*—how; *rūpa-sanātana*—the two brothers Rūpa and Sanātana; *nṛsiṁhānanda*—Nṛsiṁhānanda; *kaila*—did; *yaiche*—how; *pathera sājana*—decoration of the road; *sūtra-madhye*—in the synopsis; *sei līlā*—those pastimes; *āmi*—I; *ta'*—indeed; *varṇiluṅ*—have described; *ataeva*—therefore; *punaḥ*—again; *tāhā*—that; *ihāṅ*—here; *nā likhiluṅ*—I have not written.

TRANSLATION

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛsiṁhānanda decorated the road. I have already described these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

PURPORT

This information is given in *Ādi-līlā* (Chapter Ten, verse 35) and *Madhya-līlā* (Chapter One, verses 155-162 and 175-226).

madhya.16.216

> *punarapi prabhu yadi 'śāntipura' āilā*
> *raghunātha-dāsa āsi' prabhure mililā*

SYNONYMS

punarapi—again; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *śāntipura āilā*—came to Śāntipura; *raghunātha-dāsa*—Raghunātha dāsa; *āsi'*—coming; *prabhure mililā*—met Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

madhya.16.217

> *'hiraṇya', 'govardhana',—dui sahodara*
> *saptagrāme bāra-lakṣa mudrāra īśvara*

SYNONYMS

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui sahodara*—two brothers; *saptagrāme*—in the village named Saptagrāma; *bāra-lakṣa*—1,200,000; *mudrāra*—of coins; *īśvara*—the masters.

TRANSLATION

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.

PURPORT

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of Hugalī. Actually they were inhabitants not of Saptagrāma, but a nearby village named Kṛṣṇapura. They took their birth in a big *kāyastha* family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiraṇya Majumadāra, and the younger brother's name was Govardhana Majumadāra. Śrī Raghunātha dāsa was the son of Govardhana Majumadāra. Their family priest was Balarāma Ācārya, who was a favorite of Haridāsa Ṭhākura's, and the family's spiritual master was Yadunandana Ācārya, a favorite of Vāsudeva Datta's.

The village of Saptagrāma is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Triśabighā. In those days there was a large river there known as the Sarasvatī, and present-day Triśabighā is a great port. In 1592, the Pāṭhānas invaded, and due to a flooding of the Sarasvatī River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrāma, situated on the southern side

of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrāma *suvarṇa-vaṇik*. There were very many rich people there, and Hiraṇya Majumadāra and Govardhana Majumadāra belonged to the *kāyastha* community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to *Ādi-līlā* (Chapter Eleven, verse 41), which describes Uddhāraṇa Datta, who also belonged to the Saptagrāmī *suvarṇa-vaṇik* community.

madhya.16.218

> *mahaiśvarya-yukta duṅhe—vadānya, brahmaṇya*
> *sadācārī, satkulīna, dhārmikāgra-gaṇya*

SYNONYMS

mahā-aiśvarya-yukta—very opulent in riches; *duṅhe*—both the brothers; *vadānya*—very magnanimous; *brahmaṇya*—devoted to brahminical culture; *sat-ācārī*—well-behaved; *sat-kulīna*—aristocratic; *dhārmika-agra-gaṇya*—on the top of the list of religious persons.

TRANSLATION

Both Hiraṇya Majumadāra and Govardhana Majumadāra were very opulent and magnanimous. They were well-behaved and devoted to brahminical

culture. They belonged to an aristocratic family, and among religionists they were predominant.

madhya.16.219

> *nadīyā-vāsī, brāhmaṇera upajīvya-prāya*
> *artha, bhūmi, grāma diyā karena sahāya*

SYNONYMS

nadīyā-vāsī—inhabitants of Nadia; *brāhmaṇera*—of all *brāhmaṇas*; *upajīvya-prāya*—almost the entire source of income; *artha*—money; *bhūmi*—land; *grāma*—villages; *diyā*—giving as charity; *karena sahāya*—give help.

TRANSLATION

Practically all the brāhmaṇas residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu's time, practically all the *brāhmaṇas* depended on the charity of Hiraṇya and Govardhana. Because the brothers highly respected the *brāhmaṇas,* they very liberally gave them money.

madhya.16.220

> *nīlāmbara cakravartī—ārādhya duṅhāra*
> *cakravartī kare duṅhāya 'bhrātṛ'-vyavahāra*

SYNONYMS

nīlāmbara cakravartī—the grandfather of Śrī Caitanya Mahāprabhu; *ārādhya duṅhāra*—very worshipable for these two; *cakravartī*—Nīlāmbara Cakravartī; *kare*—does; *duṅhāya*—to the two of them; *bhrātṛ-vyavahāra*—treating as brothers.

TRANSLATION

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nīlāmbara Cakravartī used to treat them as his own brothers.

madhya.16.221

> *miśra-purandarera pūrve karyāchena sevane*
> *ataeva prabhu bhāla jāne dui-jane*

SYNONYMS

miśra-purandarera—to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu; *pūrve*—previously; *karyāchena sevane*—had rendered service; *ataeva*—therefore; *prabhu*—Śrī Caitanya

Mahāprabhu; *bhāla*—very well; *jāne*—knew; *dui-jane*—the two brothers.

TRANSLATION

Formerly, these two brothers rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

madhya.16.222

> *sei govardhanera putra—raghunātha dāsa*
> *bālya-kāla haite teṅho viṣaye udāsa*

SYNONYMS

sei—that; *govardhanera putra*—son of Govardhana Majumadāra; *raghunātha dāsa*—Raghunātha dāsa; *bālya-kāla haite*—from his very childhood; *teṅho*—he; *viṣaye udāsa*—indifferent to material happiness.

TRANSLATION

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

madhya.16.223

> *sannyāsa kari' prabhu yabe śāntipura āilā*
> *tabe āsi' raghunātha prabhure mililā*

SYNONYMS

sannyāsa kari'—after accepting the *sannyāsa* order; *prabhu*—the Lord; *yabe*—when; *śāntipura āilā*—went to Śāntipura; *tabe*—at that time; *āsi'*—coming; *raghunātha*—Raghunātha dāsa; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

madhya.16.224

> *prabhura caraṇe paḍe premāviṣṭa hañā*
> *prabhu pāda-sparśa kaila karuṇā kariyā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍe*—fell down; *prema-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-sparśa kaila*—touched with His feet; *karuṇā*—mercy; *kariyā*—showing.

TRANSLATION

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

madhya.16.225

> *tāṅra pitā sadā kare ācārya-sevana*
> *ataeva ācārya tāṅre hailā parasanna*

SYNONYMS

tāṅra pitā—his father; *sadā*—always; *kare*—performs; *ācārya-sevana*—worship of Advaita Ācārya; *ataeva ācārya*—therefore Advaita Ācārya; *tāṅre*—upon him; *hailā parasanna*—became pleased.

TRANSLATION

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

madhya.16.226

> *ācārya-prasāde pāila prabhura ucchiṣṭa-pāta*
> *prabhura caraṇa dekhe dina pāṅca-sāta*

SYNONYMS

ācārya-prasāde—by the mercy of Advaita Ācārya; *pāila*—got; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ucchiṣṭa-pāta*—remnants of food; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dekhe*—sees; *dina*—days; *pāṅca-sāta*—five to seven.

TRANSLATION

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days by rendering service to the Lord's lotus feet.

madhya.16.227

> *prabhu tāṅre vidāya diyā gelā nīlācala*
> *teṅho ghare āsi' hailā premete pāgala*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Raghunātha dāsa; *vidāya diyā*—bidding farewell; *gelā*—went back; *nīlācala*—to Jagannātha Purī; *teṅho*—he; *ghare āsi'*—returning home; *hailā*—became; *premete pāgala*—mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunātha dāsa, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. After

returning home, Raghunātha dāsa became mad with ecstatic love.

madhya.16.228

> *bāra bāra palāya teṅho nīlādri yāite*
> *pitā tāṅre bāndhi' rākhe āni' patha haite*

SYNONYMS

bāra bāra—again and again; *palāya*—leaves home; *teṅho*—he; *nīlādri yāite*—to go to Jagannātha Purī; *pitā*—his father; *tāṅre*—him; *bāndhi'*—binding; *rākhe*—keeps; *āni'*—bringing back; *patha haite*—from the road.

TRANSLATION

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Purī, but his father kept binding him and bringing him back.

madhya.16.229

> *pañca pāika tāṅre rākhe rātri-dine*
> *cāri sevaka, dui brāhmaṇa rahe tāṅra sane*

SYNONYMS

pañca—five; *pāika*—watchmen; *tāṅre*—him (Raghunātha dāsa); *rākhe*—keep; *rātri-dine*—day and night; *cāri sevaka*—four personal servants; *dui brāhmaṇa*—two *brāhmaṇas* to cook; *rahe*—remain; *tāṅra sane*—with him.

TRANSLATION

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brāhmaṇas were employed to cook for him.

madhya.16.230

> *ekādaśa jana tāṅre rākhe nirantara*
> *nīlācale yāite nā pāya, duḥkhita antara*

SYNONYMS

ekādaśa—eleven; *jana*—persons; *tāṅre*—him; *rākhe*—keep; *nirantara*—day and night; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *nā pāya*—was not able; *duḥkhita antara*—very unhappy within the mind.

TRANSLATION

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to

Jagannātha Purī, and because of this he was very unhappy.

madhya.16.231

> *ebe yadi mahāprabhu 'śāntipura' āilā*
> *śuniyā pitāre raghunātha nivedilā*

SYNONYMS

ebe—now; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śāntipura*—to Śāntipura; *āilā*—came; *śuniyā*—hearing; *pitāre*—unto his father; *raghunātha*—Raghunātha dāsa; *nivedilā*—submitted.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

madhya.16.232

> *"ājñā deha', yāñā dekhi prabhura caraṇa*
> *anyathā, nā rahe mora śarīre jīvana"*

SYNONYMS

ājñā deha'—kindly give me permission; *yāñā*—going; *dekhi*—I may see; *prabhura caraṇa*—the lotus feet of the Lord; *anyathā*—otherwise; *nā rahe*—will not remain; *mora*—my; *śarīre*—within the body; *jīvana*—life.

TRANSLATION

Raghunātha dāsa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

madhya.16.233

> *śuni' tāṅra pitā bahu loka-dravya diyā*
> *pāṭhāila bali' 'śīghra āsiha phiriyā'*

SYNONYMS

śuni'—hearing; *tāṅra*—his; *pitā*—father; *bahu*—many; *loka-dravya*—servants and materials; *diyā*—giving; *pāṭhāila*—sent; *bali'*—saying; *śīghra*—very soon; *āsiha*—come; *phiriyā*—returning.

TRANSLATION

Hearing this request, Raghunātha dāsa's father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

madhya.16.234

> *sāta dina śāntipure prabhu-saṅge rahe*
> *rātri-divase ei manaḥ-kathā kahe*

SYNONYMS

sāta dina—for seven days; *śāntipure*—at Śāntipura; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *rahe*—stayed; *rātri-divase*—both day and night; *ei*—these; *manaḥ-kathā*—words in his mind; *kahe*—says.

TRANSLATION

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

madhya.16.235

> *'rakṣakera hāte muñi kemane chuṭiba!*
> *kemane prabhura saṅge nīlācale yāba?'*

SYNONYMS

rakṣakera hāte—from the clutches of the watchmen; *muñi*—I; *kemane*—how; *chuṭiba*—shall get release; *kemane*—how; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācale*—to Jagannātha Purī; *yāba*—I shall go.

TRANSLATION

Raghunātha dāsa thought, "How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nīlācala?"

madhya.16.236

> *sarvajña gaurāṅga-prabhu jāni' tāṅra mana*
> *śikṣā-rūpe kahe tāṅre āśvāsa-vacana*

SYNONYMS

sarva-jña—omniscient; *gaurāṅga-prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāṅra*—his; *mana*—mind; *śikṣā-rūpe*—as an instruction; *kahe*—says; *tāṅre*—unto Raghunātha dāsa; *āśvāsa-vacana*—words of assurance.

TRANSLATION

Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa's mind. The Lord therefore instructed him with the following reassuring words.

madhya.16.237

> *"sthira hañā ghare yāo, nā hao vātula*
> *krame krame pāya loka bhava-sindhu-kūla*

SYNONYMS

sthira hañā—being patient; *ghare yāo*—go back home; *nā*—do not; *hao*—become; *vātula*—crazy; *krame krame*—gradually; *pāya*—gets; *loka*—a person; *bhava-sindhu-kūla*—the far shore of the ocean of material existence.

TRANSLATION

"Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (10.14.58):

> *samāśritā ye pada-pallava-plavaṁ*
> *mahat-padaṁ puṇya-yaśo-murāreḥ*
> *bhavāmbudhir vatsa-padaṁ paraṁ padaṁ*
> *padaṁ padaṁ yad vipadāṁ na teṣām*

This material world is just like a big ocean. It begins with Brahmaloka and extends to Pātālaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya

Mahāprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

madhya.16.238

> *markaṭa-vairāgya nā kara loka dekhāñā*
> *yathā-yogya viṣaya bhuñja' anāsakta hañā*

SYNONYMS

markaṭa-vairāgya—monkey renunciation; *nā kara*—do not do; *loka*—to the people; *dekhāñā*—showing off; *yathā-yogya*—as it is befitting; *viṣaya*—material things; *bhuñja'*—enjoy; *anāsakta*—without attachment; *hañā*—being.

TRANSLATION

"You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

PURPORT

The word *markaṭa-vairāgya,* indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvatī

Ṭhākura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called *markaṭa-vairāgye*—the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be *phalgu,* temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial *ghāṭa*. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called *śmaśāna-vairāgya,* or *markaṭa-vairāgya*.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the *Bhakti-rasāmṛta-sindhu* (1.2.108), it is said:

> *yāvatā syāt sva-nirvāhaḥ*
> *svīkuryāt tāvad arthavit*
> *ādhikye nyūnatāyāṁ ca*
> *cyavate paramārthataḥ*

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his *Durgama-saṅgamanī,* Śrī Jīva Gosvāmī comments that the word *sva-nirvāhaḥ* actually means *sva-sva-bhakti-nirvāhaḥ*. The experienced devotee will accept only those material things that will help him render service to the Lord. In the *Bhakti-rasāmṛta-sindhu* (1.2.256), *markaṭa-vairāgya,* or *phalgu-vairāgya,* is explained as follows:

> *prāpañcikatayā buddhyā*
> *hari-sambandhi-vastunaḥ*
> *mumukṣubhiḥ parityāgo*
> *vairāgyaṁ phalgu kathyate*

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." *Yukta-vairāgya,* or befitting renunciation, is thus explained:

> *anāsaktasya viṣayān*
> *yathārham upayuñjataḥ*
> *nirbandhaḥ kṛṣṇa-sambandhe*
> *yuktaṁ vairāgyam ucyate*

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something

without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yukta-vairāgya*." Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word *markaṭa-vairāgya* is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these *markaṭa-vairāgīs* maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these *markaṭa-vairāgīs,* or pseudo-Vaiṣṇavas.

madhya.16.239

> *antare niṣṭhā kara, bāhye loka-vyavahāra*
> *acirāt kṛṣṇa tomāya karibe uddhāra*

SYNONYMS

antare—within the heart; *niṣṭhā kara*—keep strong faith; *bāhye*—externally; *loka-vyavahāra*—behavior like ordinary men; *acirāt*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—unto you; *karibe*—will do; *uddhāra*—liberation

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

madhya.16.240

> *vṛndāvana dekhi' yabe āsiba nīlācale*
> *tabe tumi āmā-pāśa āsiha kona chale*

SYNONYMS

vṛndāvana dekhi'—after visiting Vṛndāvana; *yabe*—when; *āsiba*—I shall come back; *nīlācale*—to Jagannātha Purī; *tabe*—at that time; *tumi*—you; *āmā-pāśa*—to Me; *āsiha*—please come; *kona chale*—by some pretext.

TRANSLATION

"You may see me at Nīlācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

> *se chala se-kāle kṛṣṇa sphurābe tomāre*
> *kṛṣṇa-kṛpā yāṅre, tāre ke rākhite pāre"*

SYNONYMS

se chala—that trick; *se-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *sphurābe*—will show; *tomāre*—unto you; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *yāṅre*—upon whom; *tāre*—him; *ke*—who; *rākhite*—to keep; *pāre*—is able.

TRANSLATION

"What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa's mercy, no one can check him."

PURPORT

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one's own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material

things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As Śrī Caitanya Mahāprabhu advised Raghunātha dāsa: *yathā-yogya viṣaya bhuñja' anāsakta hañā*. The same is repeated: *antare niṣṭhā kara, bāhye loka-vyavahāra*. This means that one must have no other desire within his heart than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (1.2.200):

> *laukikī vaidikī vāpi*
> *yā kriyā kriyate mune*
> *hari-sevānukūlaiva*
> *sā kāryā bhaktim icchatā*

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

madhya.16.242

> *eta kahi' mahāprabhu tāṅre vidāya dila*
> *ghare āsi' mahāprabhura śikṣā ācarila*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Raghunātha dāsa; *vidāya dila*—bade farewell; *ghare*

āsi'—returning home; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śikṣā*—the instruction; *ācarila*—practiced.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

madhya.16.243

> *bāhya vairāgya, vātulatā sakala chāḍiyā*
> *yathā-yogya kārya kare anāsakta hañā*

SYNONYMS

bāhya vairāgya—external renunciation; *vātulatā*—craziness; *sakala*—all; *chāḍiyā*—giving up; *yathā-yogya*—as it is befitting; *kārya*—duties; *kare*—performs; *anāsakta hañā*—being without attachment.

TRANSLATION

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

madhya.16.244

> *dekhi' tāṅra pitā-mātā baḍa sukha pāila*
> *tāṅhāra āvaraṇa kichu śithila ha-ila*

SYNONYMS

dekhi'—seeing; *tāṅra*—his; *pitā-mātā*—father and mother; *baḍa*—very much; *sukha*—happiness; *pāila*—got; *tāṅhāra āvaraṇa*—strong vigilance upon him; *kichu*—something; *śithila ha-ila*—became slackened.

TRANSLATION

When Raghunātha dāsa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT

When Raghunātha dāsa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they became very happy. The eleven people-five watchmen, four personal servants and two *brāhmaṇas*—who were guarding him became less strict in their vigilance. When Raghunātha dāsa actually took up his household affairs, his parents reduced the number of guards.

madhya.16.245-246

> *ihāṅ prabhu ekatra kari' saba bhakta-gaṇa*
> *advaita-nityānandādi yata bhakta-jana*

> *sabā āliṅgana kari' kahena gosāñi*
> *sabe ājñā deha'—āmi nīlācale yāi*

SYNONYMS

ihāṅ—here (at Śāntipura); *prabhu*—Śrī Caitanya Mahāprabhu; *ekatra kari'*—assembling in one place; *saba bhakta-gaṇa*—all the devotees; *advaita-nityānanda-ādi*—headed by Advaita Ācārya and Nityānanda Prabhu; *yata bhakta-jana*—all the devotees; *sabā āliṅgana kari'*—embracing every one of them; *kahena gosāñi*—Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *ājñā deha'*—just give Me permission; *āmi*—I; *nīlācale*—to Nīlācala, Jagannātha Purī; *yāi*—may go.

TRANSLATION

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees-headed by Advaita Ācārya and Nityānanda Prabhu-embraced them all and asked their permission to return to Jagannātha Purī.

madhya.16.247

> *sabāra sahita ihāṅ āmāra ha-ila milana*
> *e varṣa 'nīlādri' keha nā kariha gamana*

SYNONYMS

sabāra sahita—with everyone; *ihāṅ*—here; *āmāra*—of Me; *ha-ila*—there was; *milana*—meeting; *e varṣa*—this year; *nīlādri*—to Jagannātha Purī; *keha*—any of you; *nā*—not; *kariha gamana*—go.

TRANSLATION

Because He had met them all at Śāntipura, Śrī Caitanya Mahāprabhu requested all the devotees not to go to Jagannātha Purī that year.

madhya.16.248

> *tāhāṅ haite avaśya āmi 'vṛndāvana' yāba*
> *sabe ājñā deha', tabe nirvighne āsiba*

SYNONYMS

tāhāṅ haite—from there; *avaśya*—certainly; *āmi*—I; *vṛndāvana yāba*—shall go to Vṛndāvana; *sabe*—all of you; *ājñā deha'*—give Me permission; *tabe*—then; *nirvighne*—without disturbance; *āsiba*—I shall come back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall certainly go to Vṛndāvana from Jagannātha Purī. If all of you give Me permission, I shall return here again without difficulty."

madhya.16.249

> *mātāra caraṇe dhari' bahu vinaya karila*
> *vṛndāvana yāite tāṅra ājñā la-ila*

SYNONYMS

mātāra—of Śacīmātā; *caraṇe*—the feet; *dhari'*—catching; *bahu vinaya karila*—submitted most humbly; *vṛndāvana yāite*—to go to Vṛndāvana; *tāṅra*—her; *ājñā*—permission; *la-ila*—took.

TRANSLATION

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly requested her permission. Thus she gave Him leave to go to Vṛndāvana.

madhya.16.250

> *tabe navadvīpe tāṅre dila pāṭhāñā*
> *nīlādri calilā saṅge bhakta-gaṇa lañā*

SYNONYMS

tabe—thereafter; *navadvīpe*—to Navadvīpa; *tāṅre*—her; *dila pāṭhāñā*—sent back; *nīlādri*—to Jagannātha Purī; *calilā*—departed; *saṅge*—with Him; *bhakta-gaṇa lañā*—taking all the devotees.

TRANSLATION

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

madhya.16.251

> *sei saba loka pathe karena sevana*
> *sukhe nīlācala āilā śacīra nandana*

SYNONYMS

sei saba loka—all those persons; *pathe*—on the road; *karena sevana*—rendered all service; *sukhe*—in great happiness; *nīlācala*—to Jagannātha Purī; *āilā*—came back; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nīlācala, Jagannātha Purī. Thus in great happiness the Lord returned.

madhya.16.252

> *prabhu āsi' jagannātha daraśana kaila*
> *'mahāprabhu āilā'—grāme kolāhala haila*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—returning; *jagannātha*—to Lord Jagannātha; *daraśana*—visit; *kaila*—made; *mahāprabhu āilā*—Śrī Caitanya Mahāprabhu has come back; *grāme*—in the town; *kolāhala haila*—there was great agitation.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived in Jagannātha Purī, He visited the temple of the Lord. News then spread all over the city that He had returned.

madhya.16.253

> *ānandita bhakta-gaṇa āsiyā mililā*
> *prema-ālińgana prabhu sabāre karilā*

SYNONYMS

ānandita—very pleased; *bhakta-gaṇa*—all the devotees; *āsiyā*—came; *mililā*—met; *prema-ālińgana*—embracing in love; *prabhu*—the Lord; *sabāre*—to all devotees; *karilā*—offered.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

madhya.16.254

> *kāśī-miśra, rāmānanda, pradyumna, sārvabhauma*
> *vāṇīnātha, śikhi-ādi yata bhakta-gaṇa*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *rāmānanda*—Rāmānanda; *pradyumna*—Pradyumna; *sārvabhauma*—Sārvabhauma; *vāṇīnātha*—Vāṇīnātha; *śikhi-ādi*—Śikhi Māhiti and others; *yata bhakta-gaṇa*—all the devotees.

TRANSLATION

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāṇīnātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

madhya.16.255

> *gadādhara-paṇḍita āsi' prabhure mililā*
> *sabāra agrete prabhu kahite lāgilā*

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; *āsi'*—coming; *prabhure mililā*—met the Lord; *sabāra agrete*—in front of all the devotees; *prabhu*—the Lord; *kahite lāgilā*—began to say.

TRANSLATION

Gadādhara Paṇḍita also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

madhya.16.256

> *'vṛndāvana yāba āmi gauḍa-deśa diyā*
> *nija-mātāra, gaṅgāra caraṇa dekhiyā*

SYNONYMS

vṛndāvana yāba—shall go to Vṛndāvana; *āmi*—I; *gauḍa-deśa diyā*—through Bengal; *nija-mātāra*—of My own mother; *gaṅgāra*—of the River Ganges; *caraṇa*—the feet; *dekhiyā*—seeing.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the River Ganges.

madhya.16.257

> *eta mate kari' kailuṅ gauḍere gamana*
> *sahasreka saṅge haila nija-bhakta-gaṇa*

SYNONYMS

eta—such; *mate*—decision; *kari'*—making; *kailuṅ*—I did; *gauḍere*—to Bengal; *gamana*—going; *sahasreka*—thousands of men; *saṅge*—with Me; *haila*—there were; *nija-bhakta-gaṇa*—My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

madhya.16.258

> *lakṣa lakṣa loka āise kauṭuka dekhite*
> *lokera saṅghaṭṭe patha nā pāri calite*

SYNONYMS

lakṣa lakṣa loka—many thousands of people; *āise*—came; *kauṭuka*—out of curiosity; *dekhite*—to see; *lokera saṅghaṭṭe*—by the assembly of so many men; *patha*—the road; *nā pāri*—I was not able; *calite*—to pass through.

TRANSLATION

"Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

madhya.16.259

> *yathā rahi, tathā ghara-prācīra haya cūrṇa*
> *yathā netra paḍe tathā loka dekhi pūrṇa*

SYNONYMS

yathā rahi—wherever I stayed; *tathā*—there; *ghara-prācīra*—the building and the boundary walls; *haya*—became; *cūrṇa*—broken; *yathā*—wherever; *netra*—the eyes; *paḍe*—fell; *tathā*—there; *loka*—people; *dekhi*—I see; *pūrṇa*—filled.

TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

madhya.16.260

> *kaṣṭe-sṛṣṭye kari' gelāṅa rāmakeli-grāma*
> *āmāra ṭhāñi āilā 'rūpa' 'sanātana' nāma*

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; *kari'*—doing; *gelāṅa*—I went; *rāmakeli-grāma*—to the village of Rāmakeli; *āmāra ṭhāñi*—before me; *āilā*—came; *rūpa sanātana nāma*—the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

madhya.16.261

> *dui bhāi—bhakta-rāja, kṛṣṇa-kṛpā-pātra*
> *vyavahāre—rāja-mantrī haya rāja-pātra*

SYNONYMS

dui bhāi—two brothers; *bhakta-rāja*—kings of devotees; *kṛṣṇa-kṛpā-pātra*—suitable candidates for Kṛṣṇa's mercy; *vyavahāre*—in behavior; *rāja-mantrī*—ministers of the government; *haya*—are; *rāja-pātra*—government officers.

TRANSLATION

"These two brothers are great devotees and suitable recipients of Kṛṣṇa's mercy, but in their ordinary dealings they are government officials, ministers to the King.

madhya.16.262

> *vidyā-bhakti-buddhi-bale parama pravīṇa*
> *tabu āpanāke māne tṛṇa haite hīna*

SYNONYMS

vidyā—education; *bhakti*—devotion; *buddhi*—and intelligence; *bale*—in strength; *parama*—very; *pravīṇa*—experienced; *tabu*—still; *āpanāke*—themselves; *māne*—they think; *tṛṇa*—a straw; *haite*—than; *hīna*—lower.

TRANSLATION

"Śrīla Rūpa and Sanātana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

madhya.16.263-264

> *tāṅra dainya dekhi' śuni' pāṣāṇa bidare*
> *āmi tuṣṭa hañā tabe kahiluṅ doṅhāre*

> *"uttama hañā hīna kari' mānaha āpanāre*
> *acire karibe kṛṣṇa tomāra uddhāre"*

SYNONYMS

tāṅra dainya dekhi'—by seeing their humility; *śuni'*—or even hearing about it; *pāṣāṇa*—stone; *bidare*—becomes melted; *āmi*—I; *tuṣṭa hañā*—being very pleased; *tabe*—then; *kahiluṅ doṅhāre*—said to both of them; *uttama hañā*—being actually superior in every respect; *hīna*—inferior; *kari'*—proposing as; *mānaha*—you accept; *āpanāre*—yourselves; *acire*—very soon; *karibe*—will do; *kṛṣṇa*—Lord Kṛṣṇa; *tomāra*—of you; *uddhāre*—liberation.

TRANSLATION

"Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.'

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha's Ratha chariot. Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu's instructions, a devotee should never be puffed up by material power. He should know

that material power is the result of one's past good activities (*karma*) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

madhya.16.265-266

> *eta kahi' āmi yabe vidāya tāṅre dila*
> *gamana-kāle sanātana 'prahelī' kahila*

> *yāṅra saṅge haya ei loka lakṣa koṭi*
> *vṛndāvana yāibāra ei nahe paripāṭī*

SYNONYMS

eta kahi'—saying this; *āmi*—I; *yabe*—when; *vidāya*—farewell; *tāṅre*—unto them; *dila*—gave; *gamana-kāle*—while going; *sanātana*—Sanātana; *prahelī*—enigma; *kahila*—said; *yāṅra saṅge*—with whom; *haya*—is; *ei*—this; *loka*—crowd of people; *lakṣa koṭi*—hundreds of thousands; *vṛndāvana*—to Vṛndāvana-dhāma; *yāibāra*—for going; *ei*—this; *nahe*—not; *paripāṭī*—the method.

TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, 'It is not

appropriate for one to be followed by a crowd of thousands when one goes to Vṛndāvana.'

madhya.16.267

> *tabu āmi śuniluṅ mātra, nā kailuṅ avadhāna*
> *prāte cali' āilāṅa 'kānāira nāṭaśālā'-grāma*

SYNONYMS

tabu—still; *āmi*—I; *śuniluṅ*—heard; *mātra*—only; *nā*—not; *kailuṅ*—paid; *avadhāna*—any attention; *prāte*—in the morning; *cali' āilāṅa*—I walked; *kānāira nāṭaśālā*—to Kānāi Nāṭaśālā; *grāma*—the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭaśālā.

madhya.16.268

> *rātri-kāle mane āmi vicāra karila*
> *sanātana more kibā 'prahelī' kahila*

SYNONYMS

rātri-kāle—at night; *mane*—in the mind; *āmi*—I; *vicāra karila*—considered; *sanātana*—Sanātana; *more*—unto Me; *kibā*—what; *prahelī*—enigma; *kahila*—spoke.

TRANSLATION

"At night, however, I considered what Sanātana had told Me.

madhya.16.269

> *bhālata' kahila,—mora eta loka saṅge*
> *loka dekhi' kahibe more—'ei eka ḍhaṅge'*

SYNONYMS

bhālata' kahila—he has spoken very well; *mora*—of Me; *eta*—so much; *loka*—crowd; *saṅge*—in the company; *loka*—the people; *dekhi'*—seeing; *kahibe more*—will speak about Me; *ei*—this; *eka*—one; *ḍhaṅge*—imposter.

TRANSLATION

"I decided that Sanātana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

madhya.16.270

> *'durlabha' 'durgama' sei 'nirjana' vṛndāvana*
> *ekākī yāiba, kibā saṅge eka-jana*

SYNONYMS

durlabha—very rare; *durgama*—invincible; *sei*—that; *nirjana*—solitary; *vṛndāvana*—the land of Vṛndāvana; *ekākī*—alone; *yāiba*—I shall go; *kibā*—or; *saṅge*—with Me; *eka-jana*—only one person.

TRANSLATION

"I then began to consider that Vṛndāvana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the most, take only one person with Me.

madhya.16.271

> *mādhavendra-purī tathā gelā 'ekeśvare'*
> *dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāṅre*

SYNONYMS

mādhavendra-purī—Mādhavendra Purī; *tathā*—there; *gelā*—went; *ekeśvare*—alone; *dugdha-dāna-chale*—on the plea of giving milk in charity; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—direct audience; *dila*—gave; *tāṅre*—unto him.

TRANSLATION

"Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

madhya.16.272

> *bādiyāra bāji pāti' calilāṅa tathāre*
> *bahu-saṅge vṛndāvana gamana nā kare*

SYNONYMS

bādiyāra—of a gypsy; *bāji*—the magic; *pāti'*—demonstrating; *calilāṅa*—I went; *tathāre*—there; *bahu-saṅge*—with many men; *vṛndāvana*—to Vṛndāvana dhāma; *gamana*—going; *nā kare*—no one does.

TRANSLATION

"I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

madhya.16.273

> *ekā yāiba, kibā saṅge bhṛtya eka-jana*
> *tabe se śobhaya vṛndāvanera gamana*

SYNONYMS

ekā yāiba—I shall go alone; *kibā*—or; *saṅge*—with Me; *bhṛtya*—servant; *eka-jana*—one; *tabe*—in that way; *se*—that; *śobhaya*—is beautiful; *vṛndāvanera gamana*—going to Vṛndāvana.

TRANSLATION

"I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

madhya.16.274

> *vṛndāvana yāba kāhāṅ 'ekākī' hañā!*
> *sainya saṅge caliyāchi ḍhāka bājāñā!*

SYNONYMS

vṛndāvana yāba—I should go to Vṛndāvana; *kāhāṅ*—whereas; *ekākī hañā*—being alone; *sainya*—soldiers; *saṅge*—along with; *caliyāchi*—I am going; *ḍhāka bājāñā*—beating the drum.

TRANSLATION

"I thought, 'Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.'

madhya.16.275

> *dhik, dhik āpanāke bali' ha-ilāṅa asthira*
> *nivṛtta hañā punaḥ āilāṅa gaṅgā-tīra*

SYNONYMS

dhik dhik—fie! fie!; *āpanāke*—on Myself; *bali'*—saying; *ha-ilāṅa*—I became; *asthira*—agitated; *nivṛtta hañā*—stopping such an action; *punaḥ*—again; *āilāṅa*—I came back; *gaṅgā-tīra*—to the bank of the Ganges.

TRANSLATION

"I therefore said, 'Fie upon Me!' and being very agitated, I returned to the banks of the Ganges.

madhya.16.276

> *bhakta-gaṇe rākhiyā āinu nija nija sthāne*
> *āmā-saṅge āilā sabe pāṅca-chaya jane*

SYNONYMS

bhakta-gaṇe—the devotees; *rākhiyā*—keeping; *āinu*—I came; *nija nija sthāne*—in their respective places; *āmā-saṅge*—with Me; *āilā*—came; *sabe*—only; *pāṅca-chaya jane*—five or six men.

TRANSLATION

"I then left all the devotees there and brought only five or six persons with Me.

madhya.16.277

> *nirvighne ebe kaiche yāiba vṛndāvane*
> *sabe meli' yukti deha' hañā parasanne*

SYNONYMS

nirvighne—without obstacles; *ebe*—now; *kaiche*—how; *yāiba*—I shall go; *vṛndāvane*—to Vṛndāvana; *sabe meli'*—altogether; *yukti deha'*—give Me consultation; *hañā parasanne*—being very pleased with Me.

TRANSLATION

"Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndāvana without impediments.

madhya.16.278

> *gadādhare chāḍi' genu, iṅho duḥkha pāila*
> *sei hetu vṛndāvana yāite nārila*

SYNONYMS

gadādhare chāḍi'—leaving aside Gadādhara Paṇḍita; *genu*—I went; *iṅho*—Gadādhara Paṇḍita; *duḥkha pāila*—became unhappy; *sei hetu*—for that reason; *vṛndāvana*—to Vṛndāvana-dhāma; *yāite nārila*—I was unable to go.

TRANSLATION

"I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana."

madhya.16.279

> *tabe gadādhara-paṇḍita premāviṣṭa hañā*
> *prabhu-pada dhari' kahe vinaya kariyā*

SYNONYMS

tabe—thereupon; *gadādhara paṇḍita*—Gadādhara Paṇḍita; *prema-āviṣṭa hañā*—being absorbed in ecstatic love; *prabhu-pada dhari'*—catching hold of the lotus feet of the Lord; *kahe*—says; *vinaya kariyā*—with great humility.

TRANSLATION

Being encouraged by Śrī Caitanya Mahāprabhu's words, Gadādhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

madhya.16.280

> *tumi yāhāṅ-yāhāṅ raha, tāhāṅ 'vṛndāvana'*
> *tāhāṅ yamunā, gaṅgā, sarva-tīrtha-gaṇa*

SYNONYMS

tumi—You; *yāhāṅ-yāhāṅ*—wherever; *raha*—stay; *tāhāṅ vṛndāvana*—that place is Vṛndāvana; *tāhāṅ*—there; *yamunā*—the River Yamunā; *gaṅgā*—the River Gaṅgā; *sarva-tīrtha-gaṇa*—all other holy places of pilgrimage.

TRANSLATION

Gadādhara Paṇḍita said, "Wherever You stay is Vṛndāvana, as well as the River Yamunā, the River Ganges and all other places of pilgrimage.

madhya.16.281

> *tabu vṛndāvana yāha' loka śikhāite*
> *seita karibe, tomāra yei laya citte*

SYNONYMS

tabu—still; *vṛndāvana yāha'*—You go to Vṛndāvana; *loka śikhāite*—to teach the people in general; *seita*—that; *karibe*—You will do; *tomāra*—of You; *yei*—what; *laya*—takes; *citte*—in the mind.

TRANSLATION

"Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (*mora-mana--vrndavana).* Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited *bhauma-vṛndāvana,* Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place. Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?" Such a person cannot understand that Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. *Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam:* according

to Śrī Caitanya Mahāprabhu's philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu's vision (*mora-mana-vṛndāvana*) is different from the vision of an ordinary materialistic person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning *āhuś ca te* (Madhya 13.136).

In *Śrīmad-Bhāgavatam* (10.84.13) it is stated:

> *yasyātma-buddhiḥ kuṇape tridhātuke*
> *svadhīḥ kalatrādiṣu bhauma ijya-dhīḥ*
> *yat-tīrtha-buddhiḥ salile na karhicij*
> *janeṣv abhijñeṣu sa eva gokharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. *Vrajendra-nandana yei, śacī suta haila sei*. Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādhā-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the Rādhā-Kṛṣṇa *līlā*. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādhā-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said: *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*. Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa.

Sometimes materialists, forgetting the pastimes of Rādhā-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The *prākṛta-sahajiyās* proclaim themselves *vraja-vāsī* or *dhāma-vāsī,* but they are mainly engaged in sense gratification. Thus they become more and more implicated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa consciousness condemn their activities. The eternal *vraja-vāsīs* like Svarūpa Dāmodara did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavīdevī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no authorized documents stating that these exalted personalities visited Vṛndāvana. Nonetheless, we find many nondevotees, Māyāvādī *sannyāsīs, prākṛta-sahajiyās,* fruitive workers, mental speculators and many others with material motives going to Vṛndāvana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As stated in the *Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena.* When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical.

Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrī Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakiśora dāsa Bābājī Mahārāja and later Śrī Bhaktivinoda Ṭhākura of Calcutta always engaged in *nāma-bhajana* and certainly did not live anywhere but Vṛndāvana. Presently, the members of the Hare Kṛṣṇa movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Śrīla Bhaktivinoda Ṭhākura and other *ācāryas*. Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold *hari-nāma-saṅkīrtana*—the chanting of Hare Kṛṣṇa-we consequently live in Vṛndāvana and nowhere else. We are also following in the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in Vṛndāvana for our disciples throughout the world to visit.

madhya.16.282

> *ei āge āilā, prabhu, varṣāra cāri māsa*
> *ei cāri māsa kara nīlācale vāsa*

SYNONYMS

ei—just; *āge*—ahead; *āilā*—have come; *prabhu*—my Lord; *varṣāra cāri māsa*—the four months of the rainy season; *ei cāri māsa*—these four months; *kara*—just do; *nīlācale*—at Jagannātha Purī; *vāsa*—living.

TRANSLATION

Taking this opportunity, Gadādhara Paṇḍita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

madhya.16.283

> *pāche sei ācaribā, yei tomāra mana*
> *āpana-icchāya cala, raha,—ke kare vāraṇa"*

SYNONYMS

pāche—thereafter; *sei*—that; *ācaribā*—You will do; *yei*—what; *tomāra mana*—You like; *āpana-icchāya*—by Your sweet will; *cala*—You always go; *raha*—You remain; *ke*—who; *kare vāraṇa*—can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

madhya.16.284

> *śuni' saba bhakta kahe prabhura caraṇe*
> *sabākāra icchā paṇḍita kaila nivedane*

SYNONYMS

śuni'—hearing; *saba*—all; *bhakta*—devotees; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *sabākāra icchā*—everyone's desire; *paṇḍita*—Gadādhara Paṇḍita; *kaila*—has made; *nivedane*—submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.

madhya.16.285

> *sabāra icchāya prabhu cāri māsa rahilā*
> *śuniyā pratāparudra ānandita hailā*

SYNONYMS

sabāra icchāya—because of everyone's desire; *prabhu*—Śrī Caitanya Mahāprabhu; *cāri māsa*—for four months; *rahilā*—remained; *śuniyā*—hearing; *pratāparudra*—King Pratāparudra; *ānandita hailā*—became very, very happy.

TRANSLATION

Being requested by all the devotees, Śrī Caitanya Mahāprabhu agreed to remain at Jagannātha Purī for

four months. Hearing this, King Pratāparudra became very happy.

madhya.16.286

> *sei dina gadādhara kaila nimantraṇa*
> *tāhāṅ bhikṣā kaila prabhu lañā bhakta-gaṇa*

SYNONYMS

sei dina—that day; *gadādhara*—Gadādhara Paṇḍita; *kaila nimantraṇa*—gave an invitation; *tāhāṅ*—at his place; *bhikṣā kaila*—took lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—with; *bhakta-gaṇa*—His devotees.

TRANSLATION

That day Gadādhara Paṇḍita extended an invitation to Śrī Caitanya Mahāprabhu, and the Lord took His lunch at his place with the other devotees.

madhya.16.287

> *bhikṣāte paṇḍitera sneha, prabhura āsvādana*
> *manuṣyera śaktye dui nā yāya varṇana*

SYNONYMS

bhikṣāte—in feeding; *paṇḍitera*—of Gadādhara Paṇḍita; *sneha*—the affection; *prabhura*—of Śrī Caitanya Mahāprabhu; *āsvādana*—tasting; *manuṣyera*—of an ordinary human being; *śaktye*—in the power; *dui*—these two; *nā yāya*—not possible; *varṇana*—the description.

TRANSLATION

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food and Śrī Caitanya Mahāprabhu's tasting this food.

madhya.16.288

> *ei mata gaura-līlā—ananta, apāra*
> *saṅkṣepe kahiye, kahā nā yāya vistāra*

SYNONYMS

ei mata—in this way; *gaura-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *apāra*—unfathomed; *saṅkṣepe*—in brief; *kahiye*—I describe; *kahā*—describing; *nā yāya vistāra*—no one can do elaborately and completely.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable.

Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

madhya.16.289

> *sahasra-vadane kahe āpane 'ananta'*
> *tabu eka līlāra teṅho nāhi pāya anta*

SYNONYMS

sahasra-vadane—in thousands of mouths; *kahe*—speaks; *āpane*—personally; *ananta*—Anantadeva; *tabu*—still; *eka līlāra*—of one pastime only; *teṅho*—He (Anantadeva); *nāhi*—not; *pāya*—gets; *anta*—the end.

TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

madhya.16.290

> *śrī-rūpa-raghunātha pade yāra āśa*
> *śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vṛndāvana.*

Chapter 17

madhya.17.1

gacchan vṛndāvanaṁ gauro
vyāghrebhaiṇa-khagān vane
premonmattān sahonnṛtyān
vidadhe kṛṣṇa-jalpinaḥ

SYNONYMS

gacchan—going; *vṛndāvanam*—to Vṛndāvana-dhāma; *gauraḥ*—Śrī Caitanya Mahāprabhu; *vyāghra*—tigers; *ibha*—elephants; *eṇa*—deer; *khagān*—and birds; *vane*—in the forest; *prema-unmattān*—maddened by ecstatic love; *saha*—with; *unnṛtyān*—dancing; *vidadhe*—made; *kṛṣṇa*—Lord Kṛṣṇa's name; *jalpinaḥ*—chanting.

TRANSLATION

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

madhya.17.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

madhya.17.3

> *śarat-kāla haila, prabhura calite haila mati*
> *rāmānanda-svarūpa-saṅge nibhṛte yukati*

SYNONYMS

śarat-kāla haila—autumn arrived; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *calite*—to travel; *haila*—was; *mati*—desire; *rāmānanda*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara; *saṅge*—with; *nibhṛte*—solitary; *yukati*—consultation.

TRANSLATION

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

madhya.17.4

> *"mora sahāya kara yadi, tumi-dui jana*
> *tabe āmi yāñā dekhi śrī-vṛndāvana*

SYNONYMS

mora—of Me; *sahāya*—help; *kara*—you do; *yadi*—if; *tumi*—you; *dui jana*—two persons; *tabe*—then; *āmi*—I; *yāñā*—going; *dekhi*—shall see; *śrī-vṛndāvana*—Śrī Vṛndāvana-dhāma.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

madhya.17.5

> *rātrye uṭhi' vana-pathe palāñā yāba*
> *ekākī yāiba, kāhoṅ saṅge nā la-iba*

SYNONYMS

rātrye uṭhi'—rising at night; *vana-pathe*—on the road to the forest; *palāñā yāba*—I shall go away secretly; *ekākī yāiba*—I shall go alone; *kāhoṅ*—anyone; *saṅge*—with Me; *nā la-iba*—I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

madhya.17.6

> *keha yadi saṅga la-ite pāche uṭhi' dhāya*
> *sabāre rākhibā, yena keha nāhi yāya*

SYNONYMS

keha—someone; *yadi*—if; *saṅga la-ite*—to take company; *pāche*—behind; *uṭhi'*—getting up; *dhāya*—runs; *sabāre*—everyone; *rākhibā*—please stop; *yena*—so that; *keha*—anyone; *nāhi yāya*—does not go.

TRANSLATION

"If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

madhya.17.7

> *prasanna hañā ājñā dibā, nā mānibā 'duḥkha'*
> *tomā-sabāra 'sukhe' pathe habe mora 'sukha' "*

SYNONYMS

prasanna hañā—being pleased; *ājñā dibā*—give permission; *nā*—do not; *mānibā duḥkha*—become unhappy; *tomā-sabāra*—of all of you; *sukhe*—by the happiness; *pathe*—on the road; *habe*—there will be; *mora*—My; *sukha*—happiness.

TRANSLATION

"Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana."

madhya.17.8

> *dui-jana kahe,—'tumi īśvara 'svatantra'*
> *yei icchā, sei karibā, naha 'paratantra'*

SYNONYMS

dui-jana kahe—the two persons replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *svatantra*—completely independent; *yei icchā*—whatever You desire; *sei*—that; *karibā*—

You will do; *naha*—You are not; *para-tantra*—dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, "Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

madhya.17.9

> *kintu āmā-duṅhāra śuna eka nivedane*
> *'tomāra sukhe āmāra sukha'—kahilā āpane*

SYNONYMS

kintu—but; *āmā-duṅhāra*—of both of us; *śuna*—please hear; *eka nivedane*—one submission; *tomāra sukhe*—by your happiness; *āmāra sukha*—our happiness; *kahilā*—You have already stated; *āpane*—personally.

TRANSLATION

"Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

madhya.17.10

> *āmā-duṅhāra mane tabe baḍa 'sukha' haya*
> *eka nivedana yadi dhara, dayāmaya*

SYNONYMS

āmā-duṅhāra—of us two; *mane*—in the mind; *tabe*—therefore; *baḍa*—very much; *sukha haya*—there is happiness; *eka nivedana*—one request; *yadi*—if; *dhara*—You accept; *dayā-maya*—merciful.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

madhya.17.11

> *'uttama brāhmaṇa' eka saṅge avaśya cāhi*
> *bhikṣā kari' bhikṣā dibe, yābe pātra vahi'*

SYNONYMS

uttama brāhmaṇa—a high-class *brāhmaṇa*; *eka*—one; *saṅge*—along; *avaśya*—certainly; *cāhi*—we want; *bhikṣā kari'*—collecting alms; *bhikṣā dibe*—will give You food; *yābe*—will go; *pātra vahi'*—bearing Your waterpot.

TRANSLATION

"Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

madhya.17.12

> *ana-pathe yāite nāhi 'bhojyānna'-brāhmaṇa*
> *ājñā kara,—saṅge caluka vipra eka-jana'*

SYNONYMS

vana-pathe—on the forest path; *yāite*—going; *nāhi*—there is not; *bhojya-anna-brāhmaṇa*—a *brāhmaṇa* whose food can be accepted; *ājñā kara*—please give permission; *saṅge*—along; *caluka*—may go; *vipra—brāhmaṇa*; *eka-jana*—one person.

TRANSLATION

"When You go through the jungle, there will be no brāhmaṇa available from whom You can accept lunch. Therefore please give permission for at least one pure brāhmaṇa to accompany You."

madhya.17.13

> *prabhu kahe,—nija-saṅgī kāṅho nā la-iba*
> *eka-jane nile, ānera mane duḥkha ha-iba*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *nija-saṅgī*—of My associates; *kāṅho*—anyone; *nā*—not; *la-iba*—I shall take; *eka-jane nile*—if I take someone; *ānera mane*—in the mind of others; *duḥkha ha-iba*—there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

madhya.17.14

> *nūtana saṅgī ha-ibeka,—snigdha yāṅra mana*
> *aiche yabe pāi, tabe la-i 'eka' jana*

SYNONYMS

nūtana—new; *saṅgī*—associate; *ha-ibeka*—must be; *snigdha*—very peaceful; *yāṅra*—whose; *mana*—mind; *aiche*—such; *yabe*—if; *pāi*—I get; *tabe*—then; *la-i*—I take; *eka jana*—one person.

TRANSLATION

"Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a *brāhmaṇa* named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by certain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. *Māyā* is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

madhya.17.15

> *svarūpa kahe,—ei balabhadra-bhaṭṭācārya*
> *tomāte susnigdha baḍa, paṇḍita, sādhu, ārya*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *ei*—this; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tomāte*—unto You; *su-snigdha*—affectionate; *baḍa*—very; *paṇḍita*—educated; *sādhu*—honest; *ārya*—advanced in spiritual consciousness.

TRANSLATION

Svarūpa Dāmodara then said, "Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new *brāhmaṇa* named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, *ati bhakti corera lakṣaṇa:* "Too much devotion is a symptom of a thief." A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called *sādhu*. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord

because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word *snigdha* (very peaceful) and the word *su-snigdha* (affectionate) are used in verses fourteen and fifteen, and they are also found in *Śrīmad-Bhāgavatam* (1.1.8): *brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta*. "A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge." Śrīla Śrīdhara Svāmī has commented that the word *snigdhasya* means *prema-vataḥ*. The word *prema-vataḥ* indicates that one has great love for his spiritual master.

madhya.17.16

> *prathamei tomā-saṅge āilā gauḍa haite*
> *iṅhāra icchā āche 'sarva-tīrtha' karite*

SYNONYMS

prathamei—in the beginning; *tomā-saṅge*—with You; *āilā*—came; *gauḍa haite*—from Bengal; *iṅhāra icchā*—his desire; *āche*—is; *sarva-tīrtha*—all places of pilgrimage; *karite*—to go see.

TRANSLATION

"In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

madhya.17.17

> *iṅhāra saṅge āche vipra eka 'bhṛtya'*
> *iṅho pathe karibena sevā-bhikṣā-kṛtya*

SYNONYMS

iṅhāra saṅge—with him; *āche*—is; *vipra—brāhmaṇa*; *eka*—one; *bhṛtya*—servant; *iṅho*—this man; *pathe*—on the way; *karibena*—will do; *sevā*—service; *bhikṣā-kṛtya*—and arrangements for cooking.

TRANSLATION

"In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

madhya.17.18

> *iṅhāre saṅge laha yadi, sabāra haya 'sukha'*
> *vana-pathe yāite tomāra nahibe kona 'duḥkha'*

SYNONYMS

iṅhāre—him; *saṅge*—along; *laha*—You accept; *yadi*—if; *sabāra haya sukha*—everyone will be happy; *vana-pathe*—on the path through the jungle; *yāite*—going; *tomāra*—Your; *nahibe*—there will not be; *kona*—any; *duḥkha*—difficulty.

TRANSLATION

"If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

madhya.17.19

> *sei vipra vahi' nibe vastrāmbu-bhājana*
> *bhaṭṭācārya bhikṣā dibe kari' bhikṣāṭana*

SYNONYMS

sei vipra—the other *brāhmaṇa*; *vahi' nibe*—will carry; *vastra-ambu-bhājana*—the cloth and waterpot; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *bhikṣā dibe*—will arrange for cooking; *kari'*—performing; *bhikṣā-aṭana*—collecting alms.

TRANSLATION

"The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You."

madhya.17.20

> *tāṅhāra vacana prabhu aṅgīkāra kaila*
> *balabhadra-bhaṭṭācārye saṅge kari' nila*

SYNONYMS

tāṅhāra vacana—his words; *prabhu*—Śrī Caitanya Mahāprabhu; *aṅgīkāra kaila*—accepted; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *saṅge kari' nila*—took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

madhya.17.21

> *pūrva-rātrye jagannātha dekhi' 'ājñā' lañā*
> *śeṣa-rātre uṭhi' prabhu calilā lukāñā*

SYNONYMS

pūrva-rātrye—on the previous night; *jagannātha dekhi'*—seeing Lord Jagannātha; *ājñā lañā*—taking permission; *śeṣa-rātre*—near the end of night; *uṭhi'*—rising; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—started; *lukāñā*—without being seen.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

madhya.17.22

> *prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā*
> *anveṣaṇa kari' phire vyākula hañā*

SYNONYMS

prātaḥ-kāle—early in the morning; *bhakta-gaṇa*—all the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *anveṣaṇa kari'*—searching; *phire*—wander; *vyākula hañā*—becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

madhya.17.23

> *svarūpa-gosāñi sabāya kaila nivāraṇa*
> *nivṛtta hañā rahe sabe jāni' prabhura mana*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *sabāya*—unto everyone; *kaila*—did; *nivāraṇa*—forbidding; *nivṛtta hañā*—being restrained; *rahe*—remain; *sabe*—all; *jāni'*—knowing; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

madhya.17.24

> *prasiddha patha chāḍi' prabhu upapathe calilā*
> *'kaṭaka' ḍāhine kari' vane praveśilā*

SYNONYMS

prasiddha—well-known; *patha*—public way; *chāḍi'*—giving up; *prabhu*—Śrī Caitanya Mahāprabhu; *upapathe*—through a bypass; *calilā*—began to walk; *kaṭaka*—the city of Kaṭaka; *ḍāhine*—on the right side; *kari'*—keeping; *vane*—within the forest; *praveśilā*—entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

madhya.17.25

> *nirjana-vane cale prabhu kṛṣṇa-nāma lañā*
> *hasti-vyāghra patha chāḍe prabhure dekhiyā*

SYNONYMS

nirjana-vane—in a solitary forest; *cale*—walks; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma lañā*—chanting the holy name of Kṛṣṇa; *hasti*—elephants; *vyāghra*—tigers; *patha chāḍe*—leave the path; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

madhya.17.26

> *pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa*
> *tāra madhye āveśe prabhu karilā gamana*

SYNONYMS

pāle-pāle—in flocks; *vyāghra*—tigers; *hastī*—elephants; *gaṇḍāra*—rhinoceros; *śūkara-gaṇa*—boars; *tāra madhye*—through them; *āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

madhya.17.27

> *dekhi' bhaṭṭācāryera mane haya mahā-bhaya*
> *prabhura pratāpe tārā eka pāśa haya*

SYNONYMS

dekhi'—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *mahā-bhaya*—great fear; *prabhura pratāpe*—by the influence of Lord Caitanya Mahāprabhu; *tārā*—they; *eka pāśa haya*—stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

madhya.17.28

> *eka-dina pathe vyāghra kariyāche śayana*
> *āveśe tāra gāye prabhura lāgila caraṇa*

SYNONYMS

eka-dina—one day; *pathe*—on the path; *vyāghra*—a tiger; *kariyāche śayana*—was lying down; *āveśe*—in ecstatic love; *tāra gāye*—on his body; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *lāgila*—touched; *caraṇa*—lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

madhya.17.29

> *prabhu kahe,—kaha 'kṛṣṇa', vyāghra uṭhila*
> *'kṛṣṇa' 'kṛṣṇa' kahi' vyāghra nācite lāgila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha kṛṣṇa*—please chant Hare Kṛṣṇa; *vyāghra uṭhila*—the tiger got up; *kṛṣṇa kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra*—the tiger; *nācite*—to dance; *lāgila*—began.

TRANSLATION

The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant, "Kṛṣṇa! Kṛṣṇa!"

madhya.17.30

> *āra dine mahāprabhu kare nadī snāna*
> *matta-hasti-yūtha āila karite jala-pāna*

SYNONYMS

āra dine—another day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *nadī snāna*—bathing in the river; *matta-hasti-yūtha*—a herd of maddened elephants; *āila*—came; *karite*—to do; *jala-pāna*—drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

madhya.17.31

> *prabhu jala-kṛtya kare, āge hastī āilā*
> *'kṛṣṇa kaha' bali' prabhu jala pheli' mārilā*

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; *jala-kṛtya kare*—bathed and was chanting the Gāyatrī *mantra* within the water; *āge*—in front; *hastī*—the elephants; *āilā*—came; *kṛṣṇa kaha*—chant Hare Kṛṣṇa; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jala pheli'*—throwing water; *mārilā*—struck.

TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme personality of Godhead playing the part of a very great advanced devotee. On the *mahā-bhāgavata* platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in *Bhagavad-gītā:*

> *vidyā-vinaya-sampanne*
> *brāhmaṇe gavi hastini*
> *śuni caiva śvapāke ca*
> *paṇḍitāḥ sama-darśinaḥ*

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A *mahā-bhāgavata,* being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As *Bhagavad-gītā* confirms:

> *sarvasya cāhaṁ hṛdi sanniviṣṭo*
> *mattaḥ smṛtir jñānam apohanaṁ ca*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The *mahā-bhāgavata* knows that Kṛṣṇa is in everyone's heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, "Here is a *mahā-bhāgavata*. Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the *mahā-bhāgavata*. Rather, they should only follow in their footsteps. The word *anukara* means "imitating," and *anusara* means "trying to follow in the footsteps." We should not

try to imitate the activities of a *mahā-bhāgavata* or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The *mahā-bhāgavata's* heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the *mahā-bhāgavata* treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

madhya.17.32

> *sei jala-bindu-kaṇā lāge yāra gāya*
> *sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya*

SYNONYMS

sei—those; *jala*—of water; *bindu*—drops; *kaṇā*—particles; *lāge*—touch; *yāra*—whose; *gāya*—body; *sei*—they; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—say; *preme*—in ecstasy; *nāce*—dance; *gāya*—sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant, "Kṛṣṇa! Kṛṣṇa!" and dance and sing in ecstasy.

madhya.17.33

> *keha bhūme paḍe, keha karaye citkāra*
> *dekhi' bhaṭṭācāryera mane haya camatkāra*

SYNONYMS

keha—some of them; *bhūme*—on the ground; *paḍe*—fall down; *keha*—some of them; *karaye*—perform; *cit-kāra*—screaming; *dekhi'*—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *camatkāra*—astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

madhya.17.34

> *pathe yāite kare prabhu ucca saṅkīrtana*
> *madhura kaṇṭha-dhvani śuni' āise mṛgī-gaṇa*

SYNONYMS

pathe yāite—while passing on the path; *kare*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *ucca*—loud; *saṅkīrtana*—chanting of Hare Kṛṣṇa; *madhura*—sweet; *kaṇṭha-dhvani*—the voice from His throat; *śuni'*—hearing; *āise*—came; *mṛgī-gaṇa*—she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

madhya.17.35

> *ḍāhine-vāme dhvani śuni' yāya prabhu-saṅge*
> *prabhu tāra aṅga muche, śloka paḍe raṅge*

SYNONYMS

ḍāhine-vāme—right and left; *dhvani*—vibration; *śuni'*—hearing; *yāya*—they follow; *prabhu-saṅge*—with the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—their; *aṅga*—bodies; *muche*—pats; *śloka*—verse; *paḍe*—recites; *raṅge*—in great curiosity.

TRANSLATION

Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

madhya.17.36

> *dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā*
> *yā nanda-nandanam upātta-vicitra-veśam*

ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

SYNONYMS

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-matayaḥ*—foolish, without good sense; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed very attractively; *ākarṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

TRANSLATION

"Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.21.11) spoken by the *gopīs* of Vṛndāvana.

madhya.17.37

> *hena-kāle vyāghra tathā āila pāṅca-sāta*
> *vyāghra-mṛgī mili' cale mahāprabhura sātha*

SYNONYMS

hena-kāle—at this time; *vyāghra*—tigers; *tathā*—there; *āila*—came; *pāṅca-sāta*—five to seven; *vyāghra-mṛgī*—the tigers and deer; *mili'*—coming together; *cale*—go; *mahāprabhura sātha*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

madhya.17.38

> *dekhi' mahāprabhura 'vṛndāvana'-smṛti haila*
> *vṛndāvana-guṇa-varṇana śloka paḍila*

SYNONYMS

dekhi'—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vṛndāvana*—of the holy land of Vṛndāvana; *smṛti haila*—there was remembrance; *vṛndāvana*—of Śrī Vṛndāvana; *guṇa*—of the qualities; *varṇana*—description; *śloka*—verse; *paḍila*—recited.

TRANSLATION

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana.

madhya.17.39

> *yatra naisarga-durvairāḥ*
> *sahāsan nṛ-mṛgādayaḥ*
> *mitrāṇīvājitāvāsa-*
> *druta-ruṭ-tarṣaṇādikam*

SYNONYMS

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *saha-āsan*—live together; *nṛ*—human beings; *mṛga-ādayaḥ*—and animals; *mitrāṇi*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruj*—anger; *tarṣaṇa-ādikam*—thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from *Śrīmad-Bhāgavatam* (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa's condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

madhya.17.40

> *'kṛṣṇa kṛṣṇa kaha' kari' prabhu yabe balila*
> *'kṛṣṇa' kahi' vyāghra-mṛga nācite lāgila*

SYNONYMS

kṛṣṇa kṛṣṇa kaha—chant Kṛṣṇa, Kṛṣṇa; *kari'*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *balila*—uttered; *kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *vyāghra-mṛga*—the tigers and deer; *nācite lāgila*—began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, "Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!"

madhya.17.41

> *nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge*
> *balabhadra-bhaṭṭācārya dekhe apūrva-raṅge*

SYNONYMS

nāce—dance; *kunde*—jump; *vyāghra-gaṇa*—the tigers; *mṛgī-gaṇa-saṅge*—with the does; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *dekhe*—sees; *apūrva-raṅge*—with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

madhya.17.42

> *vyāghra-mṛga anyonye kare āliṅgana*
> *mukhe mukha diyā kare anyonye cumbana*

SYNONYMS

vyāghra-mṛga—the tigers and deer; *anyonye*—one another; *kare*—do; *āliṅgana*—embracing; *mukhe mukha diyā*—touching one anothers' mouths; *kare*—do; *anyonye cumbana*—kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

madhya.17.43

> *kautuka dekhiyā prabhu hāsite lāgilā*
> *tā-sabāke tāhāṅ chāḍi' āge cali' gelā*

SYNONYMS

kautuka dekhiyā—seeing this fun; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsite lāgilā*—began to smile; *tā-sabāke*—all of them; *tāhāṅ chāḍi'*—leaving there; *āge*—forward; *cali' gelā*—advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

madhya.17.44

> *mayūrādi pakṣi-gaṇa prabhure dekhiyā*
> *saṅge cale, 'kṛṣṇa' bali' nāce matta hañā*

SYNONYMS

mayūra-ādi—beginning with peacocks; *pakṣi-gaṇa*—different types of birds; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *saṅge cale*—go with Him; *kṛṣṇa bali'*—chanting the holy name of Kṛṣṇa; *nāce*—dance; *matta hañā*—becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

madhya.17.45

> *'hari-bola' bali' prabhu kare ucca-dhvani*
> *vṛkṣa-latā—praphullita, sei dhvani śuni'*

SYNONYMS

hari-bola—the vibration of Hari-bol; *bali'*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—makes; *ucca-dhvani*—a loud sound; *vṛkṣa-latā*—the trees and creepers; *praphullita*—very jubilant; *sei*—that; *dhvani*—sound; *śuni'*—hearing.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa *mantra* is so powerful that it can even penetrate the ears of trees and creepers-what to speak of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa *mahā-mantra* would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

madhya.17.46

> *'jhārikhaṇḍe' sthāvara-jaṅgama āche yata*
> *kṛṣṇa-nāma diyā kaila premete unmatta*

SYNONYMS

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; *sthāvara-jaṅgama*—moving and not moving; *āche*—there are; *yata*—all; *kṛṣṇa-nāma diyā*—giving them the holy name of Lord Kṛṣṇa; *kaila*—made; *premete*—in ecstasy; *unmatta*—mad.

TRANSLATION

Thus all living entities-some moving and some standing still in the forest of Jhārikhaṇḍa-became maddened by

hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Ḍheṅkānala, Āṅgula, Lāhārā, Kiyañjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

madhya.17.47

> *yei grāma diyā yāna, yāhāṅ karena sthiti*
> *se-saba grāmera lokera haya 'prema-bhakti'*

SYNONYMS

yei grāma—which villages; *diyā yāna*—the Lord goes through; *yāhāṅ*—where; *karena*—takes; *sthiti*—rest; *se-saba*—all those; *grāmera*—of the villages; *lokera*—of the people; *haya*—there is awakening of; *prema-bhakti*—ecstatic love of God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

madhya.17.48-49

> *keha yadi tāṅra mukhe śune kṛṣṇa-nāma*
> *tāṅra mukhe āna śune tāṅra mukhe āna*
>
> *sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse*
> *paramparāya 'vaiṣṇava' ha-ila sarva deśe*

SYNONYMS

keha—someone; *yadi*—when; *tāṅra mukhe*—from His mouth; *śune*—hears; *kṛṣṇa-nāma*—chanting of the Hare Kṛṣṇa *mantra*; *tāṅra mukhe*—from the mouth of such chanters; *āna śune*—someone else hears; *tāṅra mukhe*—and from his mouth; *āna*—someone else; *sabe*—all of them; *kṛṣṇa*—Lord Kṛṣṇa's holy name; *hari*—another holy name of the Lord; *bali'*—chanting; *nāce*—dance; *kānde*—cry; *hāse*—smile; *paramparāya*—by disciplic succession; *vaiṣṇava*—devotees; *ha-ila*—became; *sarva-deśe*—in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa *mahā-mantra* is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa *mahā-mantra* offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the *paramparā* system.

madhya.17.50

> *yadyapi prabhu loka-saṅghaṭṭera trāse*
> *prema 'gupta' karena, bāhire nā prakāśe*

SYNONYMS

yadyapi—although; *prabhu*—Śrī Caitanya Mahāprabhu; *loka-saṅghaṭṭera*—of crowds of people; *trāse*—being afraid; *prema*—ecstasy; *gupta karena*—keeps hidden; *bāhire*—externally; *nā*—does not; *prakāśe*—manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

madhya.17.51

> *tathāpi tāṅra darśana-śravaṇa-prabhāve*
> *sakala deśera loka ha-ila 'vaiṣṇave'*

SYNONYMS

tathāpi—still; *tāṅra*—His; *darśana*—of seeing; *śravaṇa*—of hearing; *prabhāve*—by the potency; *sakala*—all; *deśera*—of countries; *loka*—people; *ha-ila*—became; *vaiṣṇave*—pure devotees of the Lord.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as *mahā-vadānya-avatāra,* the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (*śrī-kṛṣṇa-caitanya*

prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in the *Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa *mahā-mantra* is less powerful than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the *paramparā* system, one can be purified. Therefore in this verse it is said: *tathāpi tāṅra darśana-śravaṇa-prabhāve*. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like *Śrī Caitanya-caritāmṛta* and through the *paramparā* system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

madhya.17.52

> *gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā*
> *lokera nistāra kaila āpane bhramiyā*

SYNONYMS

gauḍa—Bengal; *baṅga*—East Bengal; *utkala*—Orissa; *dakṣiṇa-deśe*—southern India; *giyā*—going; *lokera*—of all the people; *nistāra*—liberation; *kaila*—did; *āpane*—personally; *bhramiyā*—touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

madhya.17.53

> *mathurā yāibāra chale āsena jhārikhaṇḍa*
> *bhilla-prāya loka tāhāṅ parama-pāṣaṇḍa*

SYNONYMS

mathurā—to Mathurā; *yāibāra*—of going; *chale*—on the pretext; *āsena*—came; *jhārikhaṇḍa*—to Jhārikhaṇḍa; *bhilla-prāya*—like the Bheels, a kind of low people; *loka*—people; *tāhāṅ*—there; *parama-pāṣaṇḍa*—without God consciousness.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there

were almost uncivilized and were devoid of God consciousness.

PURPORT

The word *bhilla* refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than *śūdras*. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

madhya.17.54

> *nāma-prema diyā kaila sabāra nistāra*
> *caitanyera gūḍha-līlā bujhite śakti kāra*

SYNONYMS

nāma-prema diyā—bestowing upon them ecstatic love and the holy name; *kaila*—did; *sabāra nistāra*—liberation of all of them; *caitanyera*—of Śrī Caitanya Mahāprabhu; *gūḍha-līlā*—confidential pastimes; *bujhite*—to understand; *śakti*—the power; *kāra*—who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu's mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking *prasāda* like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

madhya.17.55

> *vana dekhi' bhrama haya—ei 'vṛndāvana'*
> *śaila dekhi' mane haya—ei 'govardhana'*

SYNONYMS

vana dekhi'—seeing the forest; *bhrama haya*—there is illusion; *ei*—this; *vṛndāvana*—Vṛndāvana forest; *śaila dekhi'*—seeing a hill; *mane haya*—considers; *ei govardhana*—this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

madhya.17.56

> *yāhāṅ nadī dekhe tāhāṅ mānaye—'kālindī'*
> *mahā-premāveśe nāce prabhu paḍe kāndi'*

SYNONYMS

yāhāṅ—wherever; *nadī*—river; *dekhe*—sees; *tāhāṅ*—there; *mānaye*—considers; *kālindī*—the River Yamunā; *mahā-prema-āveśe*—in great ecstatic love; *nāce*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—falls down; *kāndi'*—crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

madhya.17.57

> *pathe yāite bhaṭṭācārya śāka-mūla-phala*
> *yāhāṅ yei pāyena tāhāṅ layena sakala*

SYNONYMS

pathe yāite—while passing on the way; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *śāka*—spinach; *mūla*—roots; *phala*—fruits; *yāhāṅ*—

wherever; *yei*—whatever; *pāyena*—he gets; *tāhāṅ*—there; *layena*—he takes; *sakala*—all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

madhya.17.58

> *ye-grāme rahena prabhu, tathāya brāhmaṇa*
> *pāṅca-sāta jana āsi' kare nimantraṇa*

SYNONYMS

ye-grāme—in whatever village; *rahena*—stays; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāya*—there; *brāhmaṇa—brāhmaṇas*; *pāṅca-sāta jana*—five or seven persons; *āsi'*—coming; *kare*—do; *nimantraṇa*—invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas-five or seven-would come and extend invitations to the Lord.

madhya.17.59

> *keha anna āni' deya bhaṭṭācārya-sthāne*
> *keha dugdha, dadhi, keha ghṛta, khaṇḍa āne*

SYNONYMS

keha—someone; *anna*—grains; *āni'*—bringing; *deya*—delivers; *bhaṭṭācārya-sthāne*—before Balabhadra Bhaṭṭācārya; *keha*—someone; *dugdha*—milk; *dadhi*—yogurt; *keha*—someone; *ghṛta*—ghee; *khaṇḍa*—sugar; *āne*—brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

madhya.17.60

> *yāhāṅ vipra nāhi tāhāṅ 'śūdra-mahājana'*
> *āsi' sabe bhaṭṭācārye kare nimantraṇa*

SYNONYMS

yāhāṅ—wherever; *vipra*—*brāhmaṇa*; *nāhi*—there is not; *tāhāṅ*—there; *śūdra-mahā-jana*—devotees born in families other than *brāhmaṇa*; *āsi'*—coming; *sabe*—all of them; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *kare nimantraṇa*—make invitation.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

Actually a *sannyāsī* or a *brāhmaṇa* will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of *brāhmaṇa* by their initiation. These people are called *śūdra-mahājana*. This indicates that one who is born in a non-*brāhmaṇa* family has accepted the *brāhmaṇa* status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A Māyāvādī *sannyāsī* will accept an invitation only from a *brāhmaṇa* family, but a Vaiṣṇava does not accept an invitation from a *brāhmaṇa* if he does not belong to the Vaiṣṇava sect. However, a Vaiṣṇava will accept an invitation from a *brāhmaṇa* or *śūdra-mahājana* if that person is an initiated Vaiṣṇava. Śrī Caitanya Mahāprabhu Himself accepted invitations from *śūdra-mahājanas,* and this confirms the fact that anyone initiated by a Vaiṣṇava *mantra* can be accepted as a *brāhmaṇa*. One can accept an invitation from such a person.

madhya.17.61

> *bhaṭṭācārya pāka kare vanya-vyañjana*
> *vanya-vyañjane prabhura ānandita mana*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *pāka kare*—cooks; *vanya-vyañjana*—all varieties of forest vegetables; *vanya-vyañjane*—by such forest vegetables; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita mana*—the mind is very happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

madhya.17.62-63

> *dui-cāri dinera anna rākhena saṁhati*
> *yāhāṅ śūnya vana, lokera nāhika vasati*

> *tāhāṅ sei anna bhaṭṭācārya kare pāka*
> *phala-mūle vyañjana kare, vanya nānā śāka*

SYNONYMS

dui-cāri—two to four; *dinera*—of days; *anna*—food grains; *rākhena*—keeps; *saṁhati*—in stock; *yāhāṅ*—wherever; *śūnya vana*—the solitary forest; *lokera*—of people; *nāhika*—there is not; *vasati*—habitation; *tāhāṅ*—there; *sei*—those; *anna*—food grains; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kare pāka*—cooks; *phala-mūle*—with roots and fruits; *vyañjana kare*—he prepares vegetables; *vanya*—from the forest; *nānā śāka*—many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

madhya.17.64

> *parama santoṣa prabhura vanya-bhojane*
> *mahā-sukha pāna, ye dina rahena nirjane*

SYNONYMS

parama—very much; *santoṣa*—satisfaction; *prabhura*—of the Lord; *vanya-bhojane*—in eating vegetables collected from the forest;

mahā-sukha pāna—gets great happiness; *ye dina*—on which day; *rahena*—stays; *nirjane*—in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

madhya.17.65

> *bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'*
> *tāṅra vipra vahe jala-pātra-bahirvāsa*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *sevā kare*—renders service; *snehe*—in great affection; *yaiche*—exactly like; *dāsa*—a servant; *tāṅra vipra*—his *brāhmaṇa* assistant; *vahe*—carries; *jala-pātra*—the waterpot; *bahirvāsa*—and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

madhya.17.66

> *nirjharete uṣṇodake snāna tina-bāra*
> *dui-sandhyā agni-tāpa kāṣṭhera apāra*

SYNONYMS

nirjharete—in the waterfalls; *uṣṇa-udake*—in warm water; *snāna*—bath; *tina-bāra*—thrice; *dui-sandhyā*—morning and evening; *agni-tāpa*—heating by a fire; *kāṣṭhera*—of wood; *apāra*—without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

madhya.17.67

> *nirantara premāveśe nirjane gamana*
> *sukha anubhavi' prabhu kahena vacana*

SYNONYMS

nirantara—always; *prema-āveśe*—in ecstatic love; *nirjane*—in a solitary place; *gamana*—going; *sukha anubhavi'*—feeling happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *vacana*—statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

madhya.17.68

> *śuna, bhaṭṭācārya,—"āmi gelāṅa bahu-deśa*
> *vana-pathe duḥkhera kāhāṅ nāhi pāi leśa*

SYNONYMS

śuna—please hear; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *āmi*—I; *gelāṅa*—traveled; *bahu-deśa*—many countries; *vana-pathe*—through the forest path; *duḥkhera*—of unhappiness; *kāhāṅ*—anywhere; *nāhi pāi*—I do not get; *leśa*—even a trace.

TRANSLATION

"My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

madhya.17.69

> *kṛṣṇa—kṛpālu, āmāya bahuta kṛpā kailā*
> *vana-pathe āni' āmāya baḍa sukha dilā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—very kind; *āmāya*—upon Me; *bahuta*—greatly; *kṛpā*—mercy; *kailā*—showed; *vana-pathe*—on the path in the forest; *āni'*—bringing; *āmāya*—unto Me; *baḍa*—very much; *sukha*—happiness; *dilā*—gave.

TRANSLATION

"Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

madhya.17.70

> *pūrve vṛndāvana yāite karilāṅa vicāra*
> *mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra*

SYNONYMS

pūrve—formerly; *vṛndāvana*—to the holy place of Vṛndāvana; *yāite*—to go; *karilāṅa*—I did; *vicāra*—consideration; *mātā*—mother; *gaṅgā*—the Ganges; *bhakta-gaṇe*—and devotees; *dekhiba*—I shall see; *eka-bāra*—once.

TRANSLATION

"Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.

madhya.17.71

> *bhakta-gaṇa-saṅge avaśya kariba milana*
> *bhakta-gaṇe saṅge lañā yāba 'vṛndāvana'*

SYNONYMS

bhakta-gaṇa-saṅge—with all My devotees; *avaśya*—certainly; *kariba*—shall do; *milana*—meeting; *bhakta-gaṇe*—all the devotees; *saṅge*—along with Me; *lañā*—taking; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana-dhāma.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

madhya.17.72

> *eta bhāvi' gauḍa-deśe kariluṅ gamana*
> *mātā, gaṅgā bhakte dekhi' sukhī haila mana*

SYNONYMS

eta bhāvi'—thinking like this; *gauḍa-deśe*—to Bengal; *kariluṅ gamana*—I went; *mātā*—My mother; *gaṅgā*—the Ganges; *bhakte*—devotees; *dekhi'*—seeing; *sukhī*—happy; *haila*—became; *mana*—My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

madhya.17.73

> *bhakta-gaṇe lañā tabe calilāṅa raṅge*
> *lakṣa-koṭi loka tāhāṅ haila āmā-saṅge*

SYNONYMS

bhakta-gaṇe—all the devotees; *lañā*—taking; *tabe*—then; *calilāṅa raṅge*—I started with great pleasure; *lakṣa-koṭi*—many thousands and millions; *loka*—people; *tāhāṅ*—there; *haila*—became; *āmā-saṅge*—My companions.

TRANSLATION

"However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

madhya.17.74

> *sanātana-mukhe kṛṣṇa āmā śikhāilā*
> *tāhā vighna kari' vana-pathe lañā āilā*

SYNONYMS

sanātana-mukhe—from the mouth of Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *āmā*—unto Me; *śikhāilā*—gave instructions; *tāhā*—that; *vighna kari'*—making a hindrance; *vana-pathe*—on the path through the forest; *lañā*—taking; *āilā*—came.

TRANSLATION

"Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

madhya.17.75

> *kṛpāra samudra, dīna-hīne dayāmaya*
> *kṛṣṇa-kṛpā vinā kona 'sukha' nāhi haya"*

SYNONYMS

kṛpāra samudra—ocean of mercy; *dīna-hīne*—unto the poor and fallen; *dayā-maya*—very merciful; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *vinā*—without; *kona*—any; *sukha*—happiness; *nāhi haya*—there is not.

TRANSLATION

"Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

madhya.17.76

> *bhaṭṭācārye āliṅgiyā tāṅhāre kahila*
> *'tomāra prasāde āmi eta sukha pāila'*

SYNONYMS

bhaṭṭācārye—Balabhadra Bhaṭṭācārya; *āliṅgiyā*—embracing; *tāṅhāre*—unto him; *kahila*—said; *tomāra prasāde*—by your kindness; *āmi*—I; *eta*—so much; *sukha*—happiness; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, "It is only by your kindness that I am now so happy."

madhya.17.77

> *teṅho kahena,—"tumi 'kṛṣṇa', tumi 'dayāmaya'*
> *adhama jīva muñi, more ha-ilā sadaya*

SYNONYMS

teṅho kahena—Bhaṭṭācārya said; *tumi kṛṣṇa*—You are Kṛṣṇa Himself; *tumi*—You; *dayā-maya*—merciful; *adhama*—the lowest of the low; *jīva*—living entity; *muñi*—I; *more*—unto me; *ha-ilā*—You have been; *sa-daya*—favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, "My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

madhya.17.78

> *muñi chāra, more tumi saṅge lañā āilā*
> *kṛpā kari' mora hāte 'prabhu' bhikṣā kailā*

SYNONYMS

muñi—I; *chāra*—most fallen; *more*—me; *tumi*—You; *saṅge*—with; *lañā*—taking; *āilā*—have come; *kṛpā kari'*—showing great mercy; *mora hāte*—from my hand; *prabhu*—my Lord; *bhikṣā kailā*—You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

madhya.17.79

> *adhama-kākere kailā garuḍa-samāna*
> *'svatantra īśvara' tumi—svayaṁ bhagavān"*

SYNONYMS

adhama-kākere—the most condemned crow; *kailā*—You have made; *garuḍa-samāna*—like Garuḍa; *svatantra*—independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *svayam bhagavān*—the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

madhya.17.80

> *mūkaṁ karoti vācālaṁ*
> *paṅguṁ laṅghayate girim*

yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam

SYNONYMS

mūkam—a person who cannot speak; *karoti*—makes; *vācālam*—an eloquent speaker; *paṅgum*—a person who cannot even walk; *laṅghayate*—causes to cross over; *girim*—the mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *parama-ānanda*—the transcendentally blissful; *mādhavam*—Supreme Personality of Godhead.

TRANSLATION

“ 'The Supreme Personality of Godhead has the form of sac-cid-ānanda vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (1.1.1).

madhya.17.81

> *ei-mata balabhadra karena stavana*
> *prema-sevā kari' tuṣṭa kaila prabhura mana*

SYNONYMS

ei-mata—in this way; *balabhadra*—Balabhadra Bhaṭṭācārya; *karena*—offers; *stavana*—prayers; *prema-sevā kari'*—rendering service in love; *tuṣṭa*—pacified; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

TRANSLATION

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

madhya.17.82

> *ei-mata nānā-sukhe prabhu āilā 'kāśī'*
> *madhyāhna-snāna kaila maṇikarṇikāya āsi'*

SYNONYMS

ei-mata—in this way; *nānā-sukhe*—in great happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kāśī*—to the holy place named Kāśī; *madhyāhna-snāna*—afternoon bath; *kaila*—took;

maṇikarṇikāya—to the bathing place known as Maṇikarṇikā; *āsi'*—coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṇikarṇikā.

PURPORT

Kāśī is another name for Vārāṇasī (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asiḥ and Varuṇā merge there. Maṇikarṇikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word *maṇi* means "jewel," and *karṇika* means "from the ear." According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇi-karṇikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṇikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the *Kāśī-khaṇḍa* it is said: *saṁsāri-cintāmaṇir atra yasmāt tārakaṁ sajjana-karṇikāyām. śivo 'bhidhatte saha-sānta-kāle tad gīyate 'sau maṇi-karṇiketi. mukti-lakṣmī mahā-pīṭha-maṇis tac caraṇābjayoḥ. karṇikeyaṁ tataḥ prāhur yāṁ janā maṇi-*

karṇikām. According to the *Kāśī-khaṇḍa,* if one gives up his body at Maṇikarṇikā, he is liberated simply by remembering Lord Śiva's name.

madhya.17.83

> *sei-kāle tapana-miśra kare gaṅgā-snāna*
> *prabhu dekhi' haila tāṅra kichu vismaya jñāna*

SYNONYMS

sei-kāle—at that time; *tapana-miśra*—a *brāhmaṇa* named Tapana Miśra; *kare gaṅgā-snāna*—was taking his bath in the Ganges; *prabhu dekhi'*—seeing the Lord; *haila*—there was; *tāṅra*—his; *kichu*—some; *vismaya jñāna*—astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

madhya.17.84

> *'pūrve śuniyāchi prabhu karyāchena sannyāsa'*
> *niścaya kariyā haila hṛdaye ullāsa*

SYNONYMS

pūrve—formerly; *śuniyāchi*—I have heard; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karyāchena sannyāsa*—has accepted the renounced order of life; *niścaya kariyā*—ascertaining that; *haila*—there was; *hṛdaye*—within the heart; *ullāsa*—great jubilation.

TRANSLATION

Tapana Miśra then began to think, "I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order." Thinking this, Tapana Miśra became very jubilant within his heart.

madhya.17.85

> *prabhura caraṇa dhari' karena rodana*
> *prabhu tāre uṭhāñā kaila āliṅgana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dhari'*—touching; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *uṭhāñā*—raising; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

madhya.17.86

> *prabhu lañā gelā viśveśvara-daraśane*
> *tabe āsi' dekhe bindu-mādhava-caraṇe*

SYNONYMS

prabhu lañā—taking the Lord; *gelā*—he went; *viśveśvara-daraśane*—to visit the temple of Viśveśvara; *tabe*—thereafter; *āsi'*—coming; *dekhe*—see; *bindu-mādhava-caraṇe*—the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā,

Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big *majīda,* or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī.

In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a *brāhmaṇa,* he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheba Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheba.

madhya.17.87

> *ghare lañā āilā prabhuke ānandita hañā*
> *sevā kari' nṛtya kare vastra uḍāñā*

SYNONYMS

ghare lañā—taking to his home; *āilā*—came; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānandita hañā*—in great happiness; *sevā kari'*—rendering service; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his cloth.

TRANSLATION

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

madhya.17.88

> *prabhura caraṇodaka savaṁśe kaila pāna*
> *bhaṭṭācāryera pūjā kaila kariyā sammāna*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa-udaka*—the water used to wash the lotus feet; *sa-vaṁśe*—with his whole family; *kaila pāna*—drank; *bhaṭṭācāryera*—of Bhaṭṭācārya; *pūjā*—worship; *kaila*—performed; *kariyā*—showing; *sammāna*—respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash

water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

madhya.17.89

> *prabhure nimantraṇa kari' ghare bhikṣā dila*
> *balabhadra-bhaṭṭācārye pāka karāila*

SYNONYMS

prabhure nimantraṇa kari'—inviting the Lord; *ghare*—at home; *bhikṣā dila*—gave lunch; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *pāka karāila*—he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is

still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candraśekhara's or Tapana Miśra's house, nor is there sign of the Māyāvādī *sannyāsī* Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed *Vedānta-sūtra*. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣaṇa Niyogī Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śaśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

madhya.17.90

> *bhikṣā kari' mahāprabhu karilā śayana*
> *miśra-putra raghu kare pāda-samvāhana*

SYNONYMS

bhikṣā kari'—after finishing His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā śayana*—took rest; *miśra-putra*—the son of Tapana Miśra; *raghu*—Raghu; *kare*—does; *pāda-samvāhana*—massaging the legs.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

madhya.17.91

> *prabhura 'śeṣānna' miśra savaṁśe khāila*
> *'prabhu āilā' śuni' candraśekhara āila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śeṣa-anna*—remnants of food; *miśra*—Tapana Miśra; *sa-vaṁśe*—along with his family; *khāila*—ate; *prabhu āilā*—the Lord has arrived; *śuni'*—hearing; *candraśekhara āila*—Candraśekhara came.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapana Miśra. When news spread that the Lord had come, Candraśekhara also came to see Him.

madhya.17.92

> *miśrera sakhā teṅho prabhura pūrva dāsa*
> *vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa*

SYNONYMS

miśrera sakhā—friend of Tapana Miśra; *teṅho*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *pūrva dāsa*—former servant; *vaidya-jāti*—by caste a physician; *likhana-vṛtti*—by profession a clerk; *vārāṇasī-vāsa*—resident of Vārāṇasī.

TRANSLATION

Candraśekhara happened to be a friend of Tapana Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

madhya.17.93

> *āsi' prabhu-pade paḍi' karena rodana*
> *prabhu uṭhi' tāṅre kṛpāya kaila āliṅgana*

SYNONYMS

āsi'—coming; *prabhu-pade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—standing; *tāṅre*—unto him; *kṛpāya*—out of mercy; *kaila*—did; *āliṅgana*—embracing.

TRANSLATION

When Candraśekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

madhya.17.94

> *candraśekhara kahe,—"prabhu, baḍa kṛpā kailā*
> *āpane āsiyā bhṛtye daraśana dilā*

SYNONYMS

candraśekhara kahe—Candraśekhara said; *prabhu*—my dear Lord; *baḍa kṛpā kailā*—You have shown Your causeless mercy; *āpane*—personally; *āsiyā*—coming; *bhṛtye*—unto Your servant; *daraśana dilā*—gave Your audience.

TRANSLATION

Candraśekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

madhya.17.95

> *āpana-prārabdhe vasi' vārāṇasī-sthāne*
> *'māyā', 'brahma' śabda vinā nāhi śuni kāṇe*

SYNONYMS

āpana-prārabdhe—because of my past deeds; *vasi'*—staying; *vārāṇasī-sthāne*—in the place known as Vārāṇasī; *māyā—māyā*; *brahma*—and *brahma*; *śabda*—the words; *vinā*—except; *nāhi śuni* —I do not hear; *kāṇe*—in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word *prārabdhe* (past deeds) is important in this verse. Since Candraśekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the *pañcopāsanā* method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Sūrya and goddess Durgā. Actually these *pañcopāsakas* are not devotees of anyone. As it is said, to be a

servant of everyone is to be the servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a *viṣṇu-tīrtha,* a place where Lord Viṣṇu's temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva's temples, or *pañcopāsaka* temples. Consequently Candraśekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In the *Bhakti-rasāmṛta-sindhu* it is also said, *durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat.* "According to one's past misdeeds, one takes birth on a lower platform." In the *Brahma-saṁhitā* (5.54) it is said: *karmāṇi nirdahati kintu ca bhakti-bhājām.* There is no *karma* attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to *karma-phala,* the effect of fruitive activity. *Karma-phala* is applicable to *karmīs,* not *bhaktas.*

There are three kinds of devotees: those who are eternally on the transcendental platform (*nitya-siddha),* those elevated to the transcendental platform by the execution of devotional service (*sādhana-siddha),* and those who are neophytes advancing toward the perfectional platform (*sādhaka).* The *sādhakas* are gradually becoming free from fruitive reaction. *Bhakti-rasāmṛta-sindhu* (1.1.17) describes the symptoms of *bhakti-yoga* thus:

> *kleśa-ghnī śubhadā mokṣa-*
> *laghutākṛt sudurlabhā*

> *sāndrānanda-viśeṣātmā*
> *śrī-kṛṣṇākarṣiṇī ca sā*

Devotional service is *kleśa-ghnī* even for beginners. This means that it reduces or nullifies all kinds of suffering. The word *śubhadā* indicates that devotional service bestows all good fortune, and the words *kṛṣṇa-ākarṣiṇī* indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In *Bhagavad-gītā* (Bg. 18.66) Kṛṣṇa says:

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages—the sin, the seed of sin and the ignorance that leads one to sin. *Padma Purāṇa* confirms this:

> *aprārabdha-phalaṁ pāpaṁ*
> *kūṭaṁ bījaṁ phalonmukham*
> *krameṇaiva pralīyeta*
> *viṣṇu-bhakti-ratātmanām*

For a further explanation of this, *The Nectar of Devotion* should be consulted.

madhya.17.96

> *ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā*
> *miśra kṛpā kari' more śunāna kṛṣṇa-kathā*

SYNONYMS

ṣaṭ-darśana—of six kinds of philosophical theses; *vyākhyā*—explanation; *vinā*—except; *kathā*—talk; *nāhi*—not; *ethā*—here; *miśra*—Tapana Miśra; *kṛpā kari'*—being very merciful; *more*—unto me; *śunāna*—explains; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, "There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) *vaiśeṣika,* propounded by Kaṇāda Ṛṣi, (2) *nyāya,* propounded by Gautama Ṛṣi, (3) *yoga* or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of *sāṅkhya,* propounded by Kapila Ṛṣi, (5) the philosophy of *karma-mīmāṁsā,* propounded by Jaimini Ṛṣi, and (6) the philosophy of *brahma-mīmāṁsā,* or Vedānta, the ultimate conclusion of the Absolute Truth (*janmādy asya yataḥ),* propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in *Bhagavad-gītā* Lord Kṛṣṇa says, *vedānta-kṛd veda-vid eva cāham:* "I am the compiler of Vedānta, and I am the knower of the *Vedas*." (Bg. 15.15)]] Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in *Bhagavad-gītā,* whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śaṅkarite interpretation.

madhya.17.97

> *nirantara duṅhe cinti tomāra caraṇa*
> *'sarvajña īśvara' tumi dilā daraśana*

SYNONYMS

nirantara—incessantly; *duṅhe*—we two; *cinti*—think of; *tomāra caraṇa*—Your lotus feet; *sarva-jña*—omniscient; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *dilā daraśana*—gave Your audience.

TRANSLATION

"My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

madhya.17.98

> *śuni,—'mahāprabhu' yābena śrī-vṛndāvane*
> *dina kata rahi' tāra' bhṛtya dui-jane"*

SYNONYMS

śuni—I hear; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yābena*—will go; *śrī-vṛndāvane*—to Vṛndāvana; *dina kata*—for some days; *rahi'*—staying; *tāra'*—please deliver; *bhṛtya*—servants; *dui-jane*—two persons.

TRANSLATION

"My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants."

madhya.17.99

> *miśra kahe,—'prabhu, yāvat kāśīte rahibā*
> *mora nimantraṇa vinā anya nā mānibā'*

SYNONYMS

miśra kahe—Tapana Miśra said; *prabhu*—my Lord; *yāvat*—as long as; *kāśīte rahibā*—You will stay at Kāśī, Vārāṇasī; *mora nimantraṇa*—my invitation; *vinā*—besides; *anya*—others; *nā mānibā*—do not accept.

TRANSLATION

Tapana Miśra then said, "My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine."

madhya.17.100

> *ei-mata mahāprabhu dui bhṛtyera vaśe*
> *icchā nāhi, tabu tathā rahilā dina-daśe*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui*—two; *bhṛtyera*—by servants; *vaśe*—being obliged; *icchā nāhi*—there was no such desire; *tabu*—still; *tathā*—there; *rahilā*—remained; *dina-daśe*—for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

madhya.17.101

> *mahārāṣṭrīya vipra āise prabhu dekhibāre*
> *prabhura rūpa-prema dekhi' haya camatkāre*

SYNONYMS

mahārāṣṭrīya—belonging to the Mahārāṣṭra state; *vipra*—one *brāhmaṇa*; *āise*—comes; *prabhu dekhibāre*—to see Lord Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—beauty and ecstatic love; *dekhi'*—seeing; *haya camatkāre*—becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭrīyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu.

This brāhmaṇa was simply astonished to see the Lord's personal beauty and ecstatic love for Kṛṣṇa.

madhya.17.102

> *vipra saba nimantraya, prabhu nāhi māne*
> *prabhu kahe,—'āji mora hañāche nimantraṇe'*

SYNONYMS

vipra—the brāhmaṇas; *saba*—all; *nimantraya*—invite; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāhi māne*—does not accept; *prabhu kahe*—the Lord replies; *āji*—today; *mora*—My; *hañāche*—has been; *nimantraṇe*—invitation.

TRANSLATION

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

madhya.17.103

> *ei-mata prati-dina karena vañcana*
> *sannyāsīra saṅga-bhaye nā mānena nimantraṇa*

SYNONYMS

ei-mata—in this way; *prati-dina*—daily; *karena vañcana*—denies other inviters; *sannyāsīra*—of the Māyāvādī *sannyāsīs*; *saṅga-bhaye*—from fear of the association; *nā mānena*—does not accept; *nimantraṇa*—invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

A Vaiṣṇava *sannyāsī* never accepts an invitation from a party who considers Māyāvādī *sannyāsīs* and Vaiṣṇava *sannyāsīs* to be one and the same. In other words, Vaiṣṇava *sannyāsīs* do not at all like to associate with Māyāvādī *sannyāsīs,* to say nothing of eating together. This principle must be followed by the *sannyāsīs* of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

madhya.17.104

> *prakāśānanda śrīpāda sabhāte vasiyā*
> *'vedānta' paḍāna bahu śiṣya-gaṇa lañā*

SYNONYMS

prakāśānanda—Prakāśānanda; *śrīpāda*—a great *sannyāsī*; *sabhāte*—in the assembly; *vasiyā*—sitting down; *vedānta*—Vedānta philosophy; *paḍāna*—instructs; *bahu*—many; *śiṣya-gaṇa*—disciples; *lañā*—taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī *sannyāsī,* and his characteristics have been described in *Caitanya-bhāgavata (Madhya-khaṇḍa* Chapter Three):

> *'hasta', 'pada', 'mukha' mora nāhika 'locana'*
> *veda more ei-mata kare viḍambana*

> *kāśīte paḍāya veṭā 'prakāśa-ānanda'*
> *sei veṭā kare mora aṅga khaṇḍa-khaṇḍa*

> *vākhānaye veda, mora vigraha nā māne*
> *sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne*

> *sarva-yajñamaya mora ye-aṅga—pavitra*
> *'aja', 'bhava' ādi gāya yāṅhāra caritra*

> *'puṇya' pavitratā pāya ye-aṅga-paraśe*
> *tāhā 'mithyā' bale veṭā kemana sāhase*

In the *Madhya-khaṇḍa,* Chapter Twenty, it is said:

> *sannyāsī 'prakāśānanda' vasaye kāśīte*
> *more khaṇḍa-khaṇḍa veṭā kare bhāla-mate*

> *paḍāya 'vedānta', mora 'vigraha' nā māne*
> *kuṣṭha karāiluṅ aṅge, tabu nāhi jāne*

> *'satya' mora 'līlā-karma', 'satya' mora 'sthāna'*
> *ihā 'mithyā' bale, more kare khān-khān*

Prakāśānanda Sarasvatī used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī was attempting to cut off the hands and legs of the Lord. This is the business of demons. The *Vedas* state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in *Bhagavad-gītā* (Bg. 15.15): *vedaiś ca sarvair aham eva vedyaḥ*. When Kṛṣṇa says *aham,* He says "I am," which means "I," the person. He adds the word *eva,* which is used for conclusive verification. It is by Vedānta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon.

One becomes successful in life by worshiping the form of the Lord. The Māyāvādī *sannyāsīs* deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī *sannyāsī,* Śaṅkarācārya, also accepted the fact that the Lord's form is transcendental. *Nārāyaṇaḥ paro 'vyaktāt:* "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the *avyakta,* the unmanifested material energy." *Avyaktād aṇḍa-sambhavaḥ:* "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī *sannyāsīs* are impersonalist philosophers, and they describe the form of the Lord as *māyā,* or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī *sannyāsī* of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī *sannyāsīs* claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his *gṛhastha* life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

madhya.17.105

> *eka vipra dekhi' āilā prabhura vyavahāra*
> *prakāśānanda-āge kahe caritra tāṅhāra*

SYNONYMS

eka vipra—one *brāhmaṇa*; *dekhi'*—seeing; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyavahāra*—activities; *prakāśānanda-āge*—before the Māyāvādī *sannyāsī* Prakāśānanda; *kahe*—says; *caritra tāṅhāra*—His characteristics.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

madhya.17.106

> *"eka sannyāsī āilā jagannātha haite*
> *tāṅhāra mahimā-pratāpa nā pāri varṇite*

SYNONYMS

eka—one; *sannyāsī*—person in the renounced order of life; *āilā*—has come; *jagannātha haite*—from Jagannātha Purī; *tāṅhāra*—His; *mahimā*—glories; *pratāpa*—influence; *nā pāri varṇite*—I cannot describe.

TRANSLATION

The brāhmaṇa told Prakāśānanda Sarasvatī, "There is a sannyāsī who has come from Jagannātha Purī, and I cannot describe His wonderful influence and glories.

madhya.17.107

> *sakala dekhiye tāṅte adbhuta-kathana*
> *prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa*

SYNONYMS

sakala dekhiye—I see everything; *tāṅte*—in Him; *adbhuta-kathana*—wonderful description; *prakāṇḍa-śarīra*—very large body; *śuddha*—pure; *kāñcana*—gold; *varaṇa*—complexion.

TRANSLATION

"Everything is wonderful about that sannyāsī. He has a very well built and luxurious body, and His complexion is like purified gold.

madhya.17.108

> *ājānu-lambita bhuja, kamala-nayana*
> *yata kichu īśvarera sarva sal-lakṣaṇa*

SYNONYMS

ājānu-lambita—reaching down to the knees; *bhuja*—arms; *kamala-nayana*—eyes like the petals of a lotus flower; *yata*—as many as; *kichu*—any; *īśvarera*—of the Supreme Personality of Godhead; *sarva*—all; *sat-lakṣaṇa*—transcendental symptoms.

TRANSLATION

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

madhya.17.109

> *tāhā dekhi' jñāna haya—'ei nārāyaṇa*
> *yei tāṅre dekhe, kare kṛṣṇa-saṅkīrtana*

SYNONYMS

tāhā dekhi'—seeing that; *jñāna haya*—one comes to the conclusion; *ei nārāyaṇa*—He is the Supreme Personality of Godhead, Nārāyaṇa Himself; *yei*—anyone who; *tāṅre*—Him; *dekhe*—sees; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

"When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

madhya.17.110

> *'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate*
> *se-saba lakṣaṇa prakaṭa dekhiye tāṅhāte*

SYNONYMS

mahā-bhāgavata—of a first-class devotee; *lakṣaṇa*—symptoms; *śuni*—we hear; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *se-saba lakṣaṇa*—all those symptoms; *prakaṭa*—manifest; *dekhiye*—I see; *tāṅhāte*—in Him.

TRANSLATION

"We have heard about the symptoms of a first-class devotee in Śrīmad Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

madhya.17.111

> *'nirantara kṛṣṇa-nāma' jihvā tāṅra gāya*
> *dui-netre aśru vahe gaṅgā-dhārā-prāya*

SYNONYMS

nirantara—incessantly; *kṛṣṇa-nāma*—the holy name of the Lord; *jihvā*—tongue; *tāṅra*—His; *gāya*—chants; *dui-netre*—in the two eyes; *aśru*—tears; *vahe*—flow; *gaṅgā-dhārā-prāya*—like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

madhya.17.112

> *kṣaṇe nāce, hāse, gāya, karaye krandana*
> *kṣaṇe huhuṅkāra kare,—siṁhera garjana*

SYNONYMS

kṣaṇe—sometimes; *nāce*—dances; *hāse*—laughs; *gāya*—sings; *karaye krandana*—cries; *kṣaṇe*—sometimes; *huhuṅ-kāra*—loud vibrations; *kare*—makes; *siṁhera garjana*—the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

madhya.17.113

> *jagat-maṅgala tāṅra 'kṛṣṇa-caitanya'-nāma*
> *nāma, rūpa, guṇa tāṅra, saba—anupama*

SYNONYMS

jagat-maṅgala—all-auspicious to the whole world; *tāṅra*—His; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāma*—name; *nāma*—name; *rūpa*—form; *guṇa*—the quality; *tāṅra*—His; *saba*—all; *anupama*—unparalleled.

TRANSLATION

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him-His name, form, and qualities-is unparalleled.

madhya.17.114

> *dekhile se jāni tāṅra 'īśvarera rīti'*
> *alaukika kathā śuni' ke kare pratīti?"*

SYNONYMS

dekhile—simply by seeing; *se*—Him; *jāni*—I understand; *tāṅra*—His; *īśvarera rīti*—characteristics of the Supreme Personality of Godhead; *alaukika*—uncommon; *kathā*—story; *śuni'*—hearing; *ke*—who; *kare pratīti*—will believe.

TRANSLATION

"Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?"

madhya.17.115

> *śuniyā prakāśānanda bahuta hāsilā*
> *vipre upahāsa kari' kahite lāgilā*

SYNONYMS

śuniyā—hearing; *prakāśānanda*—Prakāśānanda Sarasvatī; *bahuta hāsilā*—laughed very much; *vipre*—at the *brāhmaṇa*; *upahāsa kari'*—jokingly laughing; *kahite lāgilā*—began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

madhya.17.116

> *"śuniyāchi gauḍa-deśera sannyāsī—'bhāvuka'*
> *keśava-bhāratī-śiṣya, loka-pratāraka*

SYNONYMS

śuniyāchi—I have heard; *gauḍa-deśera sannyāsī*—the *sannyāsī* from Bengal; *bhāvuka*—sentimental; *keśava-bhāratī-śiṣya*—disciple of Keśava Bhāratī; *loka-pratāraka*—a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, "Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender."

PURPORT

Śrī Caitanya Mahāprabhu was considered *bhāvuka* (sentimental) because He was always seen in the *bhāva* stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu's ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that

some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu's activities, he considered them to be those of a pretender. Consequently he called Him a *loka-pratāraka,* a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī's statement is offensive, and consequently he should be considered an atheist (*pāṣaṇḍī).* According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord's devotional service, his *sannyāsa* is to be considered *phalgu-vairāgya*. This means that since he did not know how to use things for the Lord's service, his renunciation of the world was artificial.

madhya.17.117

> *'caitanya'-nāma tāṅra, bhāvuka-gaṇa lañā*
> *deśe deśe grāme grāme bule nācāñā*

SYNONYMS

caitanya—Caitanya; *nāma tāṅra*—His name; *bhāvuka-gaṇa lañā*—accompanied by some sentimentalists; *deśe deśe*—from country to country; *grāme grāme*—from village to village; *bule*—travels; *nācāñā*—causing to dance.

TRANSLATION

Prakāśānanda Sarasvatī continued, "I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

madhya.17.118

> *yei tāṅre dekhe, sei īśvara kari' kahe*
> *aiche mohana-vidyā—ye dekhe se mohe*

SYNONYMS

yei—anyone who; *tāṅre*—Him; *dekhe*—sees; *sei*—that person; *īśvara kari'*—as the Supreme Personality of Godhead; *kahe*—says; *aiche*—such; *mohana-vidyā*—hypnotism; *ye dekhe*—anyone who sees; *se mohe*—he becomes illusioned.

TRANSLATION

"Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

madhya.17.119

> *sārvabhauma bhaṭṭācārya—paṇḍita prabala*
> *śuni' caitanyera saṅge ha-ila pāgala*

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *paṇḍita prabala*—a learned scholar; *śuni'*—I have heard; *caitanyera saṅge*—in the association of Caitanya; *ha-ila pāgala*—has become a madman.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

madhya.17.120

> *'sannyāsī'—nāma-mātra, mahā-indrajālī!*
> *'kāśīpure' nā vikābe tāṅra bhāvakāli*

SYNONYMS

sannyāsī—in the renounced order of life; *nāma-mātra*—in name only; *mahā-indrajālī*—first-class magician; *kāśīpure*—in Kāśī; *nā vikābe*—will not sell; *tāṅra*—His; *bhāvakāli*—sentimental activities.

TRANSLATION

"This Caitanya is a sannyāsī in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

madhya.17.121

> *'vedānta' śravaṇa kara, nā yāiha tāṅra pāśa*
> *uccḥṛṅkhala-loka-saṅge dui-loka-nāśa"*

SYNONYMS

vedānta—the philosophy of Vedānta; *śravaṇa kara*—go on hearing; *nā*—do not; *yāiha*—go; *tāṅra pāśa*—near Him; *uccḥṛṅkhala*—upstart; *loka*—people; *saṅge*—in the association of; *dui-loka-nāśa*—destruction in this world and the next.

TRANSLATION

"Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next."

PURPORT

The word *uccḥṛṅkhala,* meaning "whimsical," is significant in this verse. In *Bhagavad-gītā* (Bg. 16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

madhya.17.122

eta śuni' sei vipra mahā-duḥkha pāilā
'kṛṣṇa' 'kṛṣṇa' kahi' tathā haite uṭhi' gelā

SYNONYMS

eta śuni'—hearing this; *sei vipra*—that *brāhmaṇa*; *mahā-duḥkha pāilā*—became very much aggrieved; *kṛṣṇa kṛṣṇa kahi'*—uttering the holy name of Lord Kṛṣṇa; *tathā haite*—from there; *uṭhi' gelā*—got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

madhya.17.123

> *prabhura daraśane śuddha hañāche tāṅra mana*
> *prabhu-āge duḥkhī hañā kahe vivaraṇa*

SYNONYMS

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; *śuddha*—purified; *hañāche*—was; *tāṅra mana*—his mind; *prabhu-āge*—before the Lord; *duḥkhī hañā*—being very much unhappy; *kahe vivaraṇa*—described the incidents.

TRANSLATION

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda.

madhya.17.124

> *śuni' mahāprabhu tabe īṣat hāsilā*
> *punarapi sei vipra prabhure puchilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *īṣat*—mildly; *hāsilā*—smiled; *punarapi*—again indeed; *sei*—

that; *vipra*—*brāhmaṇa*; *prabhure puchilā*—inquired from Śrī Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

madhya.17.125

> *"tāra āge yabe āmi tomāra nāma la-ila*
> *seha tomāra nāma jāne,—āpane kahila*

SYNONYMS

tāra āge—before him; *yabe*—when; *āmi*—I; *tomāra*—Your; *nāma*—name; *laila*—uttered; *seha*—he; *tomāra*—Your; *nāma*—name; *jāne*—knows; *āpane kahila*—he said himself.

TRANSLATION

The brāhmaṇa said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

madhya.17.126

> *tomāra 'doṣa' kahite kare nāmera uccāra*
> *'caitanya' 'caitanya' kari' kahe tina-bāra*

SYNONYMS

tomāra doṣa—Your fault; *kahite*—describing; *kare*—does; *nāmera*—of the name; *uccāra*—utterances; *caitanya caitanya*—Caitanya, Caitanya; *kari'*—in that way; *kahe tina-bāra*—he uttered three times.

TRANSLATION

"While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.'

madhya.17.127

> *tina-bāre 'kṛṣṇa-nāma' nā āila tāra mukhe*
> *'avajñā'te nāma laya, śuni' pāi duḥkhe*

SYNONYMS

tina-bāre—three times; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā āila*—did not come; *tāra mukhe*—in his mouth; *avajñā'te*—in contempt; *nāma laya*—takes Your name; *śuni'*—hearing; *pāi duḥkhe*—I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like *brahma, caitanya, ātmā, paramātmā, jagadīśa, īśvara, virāṭ, vibhu, bhūmā, viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Māyāvādī philosophers and the *pañcopāsakas* cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties-name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are *māyā*. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

madhya.17.128

> *ihāra kāraṇa more kaha kṛpā kari'*
> *tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari'"*

SYNONYMS

ihāra—of this; *kāraṇa*—cause; *more*—unto me; *kaha*—please speak; *kṛpā kari'*—by Your causeless mercy; *tomā dekhi'*—seeing You; *mukha*—mouth; *mora*—my; *bale*—says; *kṛṣṇa hari*—the holy names of Kṛṣṇa and Hari.

TRANSLATION

"Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari."

madhya.17.129

> *prabhu kahe,—"māyāvādī kṛṣṇe aparādhī*
> *'brahma', 'ātmā' 'caitanya' kahe niravadhi*

SYNONYMS

prabhukahe—Śrī Caitanya Mahāprabhu said; *māyāvādī*—the impersonalists; *kṛṣṇe*—unto Kṛṣṇa; *aparādhī*—great offenders; *brahma—brahma*; *ātmā—ātmā*; *caitanya*—caitanya; *kahe*—say; *niravadhi*—without stopping.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa;

therefore they simply utter the words Brahman, ātmā and caitanya.

madhya.17.130

> *ataeva tāra mukhe nā āise kṛṣṇa-nāma*
> *'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'—duita 'samāna'*

SYNONYMS

ataeva—therefore; *tāra mukhe*—in their mouths; *nā*—not; *āise*—manifests; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-svarūpa*—the personality of the Lord; *duita samāna*—both identical.

TRANSLATION

"The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

madhya.17.131

> *'nāma', 'vigraha', 'svarūpa'—tina eka-rūpa*
> *tine 'bheda' nāhi,—tina 'cid-ānanda-rūpa'*

SYNONYMS

nāma—the name; *vigraha*—form; *sva-rūpa*—personality; *tina*—all three; *eka-rūpa*—one and the same; *tine*—between the three; *bheda nāhi*—there is no difference; *tina*—all three; *cit-ānanda-rūpa*—transcendentally blissful.

TRANSLATION

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

madhya.17.132

> *deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'*
> *jīvera dharma—nāma-deha-svarūpe 'vibheda'*

SYNONYMS

deha-dehīra—of the body and the owner of the body; *nāma-nāmīra*—of the name and the owner of the name; *kṛṣṇe*—in Kṛṣṇa; *nāhi bheda*—there is no difference; *jīvera dharma*—the situation of the conditioned soul; *nāma*—name; *deha*—body; *sva-rūpe*—original form; *vibheda*—different.

TRANSLATION

"There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the *brāhmaṇa* that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by *māyā*. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by *māyā*. In other words, Māyāvādī impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot

understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, *ātmā* and *caitanya*.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svarūpa,* or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *māyā* Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter

the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the *Padma Purāṇa,* Kṛṣṇa says, *mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada:* "O Nārada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-Lord Kṛṣṇa is immediately present.

madhya.17.133

> *nāma cintāmaṇiḥ kṛṣṇaś*
> *caitanya-rasa-vigrahaḥ*
> *pūrṇaḥ śuddho nitya-mukto*
> *'bhinnatvān nāma-nāminoḥ*

SYNONYMS

nāmaḥ—the holy name; *cintāmaṇiḥ*—transcendentally blissful giver of all spiritual benedictions; *kṛṣṇaḥ*—not different from Kṛṣṇa; *caitanya-rasa-vigrahaḥ*—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternal; *muktaḥ*—liberated; *abhinna-tvāt*—due to not being different; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

TRANSLATION

“ 'The holy name of Kṛṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa

Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.'

PURPORT

This is a quotation from *Padma Purāṇa*.

madhya.17.134

> *ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'*
> *prākṛtendriya-grāhya nahe, haya sva-prakāśa*

SYNONYMS

ataeva—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma*—the holy name; *deha*—the spiritual body; *vilāsa*—the pastimes; *prākṛta-indriya*—by the dull senses made of matter; *grāhya*—perceptible; *nahe*—not; *haya*—are; *sva-prakāśa*—self-manifested.

TRANSLATION

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (*sac-cid-ānanda-vigraha)*. As long as the living entity is conditioned by the three modes of material nature-(goodness, passion and ignorance)—the objects of his material senses-material form, taste, smell, sound and touch-will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa's body and His names, activities and entourage.

madhya.17.135

> *kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda*
> *kṛṣṇera svarūpa-sama—saba cid-ānanda*

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *kṛṣṇa-guṇa*—the transcendental qualities of Kṛṣṇa; *kṛṣṇa-līlā-vṛnda*—the transcendental pastimes of Lord Kṛṣṇa; *kṛṣṇera sva-rūpa*—Kṛṣṇa's personality; *sama*—equal; *saba*—all; *cit-ānanda*—spiritual and full of bliss.

TRANSLATION

"The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

madhya.17.136

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

SYNONYMS

ataḥ—therefore (because Kṛṣṇa's name, form, quality are all on the absolute platform); *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa's name, form, quality, pastimes and so on; *na*—not; *bhavet*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *sevā-unmukhe*—to one engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly;

sphurati—become manifest; *adaḥ*—those (Kṛṣṇa's name, form, quality, and so on).

TRANSLATION

“ 'Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.'

PURPORT

This verse is recorded in the *Bhakti-rasāmṛta-sindhu* (1.2.234).

madhya.17.137

> *brahmānanda haite pūrṇānanda līlā-rasa*
> *brahma-jñānī ākarṣiyā kare ātma-vaśa*

SYNONYMS

brahma-ānanda—the pleasure of self-realization; *haite*—from; *pūrṇa-ānanda*—complete pleasure; *līlā-rasa*—the mellows of the pastimes of the Lord; *brahma-jñānī*—those who are on the platform of Brahman understanding; *ākarṣiyā*—attracting; *kare*—make; *ātma-vaśa*—subordinate to Kṛṣṇa.

TRANSLATION

"The mellows of Lord Kṛṣṇa's pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in *Bhagavad-gītā:*

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one becomes spiritually realized (*brahma-bhūta),* he becomes happy (*prasannātmā),* for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (*paṇḍitāḥ sama-darśinaḥ).* When one is completely realized, he can rise to the platform of pure devotional service (*mad-bhaktiṁ-labhate parām).* When one comes to the platform of *bhakti,* devotional service, he automatically realizes who Kṛṣṇa is.

> *bhaktyā mām abhijānāti*
> *yāvān yaś cāsmi tattvataḥ*
> *tato māṁ tattvato jñātvā*
> *viśate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

It is only on the *bhakti* platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (*viśate tad-anantaram),* one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

madhya.17.138

> *svasukha-nibhṛta-cetās tad vyudastānya-bhāvo*
> *'py ajita-rucira-līlākṛṣṭa-sāras tadīyam*
> *vyatanuta kṛpayā yas tattva-dīpaṁ puraṇaṁ*
> *tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

SYNONYMS

sva-sukha—in happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa; *rucira*—pleasing; *līlā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpam*—the bright light of the Absolute Truth; *purāṇam*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—the son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

TRANSLATION

“ 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types

of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'

PURPORT

This verse was spoken by Sūta Gosvāmī in *Śrīmad-Bhāgavatam* (12.12.69).

madhya.17.139

> *brahmānanda haite pūrṇānanda kṛṣṇa-guṇa*
> *ataeva ākarṣaye ātmā-rāmera mana*

SYNONYMS

brahma-ānanda—the pleasure of Brahman realization; *haite*—from; *pūrṇa-ānanda*—complete bliss; *kṛṣṇa-guṇa*—the qualities of Lord Kṛṣṇa; *ataeva*—therefore; *ākarṣaye*—attract; *ātmā-rāmera mana*—the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa's qualities attract even the minds of self-realized persons from the bliss of self-realization.

madhya.17.140

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmaḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the

Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

madhya.17.141

> *ei saba rahu—kṛṣṇa-caraṇa-sambandhe*
> *ātmārāmera mana hare tulasīra gandhe*

SYNONYMS

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; *kṛṣṇa-caraṇa-sambandhe*—in relation to the lotus feet of Kṛṣṇa; *ātma-ārāmera*—of self-realized persons; *mana*—the mind; *hare*—attracts; *tulasīra gandhe*—the aroma of *tulasī* leaves.

TRANSLATION

"Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

madhya.17.142

> *tasyāravinda-nayanasya padāravinda-*
> *kiñjalka-miśra-tulasī-makaranda-vāyuḥ*
> *antargataḥ svavivareṇa cakāra teṣāṁ*
> *saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

“ 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti's pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥ-sana Kumāras. Sometimes the Catuḥ-sana Kumāras went to Vaikuṇṭha to visit Nārāyaṇa, the Supreme Personality of

Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of *asuras* in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuḥ-sana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of *tulasī* and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic *tulasī* mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet. However, those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vṛndāvana we have seen many Māyāvādī *sannyāsīs* who do not even come to the temple of Govindajī, Gopīnātha or Madana-mohana because they think that such temples are *māyā*. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

madhya.17.143

> *ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe*
> *māyāvādi-gaṇa yāte mahā bahirmukhe*

SYNONYMS

ataeva—therefore; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā*—does not; *āise*—come; *tāra mukhe*—in their mouths; *māyāvādi-gaṇa*—all the Māyāvādīs; *yāte*—because; *mahā bahiḥ-mukhe*—great offenders by dint of strong atheism.

TRANSLATION

"Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be

converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

madhya.17.144

> *bhāvakāli vecite āmi āilāṅa kāśīpure*
> *grāhaka nāhi, nā vikāya, lañā yāba ghare*

SYNONYMS

bhāvakāli—devotional sentiments; *vecite*—to sell; *āmi*—I; *āilāṅa*—came; *kāśīpure*—to the city of Kāśī; *grāhaka nāhi*—there is no customer; *nā vikāya*—do not sell; *lañā yāba ghare*—then I must take my commodity back home.

TRANSLATION

"I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

madhya.17.145

> *bhārī bojhā lañā āilāṅa, kemane lañā yāba?*
> *alpa-svalpa-mūlya pāile, ethāi veciba*

SYNONYMS

bhārī bojhā—heavy load; *lañā*—bearing; *āilāṅa*—I came; *kemane*—how; *lañā yāba*—shall I take it back; *alpa-svalpa-mūlya*—a fraction of the real price; *pāile*—if I get; *ethāi*—here; *veciba*—I shall sell.

TRANSLATION

"I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī."

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra*? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra,* He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa *mahā-mantra* would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa *mantra,* and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa *mahā-mantra* in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called *mlecchas* and *yavanas* of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

madhya.17.146

> *eta bali' sei vipre ātmasātha kari'*
> *prāte uṭhi mathurā calilā gaurahari*

SYNONYMS

eta bali'—saying this; *sei vipre*—that *brāhmaṇa*; *ātmasātha kari'*—accepting as His devotee; *prāte uṭhi*—rising early in the morning; *mathurā calilā*—started for Mathurā; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu accepted that brāhmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

madhya.17.147

> *sei tina saṅge cale, prabhu niṣedhila*
> *dūra haite tina-jane ghare pāṭhāila*

SYNONYMS

sei tina—those three; *saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *prabhu*—Śrī Caitanya Mahāprabhu; *niṣedhila*—forbade; *dūra haite*—from a distance; *tina-jane*—the three persons; *ghare*—home; *pāṭhāila*—sent back.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the

Lord forbade them to accompany Him, and from a distance He asked them to return home.

madhya.17.148

> *prabhura virahe tine ekatra miliyā*
> *prabhu-guṇa gāna kare preme matta hañā*

SYNONYMS

prabhura virahe—because of separation from the Lord; *tine*—all three; *ekatra*—together; *miliyā*—meeting; *prabhu-guṇa*—the transcendental qualities of the Lord; *gāna kare*—chant; *preme*—with love; *matta hañā*—being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

madhya.17.149

> *'prayāge' āsiyā prabhu kaila veṇī-snāna*
> *'mādhava' dekhiyā preme kaila nṛtya-gāna*

SYNONYMS

prayāge—to Prayāga; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *veṇī-snāna*—bathing in the confluence of the Ganges and Yamunā; *mādhava*—the predominating Deity there, Veṇī Mādhava; *dekhiyā*—seeing; *preme*—in ecstatic love; *kaila*—performed; *nṛtya-gāna*—dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said: *prakṛṣṭaḥ yāgaḥ yāga-phalaṁ yasmāt*. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there

immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Triveṇī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhuṅsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

madhya.17.150

> *yamunā dekhiyā preme paḍe jhāṅpa diyā*
> *āste-vyaste bhaṭṭācārya uṭhāya dhariyā*

SYNONYMS

yamunā—the River Yamunā; *dekhiyā*—seeing; *preme*—in ecstatic love; *paḍe*—falls down; *jhāṅpa diyā*—jumping; *āste-vyaste*—in great haste; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *uṭhāya*—raises; *dhariyā*—catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

madhya.17.151

> *ei-mata tina-dina prayāge rahilā*
> *kṛṣṇa-nāma-prema diyā loka nistārilā*

SYNONYMS

ei-mata—in this way; *tina-dina*—for three days; *prayāge*—at Prayāga; *rahilā*—remained; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—and ecstatic love; *diyā*—delivering; *loka nistārilā*—delivered the people.

TRANSLATION

The Lord stayed at Prayāga for three days. He delivered the holy name of Kṛṣṇa and ecstatic love. Thus He delivered many people.

madhya.17.152

> *'mathurā' calite pathe yathā rahi' yāya*
> *kṛṣṇa-nāma-prema diyā lokere nācāya*

SYNONYMS

mathurā—to Mathurā; *calite*—going; *pathe*—on the road; *yathā*—wherever; *rahi'*—staying; *yāya*—goes; *kṛṣṇa-nāma-prema*—the holy name of Kṛṣṇa and His ecstatic love; *diyā*—delivering; *lokere nācāya*—made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

madhya.17.153

> *pūrve yena 'dakṣiṇa' yāite loka nistārilā*
> *'paścima'-deśe taiche saba 'vaiṣṇava' karilā*

SYNONYMS

pūrve—formerly; *yena*—as; *dakṣiṇa*—South India; *yāite*—going to; *loka*—the people; *nistārilā*—He delivered; *paścima-deśe*—in the western countries; *taiche*—similarly; *saba*—all; *vaiṣṇava*—devotees; *karilā*—made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being

done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa *mahā-mantra*.

madhya.17.154

> *pathe yāhāṅ yāhāṅ haya yamunā-darśana*
> *tāhāṅ jhāṅpa diyā paḍe preme acetana*

SYNONYMS

pathe—on the road; *yāhāṅ yāhāṅ*—wherever; *haya*—there is; *yamunā-darśana*—meeting with the Yamunā River; *tāhāṅ*—there; *jhāṅpa diyā paḍe*—jumps over and falls down; *preme acetana*—unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

madhya.17.155

> *mathurā-nikaṭe āilā—mathurā dekhiyā*
> *daṇḍavat hañā paḍe premāviṣṭa hañā*

SYNONYMS

mathurā-nikaṭe—near Mathurā; *āilā*—came; *mathurā dekhiyā*—seeing the city of Mathurā; *daṇḍavat hañā*—offering obeisances; *paḍe*—falls down; *prema-āviṣṭa hañā*—in the great ecstasy of love.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

madhya.17.156

> *mathurā āsiyā kailā 'viśrānti-tīrthe' snāna*
> *'janma-sthāne' 'keśava' dekhi' karilā praṇāma*

SYNONYMS

mathurā āsiyā—coming in to Mathurā; *kailā*—performed; *viśrānti-tīrthe*—at the bathing place known as Viśrāma-ghāṭa; *snāna*—bathing; *janma-sthāne*—at the place of Lord Kṛṣṇa's birth; *keśava*—the Deity named Keśava; *dekhi'*—seeing; *karilā praṇāma*—offered His respectful obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. However, with the help of many rich Maḍwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

madhya.17.157

> *premānande nāce, gāya, saghana huṅkāra*
> *prabhura premāveśa dekhi' loke camatkāra*

SYNONYMS

prema-ānande—in ecstatic love; *nāce*—dances; *gāya*—chants; *saghana*—repeatedly; *huṅkāra*—tumultuous sound vibrations; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

madhya.17.158

> *eka-vipra paḍe prabhura caraṇa dhariyā*
> *prabhu-saṅge nṛtya kare premāviṣṭa hañā*

SYNONYMS

eka-vipra—one *brāhmaṇa*; *paḍe*—falls down; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa dhariyā*—catching the lotus feet; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nṛtya kare*—he dances; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

madhya.17.159

> *duṅhe preme nṛtya kari' kare kolākuli*
> *hari kṛṣṇa kaha duṅhe bale bāhu tuli'*

SYNONYMS

duṅhe—both of them; *preme*—in ecstatic love; *nṛtya kari'*—dancing; *kare*—do; *kolākuli*—embracing; *hari*—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *kaha*—go on chanting; *duṅhe*—both of them; *bale*—speak; *bāhu tuli'*—raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Kṛṣṇa!"

madhya.17.160

> *loka 'hari' 'hari' bale, kolāhala haila*
> *'keśava'-sevaka prabhuke mālā parāila*

SYNONYMS

loka—all the people; *hari hari bale*—began to chant the holy names Hari, Hari; *kolāhala haila*—there was a great uproar; *keśava-sevaka*—the priest in the service of Lord Keśava; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *mālā parāila*—offered a garland.

TRANSLATION

All the people then began to chant "Hari! Hari!" and there was a great uproar. The priest in Lord Keśava's service offered Śrī Caitanya Mahāprabhu a garland.

madhya.17.161

> *loke kahe prabhu dekhi' hañā vismaya*
> *aiche hena prema'laukika' kabhu naya*

SYNONYMS

loke kahe—the people said; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *hañā vismaya*—being struck with wonder; *aiche*—such; *hena*—similar; *prema*—love of Godhead; *laukika*—ordinary; *kabhu naya*—never is.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu's dancing and chanting, they were struck with wonder,

and they all said, "Such transcendental love is never an ordinary thing."

madhya.17.162

> *yāṅhāra darśane loke preme matta hañā*
> *hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā*

SYNONYMS

yāṅhāra darśane—by seeing whom; *loke*—people; *preme*—in love; *matta hañā*—becoming mad; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *kṛṣṇa-nāma lañā*—taking the holy name of Lord Kṛṣṇa.

TRANSLATION

The people said, "Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

madhya.17.163

> *sarvathā-niścita—iṅho kṛṣṇa-avatāra*
> *mathurā āilā lokera karite nistāra*

SYNONYMS

sarvathā—in every respect; *niścita*—ascertained; *iṅho*—He; *kṛṣṇa-avatāra*—incarnation of Lord Kṛṣṇa; *mathurā āilā*—has come to Mathurā; *lokera*—of the people; *karite*—to perform; *nistāra*—deliverance.

TRANSLATION

"Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone."

madhya.17.164

> *tabe mahāprabhu sei brāhmaṇe lañā*
> *tāṅhāre puchilā kichu nibhṛte vasiyā*

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *brāhmaṇe*—*brāhmaṇa*; *lañā*—taking; *tāṅhāre*—unto him; *puchilā*—inquired; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

madhya.17.165

> *'ārya, sarala, tumi—vṛddha brāhmaṇa*
> *kāhāṅ haite pāile tumi ei prema-dhana?'*

SYNONYMS

ārya—advanced in devotional service; *sarala*—simple; *tumi*—you; *vṛddha brāhmaṇa*—elderly *brāhmaṇa*; *kāhāṅ haite*—from where; *pāile tumi*—did you obtain; *ei*—this; *prema-dhana*—transcendental opulence of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?"

madhya.17.166

> *vipra kahe,—'śrīpāda śrī-mādhavendra-purī*
> *bhramite bhramite āilā mathurā-nagarī*

SYNONYMS

vipra kahe—the brāhmaṇa said; *śrīpāda*—His Holiness; *śrī-mādhavendra-purī*—Śrī Mādhavendra Purī; *bhramite bhramite*—while touring; *āilā*—came; *mathurā-nagarī*—to the city of Mathurā.

TRANSLATION

The brāhmaṇa replied, "His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

madhya.17.167

> *kṛpā kari' teṅho mora nilaye āilā*
> *more śisya kari' mora hāte 'bhikṣā' kailā*

SYNONYMS

kṛpā kari'—by his causeless mercy; *teṅho*—he; *mora nilaye*—to my humble place; *āilā*—came; *more*—me; *śisya kari'*—accepting as his disciple; *mora hāte*—from my hand; *bhikṣā kailā*—accepted lunch.

TRANSLATION

"While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

madhya.17.168

> *gopāla prakaṭa kari' sevā kaila 'mahāśaya'*
> *adyāpiha tāṅhāra sevā 'govardhane' haya*

SYNONYMS

gopāla—the Deity Gopāla; *prakaṭa kari'*—installing; *sevā*—service; *kaila*—did; *mahāśaya*—that great personality; *adyāpiha*—still now; *tāṅhāra*—of that Deity Gopāla; *sevā*—the service; *govardhane*—on the Govardhana Hill; *haya*—is conducted.

TRANSLATION

"After installing the Deity Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

madhya.17.169

> *śuni' prabhu kaila tāṅra caraṇa vandana*
> *bhaya pāñā prabhu-pāya padilā brāhmaṇa*

SYNONYMS

śuni'—after hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *tāṅra*—of him; *caraṇa vandana*—worshiping the feet; *bhaya pāñā*—being afraid; *prabhu-paya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *brāhmaṇa*—the *brāhmaṇa*.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Purī's relationship with the brāhmaṇa, He immediately offered obeisances at his feet.

Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

madhya.17.170

> *prabhu kahe,—"tumi 'guru', āmi 'śiṣya'-prāya*
> *'guru' hañā 'śiṣye' namaskāra nā yuyāya*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *guru*—My spiritual master; *āmi*—I; *śiṣya-prāya*—like your disciple; *guru hañā*—being the spiritual master; *śiṣye*—unto the disciple; *namaskāra*—obeisances; *nā yuyāya*—is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances."

madhya.17.171

> *śuniyā vismita vipra kahe bhaya pāñā*
> *aiche vāt kaha kene sannyāsī hañā*

SYNONYMS

śuniyā—after hearing; *vismita*—astonished; *vipra*—the *brāhmaṇa*; *kahe*—said; *bhaya pāñā*—being afraid; *aiche vāt*—such a statement; *kaha*—You say; *kene*—why; *sannyāsī hañā*—although You are a *sannyāsi*.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, "Why do You speak like this? You are a sannyāsī.

madhya.17.172

> *kintu tomāra prema dekhi' mane anumāni*
> *mādhavendra-purīra 'sambandha' dhara—jāni*

SYNONYMS

kintu—still; *tomāra prema*—Your ecstatic love; *dekhi'*—after seeing; *mane*—in my mind; *anumāni*—I imagine; *mādhavendra-purīra*—of Śrī Mādhavendra Purī; *sambandha*—relationship; *dhara*—You have; *jāni*—I can understand.

TRANSLATION

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

madhya.17.173

> *kṛṣṇa-premā tāṅhā, yāṅhā tāṅhāra'sambandha'*
> *tāhāṅ vinā ei premāra kāhāṅ nāhi gandha*

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; *tāṅhā*—there; *yāṅhā*—where; *tāṅhāra*—his; *sambandha*—relationship; *tāhāṅ vinā*—without him; *ei premāra*—of this ecstatic love; *kāhāṅ nāhi gandha*—there is no possibility of even a scent.

TRANSLATION

"This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible."

madhya.17.174

> *tabe bhaṭṭācārya tāre 'sambandha' kahila*
> *śuni' ānandita vipra nācite lāgila*

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tāre*—unto the *brāhmaṇa*; *sambandha kahila*—explained the relationship;

śuni'—after hearing; *ānandita*—being pleased; *vipra*—the *brāhmaṇa*; *nācite lāgila*—began to dance.

TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

madhya.17.175

> *tabe vipra prabhure lañā āilā nija-ghare*
> *āpana-icchāya prabhura nānā sevā kare*

SYNONYMS

tabe—thereafter; *vipra*—the *brāhmaṇa*; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *āilā*—came back; *nija-ghare*—to his home; *āpana-icchāya*—by his own will; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *sevā*—services; *kare*—rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

madhya.17.176

> *bhikṣā lāgi' bhaṭṭācārye karāilā randhana*
> *tabe mahāprabhu hāsi' balilā vacana*

SYNONYMS

bhikṣā lāgi'—for lunch; *bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *karāilā randhana*—made to cook; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balilā vacana*—said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu's lunch. At that time, the Lord, smiling, spoke as follows.

madhya.17.177

> *"purī-gosāñi tomāra ghare karyāchena bhikṣā*
> *more tumi bhikṣā deha,—ei mora 'śikṣā' "*

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *tomāra ghare*—at your place; *karyāchena bhikṣā*—accepted lunch; *more*—for Me; *tumi bhikṣā deha*—better for you to cook; *ei*—that; *mora śikṣā*—My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction."

madhya.17.178

> *yad yad ācarati śreṣṭhas*
> *tat tad evetaro janaḥ*
> *sa yat pramāṇaṁ kurute*
> *lokas tad anuvartate*

SYNONYMS

yat yat—however; *ācarati*—behaves; *śreṣṭaḥ*—the best man; *tat tat*—that; *eva*—certainly; *itaraḥ*—the lesser; *janaḥ*—men; *saḥ*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

TRANSLATION

"Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 3.21).

madhya.17.179

> *yadyapi 'sanoḍiyā' haya seita brāhmaṇa*
> *sanoḍiyā-ghare sannyāsī nā kare bhojana*

SYNONYMS

yadyapi—although; *sanoḍiyā*—a priest of the Sanoḍiyā community; *haya*—was; *seita*—that; *brāhmaṇa*—*brāhmaṇa*; *sanoḍiyā-ghare*—in the house of a Sanoḍiyā (goldsmith); *sannyāsī*—a person in the renounced order of life; *nā kare bhojana*—does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, *vaiśyas* are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāḍa. Out of them, the Āgaraoyālās are supposed to be first-class *vaiśyas,* and the Kālaoyāras and Sānoyāḍas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are *vaiśyas,* they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyāḍas are called Sanoḍiyā *brāhmaṇas*.

Śrīla Bhaktivinoda Ṭhākura states that the word *sānoyāḍa* in Bengal indicates *suvarṇa-vaṇik*. In Bengal there are priests who guide the *suvarṇa-vaṇik* community, which is also considered a low class. There is little difference between the Sānoyāḍa and the *suvarṇa-vaṇik*. Generally the *suvarṇa-vaṇiks* are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the *suvarṇa-vaṇik* or Āgaraoyālā community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the *suvarṇa-vaṇik* community came from Ayodha. It appears that the *suvarṇa-vaṇiks* and the Āgaraoyālās belong to the same community. The Sanoḍiyā *brāhmaṇas* were the guides of the Kālaoyāra and Sānoyāḍa. They are therefore considered to be lower-class *brāhmaṇas,* and a *sannyāsī* is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā *brāhmaṇa* simply because he belonged to Mādhavendra Purī's community. Śrīla Mādhavendra Purī was the spiritual master of Īśvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

madhya.17.180

> *tathāpi purī dekhi' tāṅra 'vaiṣṇava,-ācāra*
> *'śiṣya' kari' tāṅra bhikṣā kaila aṅgīkāra*

SYNONYMS

tathāpi—still; *purī*—Mādhavendra Purī; *dekhi'*—after seeing; *tāṅra*—of the *brāhmaṇa*; *vaiṣṇava-ācāra*—behavior like a Vaiṣṇava; *śiṣya kari'*—accepting him as his disciple; *tāṅra bhikṣā*—food offered by him; *kaila aṅgīkāra*—accepted.

TRANSLATION

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

madhya.17.181

> *mahāprabhu tāṅre yadi 'bhikṣā' māgila*
> *dainya kari' sei vipra kahite lāgila*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—from him; *yadi*—when; *bhikṣā māgila*—requested lunch; *dainya kari'*—out of humility; *sei vipra*—that *brāhmaṇa*; *kahite lāgila*—began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

madhya.17.182

> *tomāre 'bhikṣā' diba—baḍa bhāgya se āmāra*
> *tumi—īśvara, nāhi tomāra vidhi-vyavahāra*

SYNONYMS

tomāre—unto You; *bhikṣā diba*—I shall offer food; *baḍa bhāgya*—great fortune; *se*—that; *āmāra*—my; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *nāhi*—there is not; *tomāra*—of You; *vidhi-vyavahāra*—regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

madhya.17.183

> *'mūrkha'-loka karibeka tomāra nindana*
> *sahite nā pārimu sei 'duṣṭe'ra vacana*

SYNONYMS

mūrkha-loka—foolish persons; *karibeka*—will do; *tomāra nindana*—blaspheming You; *sahite nā pārimu*—I shall not be able to tolerate; *sei*—those; *duṣṭera vacana*—words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the *brāhmaṇa* did not belong to a superior community, he fearlessly chastised so-called caste *brāhmaṇas* because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu's accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider *mahā-prasāda* transcendental, and therefore they are described here as *mūrkha* (foolish) and *duṣṭa* (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class *brāhmaṇas* who belong to the non-Vaiṣṇava community.

madhya.17.184

> *prabhu kahe,—śruti, smṛti, yata ṛṣi-gaṇa*
> *sabe 'eka'-mata nahe, bhinna bhinna dharma*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śruti*—the Vedas; *smṛti*—the *Purāṇas*; *yata*—all; *ṛṣi-gaṇa*—great sages; *sabe*—all of them; *eka-mata nahe*—do not agree; *bhinna bhinna dharma*—different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. *Nāsav ṛṣir yasya mataṁ na bhinnam:* it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is

worshipable. As stated in *Bhagavad-gītā* (Bg. 18.55): *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is *bhakti*.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in *Bhagavad-gītā* (Bg. 18.66)/ *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. The word *ekam* means "one," Kṛṣṇa. On this platform, there are no different religious systems. According to *Śrīmad-Bhāgavatam* (1.1.2): *dharmaḥ projjhita-kaitavo 'tra*. On the material platform, religious systems are different. *Śrīmad-Bhāgavatam* describes them from the very beginning as *dharmaḥ kaitavaḥ,* cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of *Śrīmad-Bhāgavatam* (1.2.6):

> *sa vai puṁsāṁ paro dharmo*
> *yato bhaktir adhokṣaje*
> *ahaituky apratihatā*
> *yayātmā suprasīdati*

"The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

madhya.17.185

> *dharma-sthāpana-hetu sādhura vyavahāra*
> *purī-gosāñira ye ācaraṇa, sei dharma sāra*

SYNONYMS

dharma-sthāpana-hetu—to establish the principles of religion; *sādhura vyavahāra*—behavior of a devotee; *purī-gosāñira*—of Mādhavendra Purī; *ye ācaraṇa*—the behavior; *sei*—that; *dharma sāra*—the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A *sādhu* or an honest man is called

a *mahājana* or a *mahātmā*. The *mahātmā* is thus described in *Bhagavad-gītā:*

> *mahātmānas tu māṁ pārtha*
> *daivīṁ prakṛtim āśritāḥ*
> *bhajanty ananya-manaso*
> *jñātvā bhūtādim avyayam*

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

In the material world, the word *mahātmā* is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a *mahājana* is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a *mahājana,* and *karmīs* desiring material enjoyment may consider philosophers like Jaimini to be *mahājanas*. There are many *yogīs* who want to control the senses, and for them Patañjali Ṛṣi is a *mahā-jana*. For the *jñānīs,* the atheist Kapila, Vaśiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are *mahājanas*. For the demons, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Rāvaṇa's son Meghanāda, Jarāsandha and others are accepted as *mahājanas*. For materialistic anthropologists

speculating on the evolution of the body, a person like Darwin is a *mahājana*. The scientists who are bewildered by Kṛṣṇa's external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as *mahājanas*. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as *mahājanas*. Such *mahājanas* are respected by certain men who have been described in *Śrīmad-Bhāgavatam* (2.3.19):

> *śva-viḍ-varāhoṣṭra-kharaiḥ*
> *saṁstutaḥ puruṣaḥ paśuḥ*
> *na yat-karṇa-pathopeto*
> *jātu nāma gadāgrajaḥ*

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils."

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered *mahājanas* by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as *mahā-*

janas those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as *ḍhaṅga-vipras* (imposter *brāhmaṇas).* Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a *mahājana*. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Tṛṇāvarta, Vatsa, Baka, Aghāsura and Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as *mahājanas*.

In this material world a person may be famous as a *karma-vīra,* a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (*jñāna-vīra),* or he may be a very famous renunciant. In any case, *Śrīmad-Bhāgavatam* (3.23.56) gives the following opinion in this matter.

> *neha yat karma dharmāya*
> *na virāgāya kalpate*

> *na tīrtha-pada-sevāyai*
> *jīvann api mṛto hi saḥ*

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing."

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the *varṇāśrama-dharma,* the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as *mahājanas,* great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: *sādhu-śāstra-guru-vākya, cittete kariyā aikya. A sādhu* is a great personality like Śrī Caitanya Mahāprabhu. The *śāstras* are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for *mahājanas*. The only motive must be *kṛṣṇa-bhakti,* devotional

service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic *yogīs* and persons attached to material opulence, women and money are considered *mahājanas*. However, *Śrīmad-Bhāgavatam* (6.3.25) gives the following statements about such unauthorized *mahājanas:*

> *prāyeṇa veda tad idaṁ na mahājano 'yaṁ*
> *devyā vimohita-matir bata māyayālam*
> *trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ*
> *vaitānike mahati karmaṇi yujyamānaḥ*

In this material world, *karmīs* (fruitive actors) are accepted as *mahājanas* by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In *Bhagavad-gītā,* such people are described as *veda-vāda-ratā*. They do not understand the real purpose of the *Vedas,* yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. *Vedaiś ca sarvair aham eva vedyaḥ*. (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: *dharma-sthāpana-*

hetu sādhura vyavahāra. The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. *Purī-gosāñira ye ācaraṇa, sei dharma sāra*. Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

> *yasyātma-buddhiḥ kuṇape tridhātuke*
> *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*
> *yat-tīrtha-buddhiḥ salile na karhicij*
> *janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (*Bhāg*. 10.84.13) Those who accept the logic of *gaḍ-ḍalikā-pravāha* and follow in the footsteps of pseudo-*mahājanas* are carried away by the waves of *māyā*. Bhaktivinoda Ṭhākura therefore warns:

> *miche māyāra vaśe, yāccha bhese',*
> *khāccha hābuḍubu, bhāi*
> *jīva kṛṣṇa-dāsa, e viśvāsa,*
> *ka'rle ta' āra duḥkha nāi*

"Don't be carried away by the waves of *māyā*. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end." Those who follow social customs and behavior forget to follow the path chalked out by the *mahājanas;* thus they are offenders at the feet of the *mahājanas*. Sometimes they consider such *mahājanas* very conservative, or they create their own *mahājanas*. In this way they ignore the principles of the *paramparā* system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real *mahājana,* one's plans for happiness will be frustrated. This is elaborately explained in *Madhya-līlā* (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

> *parama kāraṇa īśvare keha nāhi māne*
> *sva-sva-mata sthāpe para-matera khaṇḍane*

> *tāte chaya darśana haite 'tattva' nāhi jāni*
> *'mahājana' yei kahe, sei 'satya' māni*

> *śrī-kṛṣṇa-caitanya-vāṇī—amṛtera dhāra*
> *tiṅho ye kahaye vastu, sei 'tattva'—sāra*

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called *mahājanas,* authorities. *Tāte chaya darśana haite 'tattva' nāhi jāni:* we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the *mahājanas* in the disciplic succession. Then our attempt will be successful. *Śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra:* "Whatever is spoken by Śrī Caitanya Mahāprabhu is an

incessant flow of nectar." Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (*na te viduḥ svārtha-gatiṁ hi viṣṇum).* The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real *mahājana,* but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real *mahājana* because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanoḍiyā *brāhmaṇa* was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve *mahājanas:* Brahmā, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our *mahājanas* in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs-Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī was Śrīdhara Svāmī, the most well known commentator on *Śrīmad-Bhāgavatam*. He was also a *mahājana*. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all *mahājanas*. One who tries to imitate the *mahājanas* just to become an imitative spiritual master is certainly far away from following in the footsteps of the *mahājanas*. Sometimes people cannot actually understand how a *mahājana* follows other *mahājanas*. In this way people are inclined to fall from devotional service.

madhya.17.186

> *tarko 'pratiṣṭhaḥ śrutayo vibhinnā*
> *nāsāv ṛṣir yasya mataṁ na bhinnam*
> *dharmasya tattvaṁ nihitaṁ guhāyāṁ*
> *mahājano yena gataḥ sa panthāḥ*

SYNONYMS

tarkaḥ—dry argument; *apratiṣṭhaḥ*—not fixed; *śrutayaḥ*—*Vedas*; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—

truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued," 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata, Vana-parva* (313.117).

madhya.17.187

> *tabe sei vipra prabhuke bhikṣā karāila*
> *madhu-purīra loka saba prabhuke dekhite āila*

SYNONYMS

tabe—after that; *sei vipra*—that *brāhmaṇa*; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—gave lunch; *madhu-purīra*—of Mathurā; *loka*—people in general; *saba*—all; *prabhuke*—Śrī Caitanya Mahāprabhu; *dekhite āila*—came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

madhya.17.188

> *lakṣa-saṅkhya loka āise, nāhika gaṇana*
> *bāhira hañā prabhu dila daraśana*

SYNONYMS

lakṣa-saṅkhya—numbering hundreds of thousands; *loka āise*—people came; *nāhika gaṇana*—there is no counting; *bāhira hañā*—coming out; *prabhu*—Śrī Caitanya Mahāprabhu; *dila daraśana*—gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

madhya.17.189

> *bāhu tuli' bale prabhu 'hari-bola'-dhvani*
> *preme matta nāce loka kari' hari-dhvani*

SYNONYMS

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-bola-dhvani*—the transcendental sound vibration Hari bol; *preme*—in ecstasy; *matta*—maddened; *nāce*—dance; *loka*—the people; *kari' hari-dhvani*—making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, "Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

madhya.17.190

> *yamunāra 'cabbiśa ghāṭe' prabhu kaila snāna*
> *sei vipra prabhuke dekhāya tīrtha-sthāna*

SYNONYMS

yamunāra—of the River Yamunā; *cabbiśa ghāṭe*—in the twenty-four ghats, or bathing places; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *snāna*—bathing; *sei vipra*—that *brāhmaṇa*; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *dekhāya*—shows; *tīrtha-sthāna*—the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka, (7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

madhya.17.191

> *svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara*
> *mahāvidyā, gokarṇādi dekhilā vistara*

SYNONYMS

svayambhu—Svayambhu; *viśrāma*—Viśrāma; *dīrgha-viṣṇu*—Dīrgha Viṣṇu; *bhūteśvara*—Bhūteśvara; *mahāvidyā*—Mahāvidyā; *gokarṇa*—Gokarṇa; *ādi*—and so on; *dekhilā*—saw; *vistara*—many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

madhya.17.192

> *'vana' dekhibāre yadi prabhura mana haila*
> *sei ta brāhmaṇe prabhu saṅgete la-ila*

SYNONYMS

vana—the forests; *dekhibāre*—to see; *yadi*—when; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—was; *sei ta*—indeed that; *brāhmaṇe*—*brāhmaṇa*; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅgete la-ila*—took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

madhya.17.193

> *madhu-vana, tāla, kumuda, bahulā-vana gelā*
> *tāhāṅ tāhāṅ snāna kari' premāviṣṭa hailā*

SYNONYMS

madhu-vana—Madhuvana; *tāla*—Tālavana; *kumuda*—Kumudavana; *bahulā-vana*—Bahulāvana; *gelā*—He visited; *tāhāṅ tāhāṅ*—here and there; *snāna kari'*—taking bath; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word *vana* means "forest." Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest

because it is very thick with green vegetation. There are twelve such *vanas* in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

madhya.17.194

> *pathe gābhī-ghaṭā care prabhure dekhiyā*
> *prabhuke beḍaya āsi' huṅkāra kariyā*

SYNONYMS

pathe—on the road; *gābhī-ghaṭā*—groups of cows; *care*—graze; *prabhure dekhiyā*—after seeing Lord Śrī Caitanya Mahāprabhu; *prabhuke beḍaya*—they surrounded the Lord; *āsi'*—coming; *huṅkāra kariyā*—making a loud vibration.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

madhya.17.195

> *gābhī dekhi' stabdha prabhu premera taraṅge*
> *vātsalye gābhī prabhura cāṭe saba-aṅge*

SYNONYMS

gābhī dekhi'—seeing the cows; *stabdha*—stunned; *prabhu*—Śrī Caitanya Mahāprabhu; *premera taraṅge*—in the waves of ecstatic love; *vātsalye*—in great affection; *gābhī*—all the cows; *prabhura*—of Śrī Caitanya Mahāprabhu; *cāṭe*—licked; *saba-aṅge*—all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

madhya.17.196

> *sustha hañā prabhu kare aṅga-kaṇḍūyana*
> *prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa*

SYNONYMS

sustha hañā—becoming patient; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *aṅga*—of the body; *kaṇḍūyana*—

scratching; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *nāhi chāḍe*—do not give up; *dhenu-gaṇa*—all the cows.

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

madhya.17.197

> *kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla*
> *prabhu-kaṇṭha-dhvani śuni' āise mṛgī-pāla*

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; *dhenu*—the cows; *saba*—all; *rākhila*—kept back; *goyāla*—the cowherd men; *prabhu-kaṇṭha-dhvani*—the musical voice of Śrī Caitanya Mahāprabhu; *śuni'*—hearing; *āise*—came; *mṛgī-pāla*—flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

madhya.17.198

> *mṛga-mṛgī mukha dekhi' prabhu-aṅga cāṭe*
> *bhaya nāhi kare, saṅge yāya vāṭe-vāṭe*

SYNONYMS

mṛga-mṛgī—the deer, both male and female; *mukha dekhi'*—seeing His face; *prabhu-aṅga cāṭe*—began to lick the body of the Lord; *bhaya nāhi kare*—they were not at all afraid; *saṅge yāya*—go with Him; *vāṭe-vāṭe*—all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

madhya.17.199

> *śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya*
> *śikhi-gaṇa nṛtya kari' prabhu-āge yāya*

SYNONYMS

śuka—parrots; *pika*—cuckoos; *bhṛṅga*—bumblebees; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *pañcama*—the fifth musical note; *gāya*—sing; *śikhi-gaṇa*—peacocks; *nṛtya*—dancing; *kari'*—

performing; *prabhu-āge*—in front of Śrī Caitanya Mahāprabhu; *yāya*—go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

madhya.17.200

> *prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe*
> *aṅkura pulaka, madhu-aśru variṣaṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *vṛndāvane*—of Vṛndāvana; *vṛkṣa-latā-gaṇe*—the trees and creepers; *aṅkura*—twigs; *pulaka*—jubilant; *madhu-aśru*—tears in the form of honey; *variṣaṇe*—pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

madhya.17.201

> *phula-phala bhari' ḍāla paḍe prabhu-pāya*
> *bandhu dekhi' bandhu yena'bheṭa' lañā yāya*

SYNONYMS

phula-phala bhari'—loaded with fruits and flowers; *ḍāla*—the branches; *paḍe*—fall down; *prabhu-pāya*—at the lotus feet of the Lord; *bandhu dekhi'*—seeing one friend; *bandhu*—another friend; *yena*—as if; *bheṭa*—a presentation; *lañā*—taking; *yāya*—goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

madhya.17.202

> *prabhu dekhi' vṛndāvanera sthāvara-jaṅgama*
> *ānandita—bandhu yena dekhe bandhu-gaṇa*

SYNONYMS

prabhu dekhi'—seeing the Lord; *vṛndāvanera*—of Vṛndāvana; *sthāvara-jaṅgama*—all living entities, moving and not moving;

ānandita—very jubilant; *bandhu*—friend; *yena*—as if; *dekhe*—see; *bandhu-gaṇa*—friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

madhya.17.203

> *tā-sabāra prīti dekhi' prabhu bhāvāveśe*
> *sabā-sane krīḍā kare hañā tāra vaśe*

SYNONYMS

tā-sabāra—of all of them; *prīti*—affection; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āveśe*—in ecstatic love; *sabā-sane*—with all of them; *krīḍā*—sporting; *kare*—performs; *hañā*—being; *tāra*—their; *vaśe*—under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

madhya.17.204

> *prati vṛkṣa-latā prabhu karena āliṅgana*
> *puṣpādi dhyāne karena kṛṣṇe samarpaṇa*

SYNONYMS

prati—each and every; *vṛkṣa-latā*—tree and creeper; *prabhu*—Śrī Caitanya Mahāprabhu; *karena āliṅgana*—embraced; *puṣpa-ādi*—all the flowers and fruits; *dhyāne*—in meditation; *karena*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

madhya.17.205

> *aśru-kampa-pulaka-preme śarīra asthire*
> *'kṛṣṇa' bala, 'kṛṣṇa' bala—bale uccaiḥsvare*

SYNONYMS

aśru—tears; *kampa*—trembling; *pulaka*—jubilation; *preme*—in ecstatic love; *śarīra*—the whole body; *asthire*—restless; *kṛṣṇa bala*—say Kṛṣṇa; *kṛṣṇa bala*—say Kṛṣṇa; *bale*—the Lord says; *uccaiḥ-svare*—very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

madhya.17.206

> *sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani*
> *prabhura gambhīra-svare yena prati-dhvani*

SYNONYMS

sthāvara-jaṅgama—all living entities, nonmoving and moving; *mili'*—meeting together; *kare*—perform; *kṛṣṇa-dhvani*—vibration of the sound Hare Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gambhīra-svare*—deep voice; *yena*—as if; *prati-dhvani*—responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

madhya.17.207

> *mṛgera galā dhari' prabhu karena rodane*
> *mṛgera pulaka aṅge, aśru nayane*

SYNONYMS

mṛgera—of the deer; *galā dhari'*—catching the necks; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *rodane*—crying; *mṛgera*—of the deer; *pulaka aṅge*—jubilation; *aśru*—tears; *nayane*—in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

madhya.17.208

> *vṛkṣa-ḍāle śuka-śārī dila daraśana*
> *tāhā dekhi' prabhura kichu śunite haila mana*

SYNONYMS

vṛkṣa-ḍāle—on a branch of a tree; *śuka-śārī*—male and female parrots; *dila*—gave; *daraśana*—appearance; *tāhā dekhi'*—seeing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—something; *śunite*—to hear; *haila*—there was; *mana*—mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

madhya.17.209

> *śuka-śārikā prabhura hāte uḍi' paḍe*
> *prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe*

SYNONYMS

śuka-śārikā—the parrots, male and female; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—on the hand; *uḍi'*—flying; *paḍe*—fall; *prabhuke*—Śrī Caitanya Mahāprabhu; *śunāñā*—causing to hear; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa-śloka paḍe*—chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

madhya.17.210

> *saundaryaṁ lalanāli-dhairya-dalanaṁ līlā ramā-*
> *stambhinī*

vīryaṁ kandukitādri-varyam amalāḥ pāre-parārdhaṁ guṇāḥ
śīlaṁ sarva-janānurañjanam aho yasyāyam asmat-prabhur
viśvaṁ viśva-janīna-kīrtir avatāt kṛṣṇo jagan-mohanaḥ

SYNONYMS

saundaryam—the bodily beauty; *lalanā-āli*—of groups of *gopīs*; *dhairya*—the patience; *dalanam*—subduing; *līlā*—pastimes; *ramā*—the goddess of fortune; *stambhinī*—astounding; *vīryam*—strength; *kandukita*—making like a small ball for throwing; *adri-varyam*—the great mountain; *amalāḥ*—without a spot; *pāre-parārdham*—unlimited; *guṇāḥ*—qualities; *śīlam*—behavior; *sarva-jana*—all kinds of living entities; *anurañjanam*—satisfying; *aho*—oh; *yasya*—whose; *ayam*—this; *asmat-prabhuḥ*—our Lord; *viśvam*—the whole universe; *viśva-janīna*—for the benefit of everyone; *kīrtiḥ*—whose glorification; *avatāt*—may He maintain; *kṛṣṇaḥ*—Lord Kṛṣṇa; *jagat-mohanaḥ*—the attractor of the whole world.

TRANSLATION

The male parrot sang: "The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopīs of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His

bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!"

PURPORT

This verse is found in the *Govinda-līlāmṛta* (13.29).

madhya.17.211

> *śuka-mukhe śuni' tabe kṛṣṇera varṇana*
> *śārikā paḍaye tabe rādhikā-varṇana*

SYNONYMS

śuka-mukhe—in the mouth of the male parrot; *śuni'*—hearing; *kṛṣṇera varṇana*—a description of Lord Kṛṣṇa; *śārikā*—female parrot; *paḍaye*—recites; *tabe*—then; *rādhikā-varṇana*—a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

madhya.17.212

> *śrī-rādhikāyāḥ priyatā surūpatā*
> *suśīlatā nartana-gāna-cāturī*
> *guṇāli-sampat kavitā ca rājate*
> *jagan-mano-mohana-citta-mohinī*

SYNONYMS

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; *priyatā*—affection; *su-rūpatā*—exquisite beauty; *su-śīlatā*—good behavior; *nartana-gāna*—in chanting and dancing; *cāturī*—artistry; *guṇa-āli-sampat*—possession of such transcendental qualities; *kavitā*—poetry; *ca*—also; *rājate*—shine; *jagat-manaḥ-mohana*—of Kṛṣṇa, who attracts the mind of the whole universe; *citta-mohinī*—the attractor of the mind.

TRANSLATION

The female parrot said: "Śrīmatī Rādhārāṇī's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (13.30).

madhya.17.213

> *punaḥ śuka kahe,—kṛṣṇa 'madana-mohana'*
> *tabe āra śloka śuka karila paṭhana*

SYNONYMS

punaḥ—again; *śuka*—the male parrot; *kahe*—says; *kṛṣṇa madana-mohana*—Kṛṣṇa is the conqueror of the mind of Cupid; *tabe*—thereafter; *āra*—another; *śloka*—verse; *śuka*—the male parrot; *karila paṭhana*—recited.

TRANSLATION

Thereafter the male parrot said, "Kṛṣṇa is the enchanter of the mind of Cupid." He then began to recite another verse.

madhya.17.214

> *vaṁśī-dhārī jagan-nārī-*
> *citta-hārī sa śārike*
> *vihārī gopa-nārībhir*
> *jīyān madana-mohanaḥ*

SYNONYMS

vaṁśī-dhārī—the carrier of the flute; *jagat-nārī*—of all women of the universe; *citta-hārī*—the stealer of the hearts; *saḥ*—He; *śārike*—

my dear *śārī*; *vihārī*—enjoyer; *gopa-nārībhiḥ*—with the *gopīs*; *jīyāt*—let Him be glorified; *madana*—of Cupid; *mohanaḥ*—the enchanter.

TRANSLATION

The parrot then said, "My dear śārī [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (13.31).

madhya.17.215

> *punaḥ śārī kahe śuke kari' parihāsa*
> *tāhā śuni' prabhura haila vismaya-premollāsa*

SYNONYMS

punaḥ—again; *śārī kahe*—the female parrot said; *śuke*—unto the male parrot; *kari' parihāsa*—jokingly; *tāhā śuni'*—hearing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *vismaya*—wonderful; *prema-ullāsa*—awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

madhya.17.216

> *rādhā-saṅge yadā bhāti*
> *tadā 'madana-mohanaḥ'*
> *anyathā viśva-moho 'pi*
> *svayaṁ 'madana-mohitaḥ'*

SYNONYMS

rādhā-saṅge—with Śrīmatī Rādhārāṇī; *yadā*—when; *bhāti*—shines; *tadā*—at that time; *madana-mohanaḥ*—the enchanter of the mind of Cupid; *anyathā*—otherwise; *viśva-mohaḥ*—the enchanter of the whole universe; *api*—even though; *svayam*—personally; *madana-mohitaḥ*—enchanted by Cupid.

TRANSLATION

The parrot śārī said, "When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

PURPORT

This is another verse from the *Govinda-līlāmṛta* (13.32).

madhya.17.217

> *śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle*
> *mayūrera nṛtya prabhu dekhe kutūhale*

SYNONYMS

śuka-śārī—the male and female parrots; *uḍi'*—flying; *punaḥ*—again; *gela*—went; *vṛkṣa-ḍāle*—to the branch of a tree; *mayūrera*—of the peacocks; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *kutūhale*—with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

madhya.17.218

> *mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila*
> *premāveśe mahāprabhu bhūmite paḍila*

SYNONYMS

mayūrera—of the peacocks; *kaṇṭha*—necks; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhūmite*—on the ground; *paḍila*—fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

madhya.17.219

> *prabhure mūrcchita dekhi' sei ta brāhmaṇa*
> *bhaṭṭācārya-saṅge kare prabhura santarpaṇa*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *mūrcchita*—unconscious; *dekhi'*—seeing; *sei ta brāhmaṇa*—indeed that *brāhmaṇa*; *bhaṭṭācārya-saṅge*—with Bhaṭṭācārya; *kare*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *santarpaṇa*—taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

madhya.17.220

> *āste-vyaste mahāprabhura lañā bahirvāsa*
> *jala-seka kare aṅge, vastrera vātāsa*

SYNONYMS

āste-vyaste—with great haste; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *lañā*—taking; *bahirvāsa*—covering cloth; *jala-seka kare*—sprinkle water; *aṅge*—on the body; *vastrera vātāsa*—fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

madhya.17.221

> *prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'*
> *cetana pāñā prabhu yā'na gaḍāgaḍi*

SYNONYMS

prabhu-karṇe—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—chant; *ucca kari'*—loudly; *cetana pāñā*—coming to consciousness; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *gaḍāgaḍi*—rolling on the ground.

TRANSLATION

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

madhya.17.222

> *kaṇṭaka-durgama vane aṅga kṣata haila*
> *bhaṭṭācārya kole kari' prabhure sustha kaila*

SYNONYMS

kaṇṭaka-durgama—difficult to traverse because of thorns; *vane*—in the forest; *aṅga*—the body; *kṣata haila*—became injured; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kole kari'*—taking Him on his lap; *prabhure*—Śrī Caitanya Mahāprabhu; *sustha kaila*—pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

madhya.17.223

> *kṛṣṇāveśe prabhura preme garagara mana*
> *'bol' 'bol' kari' uṭhi' karena nartana*

SYNONYMS

kṛṣṇa-āveśe—in ecstatic love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *preme*—by love; *garagara*—disturbed; *mana*—mind; *bol bol*—chant, chant; *kari'*—saying; *uṭhi'*—standing up; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

madhya.17.224

> *bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya*
> *nācite nācite pathe prabhu cali' yāya*

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *sei vipra*—that *brāhmaṇa*; *kṛṣṇa-nāma gāya*—chant the holy name of Kṛṣṇa; *nācite nācite*—dancing and dancing; *pathe*—on the road; *prabhu*—Śrī Caitanya Mahāprabhu; *cali' yāya*—goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

madhya.17.225

> *prabhura premāveśa dekhi' brāhmaṇa—vismita*
> *prabhura rakṣā lāgi' vipra ha-ilā cintita*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *brāhmaṇa*—the *brāhmaṇa*; *vismita*—astonished; *prabhura*—of Śrī Caitanya Mahāprabhu; *rakṣā lāgi'*—for the protection; *vipra*—the *brāhmaṇa*; *ha-ilā*—became; *cintita*—very anxious.

TRANSLATION

The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

madhya.17.226

> *nīlācale chilā yaiche premāveśa mana*
> *vṛndāvana yāite pathe haila śata-guṇa*

SYNONYMS

nīlācale—at Jagannātha Purī; *chilā*—was; *yaiche*—as; *prema-āveśa mana*—always in a mentality of ecstatic love; *vṛndāvana*—to Vṛndāvana; *yāite*—going; *pathe*—on the road; *haila*—became; *śata-guṇa*—one hundred times.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

madhya.17.227

> *sahasra-guṇa prema bāḍe mathurā daraśane*
> *lakṣa-guṇa prema bāḍe, bhramena yabe vane*

SYNONYMS

sahasra-guṇa—one thousand times; *prema*—love; *bāḍe*—increased; *mathurā*—Mathurā; *daraśane*—upon seeing; *lakṣa-guṇa*—a hundred thousand times; *prema bāḍe*—love increases; *bhramena*—wanders; *yabe*—when; *vane*—in the forests of Vṛndāvana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

madhya.17.228-229

> *anya-deśa prema uchale 'vṛndāvana'-nāme*
> *sākṣāt bhramaye ebe sei vṛndāvane*
>
> *preme garagara mana rātri-divase*
> *snāna-bhikṣādi-nirvāha karena abhyāse*

SYNONYMS

anya-deśa—in other countries; *prema*—love; *uchale*—increases; *vṛndāvana-nāme*—by the name of Vṛndāvana; *sākṣāt*—directly; *bhramaye*—travels; *ebe*—now; *sei vṛndāvane*—in that Vṛndāvana; *preme*—in ecstatic love; *garagara*—faltering; *mana*—mind; *rātri-*

divase—day and night; *snāna-bhikṣā-ādi*—bathing and accepting food; *nirvāha*—accomplishing; *karena*—does; *abhyāse*—by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

madhya.17.230

> *ei-mata prema—yāvat bhramila 'bāra' vana*
> *ekatra likhiluṅ, sarvatra nā yāya varṇana*

SYNONYMS

ei-mata—in this way; *prema*—ecstatic love; *yāvat*—so long; *bhramila*—He traveled; *bāra vana*—through the twelve forests of Vṛndāvana; *ekatra*—in one place; *likhiluṅ*—I have written; *sarvatra*—everywhere; *nā yāya varṇana*—cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

madhya.17.231

> *vṛndāvane haila prabhura yateka premera vikāra*
> *koṭi-granthe 'ananta' likhena tāhāra vistāra*

SYNONYMS

vṛndāvane—in Vṛndāvana; *haila*—there were; *prabhura*—of Śrī Caitanya Mahāprabhu; *yateka*—as many; *premera vikāra*—transformations of ecstasy; *koṭi-granthe*—in millions of books; *ananta*—Lord Ananta; *likhena*—writes; *tāhāra*—of them; *vistāra*—elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

madhya.17.232

> *tabu likhibāre nāre tāra eka kaṇa*
> *uddeśa karite kari dig-daraśana*

SYNONYMS

tabu—yet; *likhibāre*—to write; *nāre*—is not able; *tāra*—of that; *eka*—one; *kaṇa*—fragment; *uddeśa*—indication; *karite*—to make; *kari*—I perform; *dik-daraśana*—pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

madhya.17.233

> *jagat bhāsila caitanya-līlāra pāthāre*
> *yāṅra yata śakti tata pāthāre sāṅtāre*

SYNONYMS

jagat—the whole world; *bhāsila*—floated; *caitanya-līlāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *pāthāre*—in the inundation; *yāṅra*—of whom; *yata*—as much; *śakti*—power; *tata*—that much; *pāthāre*—in the inundation; *sāṅtāre*—swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

madhya.17.234

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.*

Chapter 18

madhya.18.1

vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānaṁ ca tad-ālokād
gaurāṅgaḥ parito 'bhramat

SYNONYMS

vṛndāvane—in Vṛndāvana; *sthira-carān*—to the living entities, both moving and not moving; *nandayan*—giving pleasure; *sva-avalokanaiḥ*—by His personal glances; *ātmānam*—to Himself; *ca*—also; *tat-ālokāt*—by seeing them; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *paritaḥ*—all around; *abhramat*—traveled.

TRANSLATION

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

madhya.18.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Gauracandra (Śrī Caitanya Mahāprabhu); *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

madhya.18.3

> *ei-mata mahāprabhu nācite nācite*
> *'āriṭ'-grāme āsi' 'bāhya' haila ācambite*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācite nācite*—dancing and dancing; *āriṭ-grāme*—in the village

known as Āriṭ-grāma; *āsi*—coming; *bāhya*—sense perception; *haila*—there was; *ācambite*—suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭgrāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The *brāhmaṇa* accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone's vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

madhya.18.4

> *āriṭe rādhā-kuṇḍa-vārtā puche loka-sthāne*
> *keha nāhi kahe, saṅgera brāhmaṇa nā jāne*

SYNONYMS

āriṭe—in the village known as Āriṭ-grāma; *rādhā-kuṇḍa-vārtā*—news of Rādhākuṇḍa; *puche*—inquires; *loka-sthāne*—from the local people; *keha*—anyone; *nāhi*—not; *kahe*—could say; *saṅgera*—the companion; *brāhmaṇa—brāhmaṇa*; *nā jāne*—does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people, "Where is Rādhā-kunda?" No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

madhya.18.5

> *tīrtha 'lupta' jāni' prabhu sarvajña bhagavān*
> *dui dhānya-kṣetre alpa-jale kailā snāna*

SYNONYMS

tīrtha—holy place; *lupta*—lost; *jāni'*—knowing; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña*—omniscient; *bhagavān*—the Supreme Personality of Godhead; *dui*—two; *dhānya-kṣetre*—in paddy fields; *alpa-jale*—in not very deep water; *kailā snāna*—took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kuṇḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa in two paddy fields. There was only a little water, but He took His bath there.

madhya.18.6

> *dekhi' saba grāmya-lokera vismaya haila mana*
> *preme prabhu kare rādhā-kuṇḍera stavana*

SYNONYMS

dekhi'—seeing; *saba grāmya-lokera*—of all the people of the village; *vismaya haila*—became astonished; *mana*—the minds; *preme*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *rādhā-kuṇḍera*—of Rādhā-kuṇḍa; *stavana*—prayers.

TRANSLATION

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

madhya.18.7

> *saba gopī haite rādhā kṛṣṇera preyasī*
> *taiche rādhā-kuṇḍa priya 'priyāra sarasi'*

SYNONYMS

saba—all; *gopī*—the *gopīs*; *haite*—from; *rādhā*—Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—most beloved; *taiche*—similarly; *rādhā-kuṇḍa*—Rādhā-kuṇḍa; *priya*—very dear; *priyāra sarasī*—the lake of the most beloved Rādhārāṇī.

TRANSLATION

"Of all the gopīs, Rādhārāṇī is the dearmost. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

madhya.18.8

> *yathā rādhā priyā viṣṇos*
> *tasyāḥ kuṇḍaṁ priyaṁ tathā*
> *sarva-gopīṣu saivaikā*
> *viṣṇor atyanta-vallabhā*

SYNONYMS

yathā—as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—beloved; *viṣṇoḥ*—of Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—lake; *priyam*—very dear; *tathā*

—similarly; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta*—very much; *vallabhā*—dear.

TRANSLATION

“ 'Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.'

PURPORT

This is a verse from the *Padma Purāṇa*.

madhya.18.9

> *yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge*
> *jale jala-keli kare, tīre rāsa-raṅge*

SYNONYMS

yei kuṇḍe—in which lake; *nitya*—daily; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra saṅge*—accompanied by Śrīmatī Rādhārāṇī; *jale*—in the water; *jala-keli*—sporting in the water; *kare*—performs; *tīre*—on the bank; *rāsa-raṅge*—His *rāsa* dance.

TRANSLATION

"In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

madhya.18.10

> *sei kuṇḍe yei eka-bāra kare snāna*
> *tāṅre rādhā-sama 'prema' kṛṣṇa kare dāna*

SYNONYMS

sei kuṇḍe—in that lake; *yei*—anyone who; *eka-bāra*—once; *kare snāna*—takes a bath; *tāṅre*—unto him; *rādhā-sama*—like Śrīmatī Rādhārāṇī; *prema*—ecstatic love; *kṛṣṇa*—Lord Kṛṣṇa; *kare dāna*—gives as charity.

TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

madhya.18.11

> *kuṇḍera 'mādhurī'—yena rādhāra 'madhurimā'*
> *kuṇḍera 'mahimā'—yena rādhāra 'mahimā'*

SYNONYMS

kuṇḍera—of the lake; *mādhurī*—sweetness; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *madhurimā*—sweetness; *kuṇḍera*—of the lake; *mahimā*—glories; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *mahimā*—glories.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrīmatī Rādhārāṇī.

madhya.18.12

> *śrī-rādheva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair*
> *yasyāṁ śrī-yuta-mādhavendur aniśaṁ prītyā tayā krīḍati*
> *premāsmin bata rādhikeva labhate yasyāṁ sakṛt snāna-kṛt*
> *tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau*

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; *iva*—like; *hareḥ*—of Kṛṣṇa; *tadīya*—Her; *sarasī*—lake; *preṣṭhā*—very dear; *adbhutaiḥ*—by wonderful; *svaiḥ*—own; *guṇaiḥ*—transcendental qualities; *yasyām*—in which;

śrī-yuta—all-opulent; *mādhava*—Śrī Kṛṣṇa; *induḥ*—like the moon; *aniśam*—incessantly; *prītyā*—with great affection; *tayā*—in association with Śrīmatī Rādhārāṇī; *krīḍati*—performs pastimes; *premā*—love; *asmin*—for Lord Kṛṣṇa; *bata*—certainly; *rādhikā iva* —exactly like Śrīmatī Rādhārāṇī; *labhate*—obtains; *yasyām*—in which; *sakṛt*—once; *snāna-kṛt*—one who takes a bath; *tasyāḥ*—of the lake; *vai*—certainly; *mahimā*—glories; *tathā*—as well as; *madhurimā*—sweetness; *kena*—by whom; *astu*—can be; *varṇyaḥ*—described; *kṣitau*—on this earth.

TRANSLATION

“ 'Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī's loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?' "

PURPORT

This verse is found in the *Govinda-līlāmṛta* (7.102).

madhya.18.13

> *ei-mata stuti kare premāviṣṭa hañā*
> *tīre nṛtya kare kuṇḍa-līlā saṅariyā*

SYNONYMS

ei-mata—in this way; *stuti kare*—offers prayers; *prema-āviṣṭa*—overwhelmed by ecstatic love; *hañā*—becoming; *tīre*—on the bank; *nṛtya kare*—dances; *kuṇḍa-līlā*—pastimes of Rādhā-kuṇḍa; *saṅariyā*—remembering.

TRANSLATION

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

madhya.18.14

> *kuṇḍera mṛttikā lañā tilaka karila*
> *bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila*

SYNONYMS

kuṇḍera—of the lake; *mṛttikā*—earth; *lañā*—taking; *tilaka karila*—formed *tilaka*; *bhaṭṭācārya-dvārā*—with the help of Balabhadra

Bhaṭṭācārya; *mṛttikā*—earth; *saṅge*—along; *kari'*—making; *laila*—took.

TRANSLATION

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

madhya.18.15

> *tabe cali' āilā prabhu 'sumanaḥ-sarovara'*
> *tāhāṅ 'govardhana' dekhi' ha-ilā vihvala*

SYNONYMS

tabe—thereafter; *cali'*—traveling; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *sumanaḥ-sarovara*—to the lake known as Sumanaḥ; *tāhāṅ*—there; *govardhana*—Govardhana Hill; *dekhi'*—seeing; *ha-ilā vihvala*—became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanaḥ Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

madhya.18.16

> *govardhana dekhi' prabhu ha-ilā daṇḍavat*
> *'eka śilā' āliṅgiyā ha-ilā unmatta*

SYNONYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā daṇḍavat*—offered obeisances like a straight rod; *eka śilā*—one piece of stone; *āliṅgiyā*—embracing; *ha-ilā*—became; *unmatta*—maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

madhya.18.17

> *preme matta cali' āilā govardhana-grāma*
> *'harideva' dekhi' tāhāṅ ha-ilā praṇāma*

SYNONYMS

preme—in ecstatic love; *matta*—maddened; *cali'*—proceeding; *āilā*—came; *govardhana-grāma*—to the village known as Govardhana;

hari-deva—the Deity named Harideva installed there; *dekhi'*—seeing; *tāhāṅ*—there; *ha-ilā praṇāma*—offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

madhya.18.18

> *'mathurā'-padmera paścima-dale yāṅra vāsa*
> *'harideva' nārāyaṇa—ādi parakāśa*

SYNONYMS

mathurā-padmera—of the lotus flower of Mathurā; *paścima-dale*—on the western petal; *yāṅra*—whose; *vāsa*—residence; *hari-deva*—Lord Harideva; *nārāyaṇa*—incarnation of Nārāyaṇa; *ādi*—original; *parakāśa*—manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

madhya.18.19

> *harideva-āge nāce preme matta hañā*
> *saba loka dekhite āila āścarya śuniyā*

SYNONYMS

hari-deva-āge—in front of Harideva; *nāce*—dances; *preme*—in ecstatic love; *matta hañā*—becoming maddened; *saba loka*—all the people; *dekhite*—to see; *āila*—came; *āścarya*—wonderful; *śuniyā*—hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

madhya.18.20

> *prabhu-prema-saundarya dekhi' loke camatkāra*
> *haridevera bhṛtya prabhura karila satkāra*

SYNONYMS

prabhu—of Śrī Caitanya Mahāprabhu; *prema-saundarya*—ecstatic love and beauty; *dekhi'*—seeing; *loke*—people; *camatkāra*—astonished; *hari-devera*—of Lord Harideva; *bhṛtya*—servants;

prabhura—of Śrī Caitanya Mahāprabhu; *karila satkāra*—offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

madhya.18.21

> *bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila*
> *brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *brahma-kuṇḍe*—at the lake called Brahma-kuṇḍa; *pāka*—cooking; *yāñā*—going there; *kaila*—peformed; *brahma-kuṇḍe*—at Brahma-kuṇḍa; *snāna kari'*—taking a bath; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kaila*—accepted lunch.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

madhya.18.22

> *se-rātri rahilā haridevera maṇḍire*
> *rātre mahāprabhu kare manete vicāre*

SYNONYMS

se-rātri—that night; *rahilā*—remained; *hari-devera*—of Harideva; *mandire*—in the temple; *rātre*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *manete*—in the mind; *vicāre*—consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

madhya.18.23

> *'govardhana-upare āmi kabhu nā caḍiba*
> *gopāla-rāyera daraśana kemane pāiba?'*

SYNONYMS

govardhana-upare—upon the hill known as Govardhana; *āmi*—I; *kabhu*—at any time; *nā*—not; *caḍiba*—shall climb; *gopāla-rāyera*—of Lord Gopāla; *daraśana*—visit; *kemane*—how; *pāiba*—I shall get.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?"

madhya.18.24

> *eta mane kari' prabhu mauna kari' rahilā*
> *jāniyā gopāla kichu bhaṅgī uṭhāilā*

SYNONYMS

eta—so much; *mane kari'*—considering within the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *mauna*—silent; *kari'*—becoming; *rahilā*—remained; *jāniyā*—knowing; *gopāla*—the Deity Gopāla; *kichu*—some; *bhaṅgī*—tricks; *uṭhāilā*—raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

madhya.18.25

> *anārurukṣave śailaṁ*
> *svasmai bhaktābhimānine*

avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat

SYNONYMS

anārurukṣave—who was unwilling to climb up; *śailam*—the mountain; *svasmai*—unto Himself; *bhakta-abhimānine*—considering Himself a devotee of Lord Kṛṣṇa; *avaruhya*—getting down; *gireḥ*—from the hill; *kṛṣṇaḥ*—Lord Kṛṣṇa; *gaurāya*—unto Śrī Caitanya Mahāprabhu; *svam*—Himself; *adarśayat*—showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

madhya.18.26

'annakūṭa'-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati

SYNONYMS

annakūṭa-nāme—by the name Annakūṭa; *grāme*—in the village; *gopālera*—of Gopāla; *sthiti*—residence; *rāja-puta-lokera*—of people from Rajasthan; *sei grāme*—in that village; *vasati*—habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in *Bhakti-ratnākara* (Fifth Wave):

> *gopa-gopī bhuñjāyena kautuka apāra*
> *ei hetu 'āniyora' nāma se ihāra*

> *annakūṭa-sthāna ei dekha śrīnivāsa*
> *e-sthāna darśane haya pūrṇa abhilāṣa*

"It is here that all the *gopīs* and the *gopas* enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āniyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled." It is also stated:

> *kuṇḍera nikaṭa dekha niviḍa-kānana*
> *ethāi 'gopāla' chilā hañā saṅgopana*

"Look at the dense forest near the *kuṇḍa*. It was there that Gopāla was concealed." Also, the *Stavāvalī* (8.75) by Raghunātha dāsa Gosvāmī states:

vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ
vareṇa rādhāṁ chalayan vibhuṅkte
yatrānna-kūṭaṁ tad ahaṁ prapadye

madhya.18.27

eka-jana āsi' rātre grāmīke balila
'tomāra grāma mārite turuka-dhārī sājila

SYNONYMS

eka-jana—one person; *āsi'*—coming; *rātre*—at night; *grāmīke*—to the inhabitants of the village; *balila*—said; *tomāra*—your; *grāma*—village; *mārite*—to attack; *turuka-dhārī*—Turkish Mohammedan soldiers; *sājila*—are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village.

madhya.18.28

āji rātrye palāha, nā rahiha eka-jana
ṭhākura lañā bhāga', āsibe kāli yavana'

SYNONYMS

āji rātrye—this night; *palāha*—go away; *nā rahiha*—do not remain; *eka-jana*—one person; *ṭhākura*—the Deity; *lañā*—taking; *bhāga'*—go away; *āsibe*—will come; *kāli*—tomorrow; *yavana*—the Mohammedan soldiers.

TRANSLATION

"Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow."

madhya.18.29

> *śuniyā grāmera loka cintita ha-ila*
> *prathame gopāla lañā gāṅṭhuli-grāme khuila*

SYNONYMS

śuniyā—hearing; *grāmera loka*—all the people in the village; *cintita ha-ila*—became very anxious; *prathame*—first; *gopāla lañā*—taking Gopāla; *gāṅṭhuli-grāme*—in the village known as Gāṅṭhuli; *khuila*—kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāṅṭhuli.

madhya.18.30

> *vipra-gṛhe gopālera nibhṛte sevana*
> *grāma ujāḍa haila, palāila sarva-jana*

SYNONYMS

vipra-gṛhe—in the house of a *brāhmaṇa*; *gopālera*—of Lord Gopāla; *nibhṛte*—very secretly; *sevana*—worship; *grāma*—the village; *ujāḍa haila*—became deserted; *palāila*—fled; *sarva-jana*—all the people.

TRANSLATION

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

madhya.18.31

> *aiche mleccha-bhaye gopāla bhāge bāre-bāre*
> *mandira chāḍi' kuñje rahe, kibā grāmāntare*

SYNONYMS

aiche—in that way; *mleccha-bhaye*—because of fear of the Mohammedans; *gopāla*—the Deity of Gopāla Rāya; *bhāge*—runs away; *bāre-bāre*—again and again; *mandira chāḍi'*—giving up the

temple; *kuñje*—in the bush; *rahe*—remains; *kibā*—or; *grāma-antare*—in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

madhya.18.32

> *prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna*
> *govardhana-parikramāya karilā prayāṇa*

SYNONYMS

prātaḥ-kāle—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *mānasa-gaṅgāya*—in the lake named Mānasa-gaṅgā; *kari'*—performing; *snāna*—bathing; *govardhana*—Govardhana Hill; *parikramāya*—in circumambulating; *karilā*—did; *prayāṇa*—starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

madhya.18.33

> *govardhana dekhi' prabhu premāviṣṭa hañā*
> *nācite nācite calilā śloka paḍiyā*

SYNONYMS

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hañā*—becoming ecstatic in love; *nācite nācite*—dancing and dancing; *calilā*—departed; *śloka paḍiyā*—reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

madhya.18.34

> *hantāyam adrir abalā haridāsa-varyo*
> *yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ*
> *mānaṁ tanoti saha-go-gaṇayos tayor yat*
> *pānīya-sūyavasa-kandara-kanda-mūlaiḥ*

SYNONYMS

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *haridāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because;

rāma-kṛṣṇa-caraṇa—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

madhya.18.35

> *'govinda-kuṇḍādi' tīrthe prabhu kailā snāna*
> *tāhāṅ śunilā—gopāla gela gāṅṭhuli grāma*

SYNONYMS

govinda-kuṇḍa-ādi—Govinda-kuṇḍa and others; *tīrthe*—in the holy places; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā snāna*—performed bathing; *tāhāṅ*—there; *śunilā*—heard; *gopāla*—the Gopāla Deity; *gela*—has gone; *gāṅṭhuli*—Gāṅṭhuli; *grāma*—to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṅṭhuli-grāma.

madhya.18.36

> *sei grāme giyā kaila gopāla-daraśana*
> *premāveśe prabhu kare kīrtana-nartana*

SYNONYMS

sei grāme—to that village; *giyā*—going; *kaila*—performed; *gopāla-daraśana*—seeing Lord Gopāla; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *kīrtana-nartana*—chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity.

Overwhelmed by ecstatic love, He began to chant and dance.

madhya.18.37

> *gopālera saundarya dekhi' prabhura āveśa*
> *ei śloka paḍi' nāce, haila dina-śeṣa*

SYNONYMS

gopālera—of Gopāla; *saundarya*—beauty; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *ei śloka paḍi'*—reciting the following verse; *nāce*—dances; *haila*—there was; *dina-śeṣa*—the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paiṭhā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some,

Queen Padmāvatī excavated this lake. In the *Bhakti-ratnākara* (Fifth Wave), the following statement is found:

> *ei śrī-govinda-kuṇḍa-mahimā aneka*
> *ethā indra kaila govindera abhiṣeka*

"Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book *Stavāvalī* (*Vraja-vilāsa-stava* 74) the following verse is found:

> *nīcaiḥ prauḍha-bhayāt svayaṁ surapatiḥ pādau*
> *vidhṛtyeha yaiḥ*
> *svar-gaṅgā-salilaiś cakāra surabhi-*
> *dvārābhiṣekotsavam*
> *govindasya navaṁ gavām adhipatā rājye sphuṭaṁ*
> *kautukāt*
> *tair yat prādurabhūt sadā sphuratu tad govinda-*
> *kuṇḍaṁ dṛśoḥ*

In the *Mathurā-khaṇḍa* it is also stated:

> *yatrābhiṣikto bhagavān*
> *maghonā yadu-vairiṇā*
> *govinda-kuṇḍaṁ taj-jātaṁ*
> *snāna-mātreṇa mokṣadam*

"Simply by bathing in Govinda-kuṇḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra."

Gāṅṭhuli-grāma is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the *Bhakti-ratnākara* (Fifth Wave), it is stated: *sakhī duṅha vastre gāṅṭhi dila saṅgopane*. It is also stated: *phāguyā laiyā keha gāṅṭhi khuli' dilā*. For this reason the village is known as Gāṅṭhuli.

madhya.18.38

> *vāmas tāmarasākṣasya*
> *bhuja-daṇḍaḥ sa pātu vaḥ*
> *krīḍā-kandukatāṁ yena*
> *nīto govardhano giriḥ*

SYNONYMS

vāmaḥ—the left; *tāmarasa-akṣasya*—of Kṛṣṇa, who has eyes like lotus petals; *bhuja-daṇḍaḥ*—arm; *saḥ*—that; *pātu*—let it protect; *vaḥ*—all of you; *krīḍā-kandukatām*—being like a toy; *yena*—by which; *nītaḥ*—attained; *govardhanaḥ*—named Govardhana; *giriḥ*—the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' "

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.62).

madhya.18.39

> *ei-mata tina-dina gopāle dekhilā*
> *caturtha-divase gopāla svamandire gelā*

SYNONYMS

ei-mata—in this way; *tina-dina*—for three days; *gopāle*—Gopāla; *dekhilā*—saw; *caturtha-divase*—on the fourth day; *gopāla*—the Deity Gopāla; *sva-mandire*—in His own temple; *gelā*—returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

madhya.18.40

> *gopāla saṅge cali' āilā nṛtya-gīta kari*
> *ānanda-kolāhale loka bale 'hari' 'hari'*

SYNONYMS

gopāla saṅge—with Gopāla; *cali'*—walking; *āilā*—came; *nṛtya-gīta kari*—chanting and dancing; *ānanda-kolāhale*—in great jubilation; *loka*—people; *bale*—say; *hari hari*—Hari, Hari.

TRANSLATION

Caitanya Mahāprabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, "Hari! Hari!"

madhya.18.41

> *gopāla mandire gelā, prabhu rahilā tale*
> *prabhura vāñchā pūrṇa saba karila gopāle*

SYNONYMS

gopāla—the Deity Gopāla; *mandire gelā*—returned to His temple; *prabhu*—Śrī Caitanya Mahāprabhu; *rahilā tale*—remain at the bottom; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāñchā*—desires;

pūrṇa—satisfied; *saba*—all; *karila*—made; *gopāle*—the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

madhya.18.42

> *ei-mata gopālera karuṇa svabhāva*
> *yei bhakta janera dekhite haya 'bhāva'*

SYNONYMS

ei-mata—in this way; *gopālera*—of the Deity Gopāla; *karuṇa svabhāva*—kind behavior; *yei*—which; *bhakta janera*—of persons who are devotees; *dekhite*—to see; *haya*—there is; *bhāva*—ecstatic love.

TRANSLATION

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

madhya.18.43

> *dekhite utkaṇṭhā haya, nā caḍe govardhane*
> *kona chale gopāla āsi' utare āpane*

SYNONYMS

dekhite—to see; *utkaṇṭhā haya*—there was great anxiety; *nā caḍe*—does not go up; *govardhane*—on the hill known as Govardhana; *kona chale*—by some trick; *gopāla*—the Deity Gopāla; *āsi'*—coming; *utare*—descends; *āpane*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

madhya.18.44

> *kabhu kuñje rahe, kabhu rahe grāmāntare*
> *sei bhakta, tāhāṅ āsi' dekhaye tāṅhāre*

SYNONYMS

kabhu—sometimes; *kuñje*—in the bushes; *rahe*—remains; *kabhu*—sometimes; *rahe*—He stays; *grāma-antare*—in a different village;

sei bhakta—that devotee; *tāhāṅ āsi'*—coming there; *dekhaye tāṅhāre*—sees Him.

TRANSLATION

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

madhya.18.45

> *parvate nā caḍe dui—rūpa-sanātana*
> *ei-rūpe tāṅ-sabāre diyāchena daraśana*

SYNONYMS

parvate—on the hill; *nā caḍe*—do not ascend; *dui*—two; *rūpa-sanātana*—Rūpa Gosvāmī and Sanātana Gosvāmī; *ei-rūpe*—in this way; *tāṅ-sabāre*—unto them; *diyāchena*—has given; *daraśana*—interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

madhya.18.46

> *vṛddha-kāle rūpa-gosāñi nā pāre yāite*
> *vāñchā haila gopālera saundarya dekhite*

SYNONYMS

vṛddha-kāle—in ripe old age; *rūpa-gosāñi*—Rūpa Gosvāmī; *nā pāre*—is not able; *yāite*—to go; *vāñchā haila*—there was a desire; *gopālera*—of Gopāla; *saundarya dekhite*—to see the beauty.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

madhya.18.47

> *mleccha-bhaye āilā gopāla mathurā-nagare*
> *eka-māsa rahila viṭhṭhaleśvara-ghare*

SYNONYMS

mleccha-bhaye—because of fear of the Muslims; *āilā*—came; *gopāla*—the Deity Gopāla; *mathurā-nagare*—to the city of Mathurā; *eka-māsa*—one month; *rahila*—stayed; *viṭhṭhaleśvara-ghare*—in the temple of Viṭhṭhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭhṭhaleśvara for one full month.

PURPORT

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu's example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭhṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

madhya.18.48

> *tabe rūpa gosāñi saba nija-gaṇa lañā*
> *eka-māsa daraśana kailā mathurāya rahiyā*

SYNONYMS

tabe—thereupon; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *saba*—all; *nija-gaṇa lañā*—taking his associates with him; *eka-māsa*—for one month; *daraśana kailā*—saw the Deity; *mathurāya rahiyā*—staying at the city of Mathurā.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭhṭhaleśvara is given in *Bhakti-ratnākara* (Fifth Wave):

> *viṭhṭhalera sevā kṛṣṇa-caitanya-vigraha*
> *tāhāra darśane haila parama āgraha*

> *śrī-viṭhṭhalanātha—bhaṭṭa-vallabha-tanaya*
> *karilā yateka prīti kahile nā haya*

> *gāṭholi-grāme gopāla āilā 'chala' kari'*
> *tāṅre dekhi' nṛtya-gīte magna gaurahari*

> *śrī-dāsa-gosvāmī ādi parāmarśa kari'*
> *śrī-viṭhṭhaleśvare kailā sevā-adhikārī*

> *pitā śrī-vallabha-bhaṭṭa tāṅra adarśane*
> *kata-dina mathurāya chilena nirjane*

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṭhṭhalanātha, was born in 1437 and died in 1507. Viṭhṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭhṭhala completed many of his father's unfinished books, including his commentary on *Vedānta-sūtra,* the *Subodhinī* commentary on *Śrīmad-Bhāgavatam, Vidvan-maṇḍana, Śṛṅgāra-rasa-maṇḍana* and *Nyāsādeśa-vivaraṇa*. Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viṭhṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭhṭhalanātha.

madhya.18.49

> *saṅge gopāla-bhaṭṭa, dāsa-raghunātha*
> *raghunātha-bhaṭṭa-gosāñi, āra lokanātha*

SYNONYMS

saṅge—with Rūpa Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha-bhaṭṭa-gosāñi*—Raghunātha Bhaṭṭa Gosvāmī; *āra*—and; *lokanātha*—Lokanātha dāsa Gosvāmī.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhaḍi in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in *Caitanya-caritāmṛta,* we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhāli and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Tālakhaḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

madhya.18.50

> *bhūgarbha-gosāñi, āra śrī-jīva-gosāñi*
> *śrī-yādava-ācārya, āra govinda gosāñi*

SYNONYMS

bhūgarbha-gosāñi—Bhūgarbha Gosāñi; *āra*—and; *śrī-jīva-gosāñi*—Śrī Jīva Gosvāmī; *śrī-yādava-ācārya*—Śrī Yādava Ācārya; *āra*—and; *govinda gosāñi*—Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

madhya.18.51

> *śrī-uddhava-dāsa, āra mādhava—dui-jana*
> *śrī-gopāla-dāsa, āra dāsa-nārāyaṇa*

SYNONYMS

śrī-uddhava-dāsa—Śrī Uddhava dāsa; *āra*—and; *mādhava*—Mādhava; *dui-jana*—two persons; *śrī-gopāla-dāsa*—Śrī Gopāla dāsa; *āra*—and; *dāsa-nārāyaṇa*—Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

madhya.18.52

> *'govinda' bhakta, āra vāṇī-kṛṣṇadāsa*
> *puṇḍarīkākṣa, īśāna, āra laghu-haridāsa*

SYNONYMS

govinda—Govinda; *bhakta*—a great devotee; *āra*—and; *vāṇī-kṛṣṇadāsa*—Vāṇī Kṛṣṇadāsa; *puṇḍarīkākṣa*—Puṇḍarīkākṣa; *īśāna*—Īśāna; *āra*—and; *laghu-haridāsa*—Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarīkākṣa, Īśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In *Bhakti-ratnākara* (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha—guṇera ālaya

śrī-mādhava, śrī-paramānanda-bhaṭṭācārya
śrī-madhu-paṇḍita—yāṅra caritra āścarya

premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosāñi, govinda, īśāna

śrī-govinda vāṇī-kṛṣṇadāsa aty-udāra
śrī-uddhava—madhye-madhye gauḍe gati yāṅra

dvija-haridāsa kṛṣṇadāsa kavirāja
śrī-gopāla-dāsa yāṅra alaukika kāya
śrī-gopāla, mādhavādi yateka vaiṣṇava

"The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarīkākṣa Gosvāmī; Govinda; Īśāna; Śrī Govinda; the magnanimous Vāṇī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others."

madhya.18.53

> *ei saba mukhya-bhakta lañā nija-saṅge*
> *śrī-gopāla daraśana kailā bahu-raṅge*

SYNONYMS

ei saba—all these; *mukhya-bhakta*—chief devotees; *lañā nija-saṅge*—taking with him personally; *śrī-gopāla daraśana*—visiting Lord Gopāla; *kailā bahu-raṅge*—performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

madhya.18.54

> *eka-māsa rahi' gopāla gelā nija-sthāne*
> *śrī-rūpa-gosāñi āilā śrī-vṛndāvane*

SYNONYMS

eka-māsa rahi'—staying for one month; *gopāla*—the Deity Gopāla; *gelā*—went; *nija-sthāne*—to His own place; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *āilā*—came back; *śrī-vṛndāvane*—to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

madhya.18.55

> *prastāve kahiluṅ gopāla-kṛpāra ākhyāna*
> *tabe mahāprabhu gelā 'śrī-kāmyavana'*

SYNONYMS

prastāve—in the course of the story; *kahiluṅ*—I have stated; *gopāla-kṛpāra*—of the mercy of Gopāla; *ākhyāna*—description; *tabe*—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *śrī-kāmya-vana*—to Śrī Kāmyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT

Kāmyavana is mentioned in the *Ādi-varāha Purāṇa:*

> *caturthaṁ kāmyaka-vanaṁ*
> *vanānāṁ vanam uttamam*

> *tatra gatvā naro devi*
> *mama loke mahīyate*

In the *Bhakti-ratnākara* (Fifth Wave) it is also said:

> *ei kāmyavane kṛṣṇa-līlā manohara*
> *karibe darśana sthāna kuṇḍa bahutara*
> *kāmyavane yata tīrtha lekhā nāhi tāra*

madhya.18.56

> *prabhura gamana-rīti pūrve ye likhila*
> *sei-mata vṛndāvane tāvat dekhila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *gamana-rīti*—method of touring; *pūrve*—formerly; *ye*—which; *likhila*—I have written; *sei-mata*—similarly; *vṛndāvane*—at Vṛndāvana; *tāvat dekhila*—saw all the places.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

madhya.18.57

> *tāhāṅ līlā-sthalī dekhi' gelā 'nandīśvara'*
> *'nandīśvara' dekhi' preme ha-ilā vihvala*

SYNONYMS

tāhāṅ—at Kāmyavana; *līlā-sthalī*—all the places of pastimes; *dekhi'*—visiting; *gelā nandīśvara*—went to Nandīśvara; *nandīśvara dekhi'*—while seeing Nandīśvara; *preme ha-ilā vihvala*—became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandīśvara is the house of Mahārāja Nanda.

madhya.18.58

> *'pāvanādi' saba kuṇḍe snāna kariyā*
> *lokere puchila, parvata-upare yāñā*

SYNONYMS

pāvana-ādi—Pāvana and others; *saba kuṇḍe*—in every lake; *snāna kariyā*—taking a bath; *lokere puchila*—inquired from persons there; *parvata-upare yāñā*—going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the *Mathurā-māhātmya:*

> *pāvane sarasi snātvā*
> *kṛṣṇaṁ nandīśvare girau*
> *dṛṣṭvā nandaṁ yaśodāṁ ca*
> *sarvābhīṣṭam avāpnuyāt*

madhya.18.59

> *kichu deva-mūrti haya parvata-upare?*
> *loka kahe,—mūrti haya gophāra bhitare*

SYNONYMS

kichu—any; *deva-mūrti*—deities; *haya*—are there; *parvata-upare*—on the top of the hill; *loka kahe*—people said; *mūrti haya*—there are deities; *gophāra bhitare*—within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave.

madhya.18.60

> *dui-dike mātā-pitā puṣṭa kalevara*
> *madhye eka 'śiśu' haya tribhaṅga-sundara*

SYNONYMS

dui-dike—on two sides; *mātā-pitā*—father and mother; *puṣṭa kalevara*—very well-built body; *madhye*—between them; *eka*—one; *śiśu*—child; *haya*—there is; *tri-bhaṅga*—curved in three places; *sundara*—very beautiful.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

madhya.18.61

> *śuni' mahāprabhu mane ānanda pāñā*
> *'tina' mūrti dekhilā sei gophā ughāḍiyā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *ānanda pāñā*—getting great pleasure; *tina mūrti*—the three deities; *dekhilā*—saw; *sei gophā ughāḍiyā*—by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

madhya.18.62

> *vrajendra-vrajeśvarīra kaila caraṇa vandana*
> *premāveśe kṛṣṇera kaila sarvāṅga-sparśana*

SYNONYMS

vraja-indra—of the King of Vraja, Nanda Mahārāja; *vraja-īśvarīra*—and of the Queen of Vraja, mother Yaśodā; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet; *prema-āveśe*—in ecstatic love;

kṛṣṇera—of Lord Kṛṣṇa; *kaila*—did; *sarva-aṅga-sparśana*—touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

madhya.18.63

> *saba dina premāveśe nṛtya-gīta kailā*
> *tāhāṅ haite mahāprabhu 'khadira-vana, āilā*

SYNONYMS

saba dina—all the days; *prema-āveśe*—in ecstatic love; *nṛtya-gīta kailā*—danced and chanted; *tāhāṅ haite*—from there; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *khadira-vana āilā*—came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the *Bhakti-ratnākara* (Fifth Wave):

dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti ethā gamana-mātrete

"Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka."

madhya.18.64

līlā-sthala dekhi' tāhāṅ gelā 'śeṣaśāyī'
'lakṣmī' dekhi' ei śloka paḍena gosāñi

SYNONYMS

līlā-sthala dekhi'—seeing the places of pastimes; *tāhāṅ*—there; *gelā*—departed; *śeṣa-śāyī*—for seeing Śeṣaśāyī; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *ei*—this; *śloka*—verse; *paḍena*—recites; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣaśāyī, where He saw Lakṣmī and recited the following verse.

madhya.18.65

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

> *tenāṭavīm aṭasi tad vyathate na kiṁ svit*
> *kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ*

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.31.19) spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

madhya.18.66

> *tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana, āilā*
> *yamunā pāra hañā 'bhadra-vana' gelā*

SYNONYMS

tabe—thereafter; *khelā-tīrtha*—Khelā-tīrtha; *dekhi'*—seeing; *bhāṇḍīravana*—Bhāṇḍīravana; *āilā*—came to; *yamunā pāra hañā*—crossing the River Yamunā; *bhadra-vana*—to Bhadravana; *gelā*—went.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

In the *Bhakti-ratnākara* it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

madhya.18.67

> *'śrīvana' dekhi' punaḥ gelā 'loha-vana'*
> *'mahāvana' giyā kailā janma-sthāna-daraśana*

SYNONYMS

śrī-vana—Śrīvana; *dekhi'*—seeing; *punaḥ*—again; *gelā*—went; *loha-vana*—to Lohavana; *mahā-vana*—to Mahāvana; *giyā*—going; *kailā*—performed; *janma-sthāna*—birth site; *daraśana*—seeing.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the *Bhakti-ratnākara* states, *devatā-pūjita bilvavana śobhāmaya:* "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, *Bhakti-ratnākara* (Fifth Wave) states:

> *lohavane kṛṣṇera adbhuta go-cāraṇa*
> *ethā loha-jaṅghāsure vadhe bhagavān*

"At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place."

Mahāvana is described as follows in *Bhakti-ratnākara* (Fifth Wave):

> *dekha nanda-yaśodā-ālaya mahāvane*
> *ei dekha śrī-kṛṣṇa-candrera janma sthala*
> *śrī-gokula, mahāvana—dui 'eka' haya*

"Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

madhya.18.68

> *yamalārjuna-bhaṅgādi dekhila sei sthala*
> *premāveśe prabhura mana haila ṭalamala*

SYNONYMS

yamala-arjuna-bhaṅga—the place where the twin *arjuna* trees were broken; *ādi*—beginning with; *dekhila*—saw; *sei sthala*—that place; *prema-āveśe*—in great ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *ṭalamala*—agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

madhya.18.69

> *'gokula' dekhiyā āilā 'mathurā'-nagare*
> *janma-sthāna' dekhi' rahe sei vipra-ghare*

SYNONYMS

gokula dekhiyā—seeing Gokula; *āilā*—came; *mathurā-nagare*—in the city of Mathurā; *janma-sthāna*—the birthplace of Lord Kṛṣṇa; *dekhi'*—seeing; *rahe*—stays; *sei vipra-ghare*—in the house of the Sanoḍiyā *brāhmaṇa*.

TRANSLATION

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanoḍiyā brāhmaṇa.

madhya.18.70

> *lokera saṅghaṭṭa dekhi mathurā chāḍiyā*
> *ekānte 'akrūra-tīrthe' rahilā āsiyā*

SYNONYMS

lokera—of people; *saṅghaṭṭa*—crowd; *dekhi*—seeing; *mathurā*—the city of Mathurā; *chāḍiyā*—leaving; *ekānte*—in a solitary place; *akrūra-tīrthe*—at Akrūra-tīrtha; *rahilā*—stayed; *āsiyā*—coming.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

Akrūra-tīrtha is also mentioned in the *Bhakti-ratnākara* (Fifth Wave):

> *dekha, śrīnivāsa, ei akrūra grāmete*
> *śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte*

"Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place."

madhya.18.71

> *āra dina āilā prabhu dekhite 'vṛndāvana'*
> *'kālīya-hrade' snāna kailā āra praskandana*

SYNONYMS

āra dina—the next day; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *vṛndāvana*—Vṛndāvana; *kālīya-hrade*—in the Kālīya Lake; *snāna kailā*—took a bath; *āra*—and; *praskandana*—at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kālīya Lake and Praskandana.

PURPORT

Kālīya-hrada is mentioned in *Bhakti-ratnākara* (Fifth Wave):

> *e kālīya-tīrtha pāpa vināśaya*
> *kālīya-tīrtha-sthāne bahu-kārya-siddhi haya*

"When one takes a bath in Kālīya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kālīya-hrada."

madhya.18.72

> *'dvādaśa-āditya' haite 'keśī-tīrthe' āilā*
> *rāsa-sthalī dekhi' preme mūrcchita ha-ilā*

SYNONYMS

dvādaśa-āditya haite—from Dvādaśāditya; *keśī-tīrthe āilā*—came to Keśī-tīrtha; *rāsa-sthalī dekhi'*—visiting the place of the *rāsa* dance; *preme*—in ecstatic love; *mūrcchita ha-ilā*—became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

madhya.18.73

> *cetana pāñā punaḥ gaḍāgaḍi yāya*
> *hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya*

SYNONYMS

cetana pāñā—getting His senses back; *punaḥ*—again; *gaḍāgaḍi yāya*—rolls on the ground; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *paḍe*—falls down; *uccaiḥ-svare gāya*—sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

madhya.18.74

> *ei-raṅge sei-dina tathā goṅāilā*
> *sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā*

SYNONYMS

ei-raṅge—in this amusement; *sei-dina*—that day; *tathā goṅāilā*—passed the day there; *sandhyā-kāle*—in the evening; *akrūre āsi'*—returning to Akrūra-tīrtha; *bhikṣā nirvāhilā*—took His meal.

TRANSLATION

Being thus transcendentally amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

madhya.18.75

> *prāte vṛndāvane kailā 'cīra-ghāṭe' snāna*
> *teṅtulī-talāte āsi' karilā viśrāma*

SYNONYMS

prāte—in the morning; *vṛndāvane*—in Vṛndāvana; *kailā*—performed; *cīra-ghāṭe snāna*—bathing at Cīra-ghāṭa; *teṅtulī-talāte*—underneath the Teṅtulī tree; *āsi'*—coming; *karilā viśrāma*—took rest.

TRANSLATION

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṅtulī-talā, where He took rest.

madhya.18.76

> *kṛṣṇa-līlā-kālera sei vṛkṣa purātana*
> *tāra tale piṅḍi-bāndhā parama-cikkaṇa*

SYNONYMS

kṛṣṇa-līlā-kālera—of the time of Lord Kṛṣṇa's presence; *sei vṛkṣa*—that tamarind tree; *purātana*—very old; *tāra tale*—underneath that tree; *piṅḍi-bāndhā*—a platform; *parama-cikkaṇa*—very shiny.

TRANSLATION

The tamarind tree named Teṅtulī-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

madhya.18.77

> *nikaṭe yamunā vahe śītala samīra*
> *vṛndāvana-śobhā dekhe yamunāra nīra*

SYNONYMS

nikaṭe—near the Teṅtulī-talā, or Āmli-talā; *yamunā*—the Yamunā; *vahe*—flows; *śītala samīra*—very cool breeze; *vṛndāvana-śobhā*—the beauty of Vṛndāvana; *dekhe*—sees; *yamunāra*—of the River Yamunā; *nīra*—water.

TRANSLATION

Since the River Yamunā flowed near Teṅtulī-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the River Yamunā.

madhya.18.78

> *teṅtula-tale vasi' kare nāma-saṅkīrtana*
> *madhyāhna kari' āsi' kare 'akrūre' bhojana*

SYNONYMS

teṅtula-tale—underneath the tamarind tree; *vasi'*—sitting down; *kare*—does; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *madhyāhna kari'*—at noon; *āsi'*—coming back; *kare*—performs; *akrūre*—at Akrūra-tīrtha; *bhojana*—taking lunch.

TRANSLATION

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

madhya.18.79

> *akrūrera loka āise prabhure dekhite*
> *loka-bhiḍe svacchande nāre 'kīrtana' karite*

SYNONYMS

akrūrera loka—the people at Akrūra-tīrtha; *āise*—came; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka-bhiḍe*—because of such a crowd of people; *svacchande*—without disturbance; *nāre*—was not able; *kīrtana karite*—to perform *kīrtana*.

TRANSLATION

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

madhya.18.80

> *vṛndāvane āsi' prabhu vasiyā ekānta*
> *nāma-saṅkīrtana kare madhyāhna-paryanta*

SYNONYMS

vṛndāvane āsi'—coming to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *vasiyā*—sitting; *ekānta*—in a solitary place; *nāma-saṅkīrtana kare*—performs chanting of the holy name; *madhyāhna-paryanta*—until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

madhya.18.81

> *tṛtīya-prahare loka pāya daraśana*
> *sabāre upadeśa kare 'nāma-saṅkīrtana'*

SYNONYMS

tṛtīya-prahare—in the afternoon; *loka*—people; *pāya daraśana*—get an interview; *sabāre*—unto everyone; *upadeśa kare*—instructs; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

madhya.18.82

> *hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma*
> *rājaputa-jāti,—gṛhastha, yamunā-pāre grāma*

SYNONYMS

hena-kāle—at this time; *āila*—came; *vaiṣṇava*—a devotee; *kṛṣṇadāsa nāma*—of the name Kṛṣṇadāsa; *rājaputa-jāti*—belonging to the *kṣatriya* class; *gṛhastha*—householder; *yamunā-pāre grāma*—his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

madhya.18.83

> *'keśī' snāna kari' sei 'kālīya-daha' yāite*
> *āmli-talāya gosāñire dekhe ācambite*

SYNONYMS

keśī snāna kari'—after taking his bath at the place known as Keśī-tīrtha; *sei*—that person; *kālīya-daha yāite*—going to the Kālīya-daha; *āmli-talāya*—at the place known as Āmli-talā; *gosāñire*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *ācambite*—suddenly.

TRANSLATION

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kālīya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teṅtulī-talā].

madhya.18.84

> *prabhura rūpa-prema dekhi' ha-ila camatkāra*
> *premāveśe prabhure karena namaskāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—personal beauty and ecstatic love; *dekhi'*—seeing; *ha-ila camatkāra*—became astonished; *prema-āveśe*—in ecstatic love; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena namaskāra*—offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

madhya.18.85

> *prabhu kahe,—ke tumi, kāhāṅ tomāra ghara?*
> *kṛṣṇadāsa kahe,—mui gṛhastha pāmara*

SYNONYMS

prabhu kahe—the Lord inquired; *ke tumi*—who are you; *kāhāṅ*—where; *tomāra*—your; *ghara*—residence; *kṛṣṇadāsa kahe*—Kṛṣṇadāsa replied; *mui*—I; *gṛhastha*—householder; *pāmara*—most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, "Who are you? Where is your home?" Kṛṣṇadāsa replied, "I am a most fallen householder.

madhya.18.86

> *rājaputa-jāti muñi, o-pāre mora ghara*
> *mora icchā haya—'haṅa vaiṣṇava-kiṅkara'*

SYNONYMS

rājaputa-jāti—belong to the Rājaputa caste; *muñi*—I; *o-pāre*—on the other side of the Yamunā; *mora ghara*—my residence; *mora icchā haya*—I wish; *haṅa*—to become; *vaiṣṇava-kiṅkara*—the servant of a Vaiṣṇava.

TRANSLATION

"I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

madhya.18.87

> *kintu āji eka muñi 'svapna' dekhinu*
> *sei svapna parateka tomā āsi' pāinu*

SYNONYMS

kintu—but; *āji*—today; *eka*—one; *muñi*—I; *svapna*—dream; *dekhinu*—saw; *sei svapna*—that dream; *parateka*—according to; *tomā*—You; *āsi'*—coming; *pāinu*—I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

madhya.18.88

> *prabhu tāṅre kṛpā kailā āliṅgana kari*
> *preme matta haila sei nāce, bale 'hari'*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā kailā*—bestowed His mercy; *āliṅgana kari*—embracing; *preme*—in ecstatic love; *matta haila*—became mad; *sei*—that Kṛṣṇadāsa; *nāce*—dances; *bale*—chants; *hari*—the holy name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

madhya.18.89

> *prabhu-saṅge madhyāhne akrūra tīrthe āilā*
> *prabhura avaśiṣṭa-pātra-prasāda pāilā*

SYNONYMS

prabhu-saṅge—with the Lord; *madhyāhne*—in the afternoon; *akrūra tīrthe*—to Akrūra-tīrtha; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra-prasāda*—remnants of food; *pāilā*—got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

madhya.18.90

> *prāte prabhu-saṅge āilā jala-pātra lañā*
> *prabhu-saṅge rahe gṛha-strī-putra chāḍiyā*

SYNONYMS

prāte—in the morning; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *āilā*—came; *jala-pātra lañā*—carrying a waterpot; *prabhu-saṅge rahe*—remains with Śrī Caitanya Mahāprabhu; *gṛha*—home; *strī*—wife; *putra*—children; *chāḍiyā*—leaving aside.

TRANSLATION

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

madhya.18.91

> *vṛndāvane punaḥ 'kṛṣṇa' prakaṭa ha-ila*
> *yāhāṅ tāhāṅ loka saba kahite lāgila*

SYNONYMS

vṛndāvane—at Vṛndāvana; *punaḥ*—again; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *prakaṭa ha-ila*—became manifested; *yāhāṅ tāhāṅ*—everywhere; *loka*—people; *saba*—all; *kahite lāgila*—began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Kṛṣṇa has again manifest at Vṛndāvana."

madhya.18.92

> *eka-dina akrūrete loka prātaḥ-kāle*
> *vṛndāvana haite āise kari' kolāhale*

SYNONYMS

eka-dina—one day; *akrūrete*—at Akrūra-tīrtha; *loka*—people; *prātaḥ-kāle*—in the morning; *vṛndāvana haite*—from Vṛndāvana; *āise*—came; *kari'*—making; *kolāhale*—tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

madhya.18.93

> *prabhu dekhi' karila loka caraṇa vandana*
> *prabhu kahe,—kāhāṅ haite karilā āgamana?*

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *karila*—offered; *loka*—people; *caraṇa vandana*—respect unto His lotus feet; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kāhāṅ haite*—from where; *karilā āgamana*—have you come.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, "Where are you all coming from?"

madhya.18.94

> *loke kahe,—kṛṣṇa prakaṭa kālīya-dahera jale!*
> *kālīya-śire nṛtya kare, phaṇā-ratna jvale*

SYNONYMS

loke kahe—all the people replied; *kṛṣṇa prakaṭa*—Kṛṣṇa is again manifest; *kālīya-dahera jale*—in the water of Lake Kālīya; *kālīya-śire*—on the head of the serpent Kālīya; *nṛtya kare*—dances; *phaṇā-ratna jvale*—the jewels on the hoods blaze.

TRANSLATION

The people replied, "Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

madhya.18.95

> *sākṣāt dekhila loka—nāhika saṁśaya*
> *śuni' hāsi' kahe prabhu,—saba 'satya' haya*

SYNONYMS

sākṣāt—directly; *dekhila loka*—all the people saw; *nāhika saṁśaya*—there is no doubt; *śuni'*—hearing; *hāsi'*—laughing; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *saba satya haya*—all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it." Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, "Everything is correct."

madhya.18.96

> *ei-mata tina-rātri lokera gamana*
> *sabe āsi' kahe,—kṛṣṇa pāiluṅ daraśana*

SYNONYMS

ei-mata—in this way; *tina-rātri*—three nights; *lokera gamana*—people went; *sabe*—all; *āsi'*—coming; *kahe*—say; *kṛṣṇa pāiluṅ daraśana*—we have seen Lord Kṛṣṇa directly.

TRANSLATION

For three successive nights people went to Kālīya-daha to see Kṛṣṇa, and everyone returned saying, "Now we have seen Kṛṣṇa Himself."

madhya.18.97

> *prabhu-āge kahe loka,—śrī-kṛṣṇa dekhila*
> *'sarasvatī' ei vākye 'satya' kahāila*

SYNONYMS

prabhu-āge—in front of Śrī Caitanya Mahāprabhu; *kahe loka*—all the people began to say; *śrī-kṛṣṇa dekhila*—that they have seen Lord Kṛṣṇa; *sarasvatī*—the goddess of learning; *ei vākye*—this statement; *satya*—true; *kahāila*—caused the people to speak.

TRANSLATION

Everyone came before Śrī Caitanya Mahāprabhu and said, "Now we have directly seen Lord Kṛṣṇa." Thus by the mercy of the goddess of learning they were made to speak the truth.

madhya.18.98

> *mahāprabhu dekhi' 'satya' kṛṣṇa-daraśana*
> *nijājñāne satya chāḍi' 'asatye satya-bhrama'*

SYNONYMS

mahāprabhu dekhi'—by seeing Śrī Caitanya Mahāprabhu; *satya*—truly; *kṛṣṇa-daraśana*—seeing Kṛṣṇa; *nija-ajñāne*—by their personal lack of knowledge; *satya chāḍi'*—giving up the real truth; *asatye*—untruth; *satya-bhrama*—mistaking for the truth.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following

their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

madhya.18.99

> *bhaṭṭācārya tabe kahe prabhura caraṇe*
> *'ājñā deha', yāi' kari kṛṣṇa daraśane!'*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *tabe*—at that time; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *ājñā deha'*—please give permission; *yāi'*—going; *kari kṛṣṇa daraśane*—I shall see Lord Kṛṣṇa directly.

TRANSLATION

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, "Please give me permission to go see Lord Kṛṣṇa directly."

PURPORT

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kālīya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kālīya and that the jewels on Kālīya's hoods were blazing brilliantly. Because they were speculating with their

imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

madhya.18.100

> *tabe tāṅre kahe prabhu cāpaḍa māriyā*
> *"mūrkhera vākye 'mūrkha' hailā paṇḍita hañā*

SYNONYMS

tabe—thereafter; *tāṅre*—unto Balabhadra Bhaṭṭācārya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *cāpaḍa māriyā*—slapping; *mūrkhera vākye*—by the words of some rascals and fools; *mūrkha hailā*—you became a fool; *paṇḍita hañā*—being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, "You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

madhya.18.101

> *kṛṣṇa kene daraśana dibe kali-kāle?*
> *nija-bhrame mūrkha-loka kare kolāhale*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kene*—why; *daraśana*—interview; *dibe*—would give; *kali-kāle*—in this Age of Kali; *nija-bhrame*—by their own

mistake; *mūrkha-loka*—foolish persons; *kare kolāhale*—make a chaotic tumult.

TRANSLATION

"Why will Kṛṣṇa appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu's first statement (*kṛṣṇa kene daraśana dibe kali-kāle*) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in *Śrīmad-Bhāgavatam* (11.5.32): *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam*. Kṛṣṇa appears in the Age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers-Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by *śāstra* and *guru*.

madhya.18.102

> *'vātula' nā ha-io, ghare rahata vasiyā*
> *'kṛṣṇa' daraśana kariha kāli rātrye yāñā"*

SYNONYMS

vātula—mad; *nā ha-io*—do not become; *ghare*—at home; *rahata*—keep; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *kariha*—you may do; *kāli*—tomorrow; *rātrye*—at night; *yāñā*—going.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa."

madhya.18.103

> *prātaḥ-kāle bhavya-loka prabhu-sthāne āilā*
> *'kṛṣṇa dekhi' āilā?'—prabhu tāṅhāre puchilā*

SYNONYMS

prātaḥ-kāle—the next morning; *bhavya-loka*—respectable gentlemen; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa dekhi'*—seeing Lord Kṛṣṇa; *āilā*—have you come; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅhāre puchilā*—inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, "Have you seen Kṛṣṇa?"

madhya.18.104

> *loka kahe,—rātrye kaivartya naukāte caḍiyā*
> *kālīya-dahe matsya māre, deuṭī jvāliyā*

SYNONYMS

loka kahe—the sensible respectable persons said; *rātrye*—at night; *kaivartya*—a fisherman; *naukāte*—on a boat; *caḍiyā*—getting up; *kālīya-dahe*—in the lake of Kālīya; *matsya māre*—catches fish; *deuṭī jvāliyā*—lighting a torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kālīya Lake a fisherman lighting a torch in his boat catches many fish.

madhya.18.105

> *dūra haite tāhā dekhi' lokera haya 'bhrama'*
> *'kālīyera śarīre kṛṣṇa kariche nartana'!*

SYNONYMS

dūra haite—from a distant place; *tāhā dekhi'*—seeing that; *lokera*—of people in general; *haya*—there is; *bhrama*—mistake; *kālīyera*—of the snake Kālīya; *śarīre*—on the body; *kṛṣṇa*—Lord Kṛṣṇa; *kariche nartana*—is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kālīya serpent.

madhya.18.106

> *naukāte kālīya-jñāna, dīpe ratna-jñāne!*
> *jāliyāre mūḍha-loka 'kṛṣṇa' kari' māne!*

SYNONYMS

naukāte—on the boat; *kālīya-jñāna*—knowledge as the Kālīya snake; *dīpe*—on the torch; *ratna-jñāne*—consideration as jewels; *jāliyāre*—the fisherman; *mūḍha-loka*—foolish men; *kṛṣṇa kari' māne*—accept as Kṛṣṇa.

TRANSLATION

"These fools think that the boat is the Kālīya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

madhya.18.107

> *vṛndāvane 'kṛṣṇa' āilā,—sei 'satya' haya*
> *kṛṣṇere dekhila loka,—ihā 'mithyā' naya*

SYNONYMS

vṛndāvane—to Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come back; *sei*—that; *satya haya*—is true; *kṛṣṇere*—Kṛṣṇa; *dekhila*—saw; *loka*—the people; *ihā mithyā naya*—this is not false.

TRANSLATION

"Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

madhya.18.108

> *kintu kāhoṅ 'kṛṣṇa' dekhe, kāhoṅ 'bhrama' māne*
> *sthāṇu-puruṣe yaiche viparīta-jñāne*

SYNONYMS

kintu—but; *kāhoṅ*—where; *kṛṣṇa*—Kṛṣṇa; *dekhe*—one sees; *kāhoṅ*—where; *bhrama māne*—mistakes; *sthāṇu-puruṣe*—the dry tree and a person; *yaiche*—as; *viparīta-jñāne*—by understanding one to be the other.

TRANSLATION

"But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person."

PURPORT

The word *sthāṇu* means "a dry tree without leaves." From a distance one may mistake such a tree for a person. This is called *sthāṇu-puruṣa*. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary *sannyāsī,* the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kālīya's hoods.

madhya.18.109

> *prabhu kahe,—'kāhāṅ pāilā 'kṛṣṇa daraśana?'*
> *loka kahe,—'sannyāsī tumi jaṅgama-nārāyaṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; *kāhāṅ pāilā*—where have you gotten; *kṛṣṇa daraśana*—sight of Kṛṣṇa; *loka kahe*—the respectable persons replied; *sannyāsī tumi*—You are a *sannyāsī*; *jaṅgama-nārāyaṇa*—moving Nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them, "Where have you seen Kṛṣṇa directly?" The people replied, "You are a sannyāsī, a renunciant; therefore You are a moving Nārāyaṇa [jaṅgama-nārāyaṇa]."

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form-as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a *sannyāsi* he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a *sannyāsī* declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called *vivarta-vāda*.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *jaṅgama-nārāyaṇa* means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī *sannyāsī*. The Māyāvāda philosophy confirms this. *Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet:* "Simply by accepting the *daṇḍa* of the order of *sannyāsa,* one is immediately transformed into Nārāyaṇa." Therefore Māyāvādī

sannyāsīs address themselves by saying, *oṁ namo nārāyaṇāya*. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī *sannyāsī,* Śrī Śaṅkarācārya, says, *nārāyaṇaḥ paro 'vyaktāt:* "Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation." Due to their poor fund of knowledge, Māyāvādī *sannyāsīs* think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

madhya.18.110

> *vṛndāvane ha-ilā tumi kṛṣṇa-avatāra*
> *tomā dekhi' sarva-loka ha-ila nistāra*

SYNONYMS

vṛndāvane—at Vṛndāvana; *ha-ilā*—became; *tumi*—You; *kṛṣṇa-avatāra*—incarnation of Kṛṣṇa; *tomā dekhi'*—by seeing You; *sarva-loka*—all people; *ha-ila nistāra*—become liberated.

TRANSLATION

The people then said, "You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated."

madhya.18.111

> *prabhu kahe,—'viṣṇu' 'viṣṇu' ihā nā kahibā!*
> *jīvādhame 'kṛṣṇa'-jñāna kabhu nā karibā!*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *viṣṇu viṣṇu*—O Viṣṇu, Viṣṇu; *ihā*—this; *nā kahibā*—do not speak; *jīva-adhame*—fallen conditioned souls; *kṛṣṇa-jñāna*—accepting as Lord Kṛṣṇa; *kabhu*—ever; *nā karibā*—do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed, "Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya

Mahāprabhu's preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the *jīva,* the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

madhya.18.112

> *sannyāsī—cit-kaṇa jīva, kiraṇa-kaṇa-sama*
> *ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama*

SYNONYMS

sannyāsī—a person in the renounced order of life; *cit-kaṇa jīva*—a small fragmental living being; *kiraṇa*—of sunshine; *kaṇa*—small particle; *sama*—like; *ṣaṭ-aiśvarya-pūrṇa*—full in six opulences; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sūrya-upama*—compared to the sun.

TRANSLATION

"A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

madhya.18.113

> *jīva, īśvara-tattva—kabhu nahe 'sama'*
> *jvalad-agni-rāśi yaiche sphuliṅgera 'kaṇa'*

SYNONYMS

jīva—a living being; *īśvara-tattva*—and the Supreme Personality of Godhead; *kabhu*—at any time; *nahe*—not; *sama*—equal; *jvalat-agni-rāśi*—large flame; *yaiche*—as; *sphuliṅgera*—of a spark; *kaṇa*—fragmental portion.

TRANSLATION

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Māyāvādī *sannyāsīs* consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as *smārta-brāhmaṇas*) are generally householder *brāhmaṇas* who accept the Māyāvādī *sannyāsīs* as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a *sannyāsī* (*cit-kaṇa jīva*) is nothing but a fragmental portion of

the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept *sannyāsa* and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī *sannyāsīs* may offer respects to other *sannyāsīs* and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī *sannyāsīs* are always condemned and are described as demons. The *Vedas* clearly state that living entities are subordinate parts and parcels of the supreme. *Eko bahūnāṁ yo vidadhāti kāmān:* the Supreme Being, Kṛṣṇa, maintains all living entities.

madhya.18.114

> *hlādinyā saṁvid-āśliṣṭaḥ*
> *sac-cid-ānanda īśvaraḥ*
> *svāvidyā-saṁvṛto jīvaḥ*
> *saṅkleśa-nikarākaraḥ*

SYNONYMS

hlādinyā—by the *hlādinī* potency; *saṁvit*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānandaḥ*—always transcendentally blissful; *īśvaraḥ*—the supreme controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the threefold miseries; *nikara*—of the multitude; *ākaraḥ*—the mine.

TRANSLATION

“ 'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (1.7.6).

madhya.18.115

> *yei mūḍha kahe,—jīva īśvara haya 'sama'*
> *seita 'pāṣaṇḍī' haya, daṇḍe tāre yama*

SYNONYMS

yei mūḍha—any foolish person who; *kahe*—says; *jīva*—the living entity; *īśvara*—the supreme controller; *haya*—are; *sama*—equal; *seita*—he; *pāṣaṇḍī haya*—is a first-class atheist; *daṇḍe*—punishes; *tāre*—him; *yama*—the superintendent of death, Yamarāja.

TRANSLATION

"A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word *pāṣaṇḍī* refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of *pāṣaṇḍī* is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called *śruti-śāstra-nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti-sandarbha: yathā pāṣaṇḍa-mārgeṇa dattātreyarṣabha-devopāsakānāṁ pāṣaṇḍīnām*. Worshipers of impersonalists like Dattātreya are also *pāṣaṇḍīs*. Concerning the offense of *ahaṁ-mama-buddhi,* or *dehātma-buddhi* (considering the body to be the self), Jīva Gosvāmī states:

deva-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśāparādhā eva lakṣyante, pāṣaṇḍamayatvāt teṣām. "Those who are overly absorbed in the conception of the body and the bodily necessities are also called *pāṣaṇḍīs.*" Elsewhere in *Bhakti-sandarbha* it is stated:

> *uddiśya devatā eva*
> *juhoti ca dadāti ca*
> *sa pāṣaṇḍīti vijñeyaḥ*
> *svatantro vāpi karmasu*

"A *pāṣaṇḍī* is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a *pāṣaṇḍī* worships any kind of demigod as the Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a *pāṣaṇḍī.* The word *pāṣaṇḍī* has been described in many places in *Śrīmad-Bhāgavatam,* including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a *pāṣaṇḍī* is a nondevotee who does not accept the Vedic conclusions. In the *Hari-bhakti-vilāsa* (1.117) there is a verse quoted from *Padma Purāṇa* describing the *pāṣaṇḍī.* Śrī Caitanya Mahāprabhu quotes this verse as the following text.

madhya.18.116

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*

samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

SYNONYMS

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vīkṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī*—pāṣaṇḍī; *bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

“ 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.' "

madhya.18.117

loka kahe,—tomāte kabhu nahe jīva'-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

loka kahe—the people said; *tomāte*—unto You; *kabhu*—at any time; *nahe*—there is not; *jīva-mati*—considering an ordinary living being; *kṛṣṇera sadṛśa*—like Lord Kṛṣṇa; *tomāra*—Your; *ākṛti*—bodily features; *prakṛti*—characteristics.

TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

madhya.18.118

> *'ākṛtye' tomāre dekhi 'vrajendra-nandana'*
> *deha-kānti pītāmbara kaila ācchādana*

SYNONYMS

ākṛtye—by bodily features; *tomāre*—You; *dekhi*—we see; *vrajendra-nandana*—directly the son of Mahārāja Nanda; *deha-kānti*—the luster of the body; *pīta-ambara*—golden covering; *kaila ācchādana*—covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

madhya.18.119

> *mṛga-mada vastre bāndhe, tabu nā lukāya*
> *'īśvara-svabhāva' tomāra ṭākā nāhi yāya*

SYNONYMS

mṛga-mada—deer musk; *vastre*—in cloth; *bāndhe*—wraps; *tabu*—still; *nā*—not; *lukāya*—is concealed; *īśvara-svabhāva*—characteristics as the Supreme Personality of Godhead; *tomāra*—of You; *ṭākā nāhi yāya*—are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

madhya.18.120

> *alaukika 'prakṛti' tomāra—buddhi-agocara*
> *tomā dekhi' kṛṣṇa-preme jagat pāgala*

SYNONYMS

alaukika—uncommon; *prakṛti*—characteristics; *tomāra*—Your; *buddhi-agocara*—beyond our imagination; *tomā dekhi'*—by seeing

You; *kṛṣṇa-preme*—in ecstatic love for Kṛṣṇa; *jagat*—the whole world; *pāgala*—mad.

TRANSLATION

"Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

madhya.18.121-122

> *strī-bāla-vṛddha, āra 'caṇḍāla, 'yavana'*
> *yei tomāra eka-bāra pāya daraśana*
>
> *kṛṣṇa-nāma laya, nāce hañā unmatta*
> *ācārya ha-ila sei, tārila jagata*

SYNONYMS

strī—women; *bāla*—children; *vṛddha*—old men; *āra*—and; *caṇḍāla*—the lowest of men; *yavana*—persons who eat meat; *yei*—anyone who; *tomāra*—Your; *eka-bāra*—once; *pāya daraśana*—gets the sight; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *laya*—chants; *nāce*—dances; *hañā unmatta*—like a madman; *ācārya ha-ila*—becomes a spiritual master; *sei*—that man; *tārila jagata*—delivers the whole world.

TRANSLATION

"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

madhya.18.123

> *darśanera kārya āchuka, ye tomāra 'nāma' śune*
> *sei kṛṣṇa-preme matta, tāre tribhuvane*

SYNONYMS

darśanera kārya āchuka—aside from seeing You; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *śune*—hears; *sei*—that man; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *tāre*—delivers; *tri-bhuvane*—the three worlds.

TRANSLATION

"Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

madhya.18.124

> *tomāra nāma śuni' haya śvapaca 'pāvana'*
> *alaukika śakti tomāra nā yāya kathana*

SYNONYMS

tomāra—Your; *nāma*—holy name; *śuni'*—hearing; *haya*—become; *śvapaca*—dog-eaters, the lowest of men; *pāvana*—saintly persons; *alaukika*—uncommon; *śakti*—potency; *tomāra*—Your; *nā*—not; *yāya kathana*—can be described.

TRANSLATION

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

madhya.18.125

> *yan-nāmadheya-śravaṇānukīrtanād*
> *yat-prahvaṇād yat-smaraṇād api kvacit*
> *śvādo 'pi sadyaḥ savanāya kalpate*
> *kutaḥ punas te bhagavan nu darśanāt*

SYNONYMS

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom;

prahvaṇāt—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

TRANSLATION

“ 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low-a *caṇḍāla,* or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*

> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

(*Bṛhan-nāradīya Purāṇa* 38.126)

A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare HareHare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. *Śvādo 'pi sadyaḥ savanāya kalpate*. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaiṣṇavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa,* one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless

chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

madhya.18.126

> *eita' mahimā—tomāra 'taṭastha'-lakṣaṇa*
> *'svarūpa'-lakṣaṇe tumi—'vrajendra-nandana'*

SYNONYMS

eita'—all these; *mahimā*—glories; *tomāra*—Your; *taṭastha-lakṣaṇa*—marginal characteristics; *sva-rūpa*—original; *lakṣaṇe*—by characteristics; *tumi*—You; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda."

PURPORT

The original characteristics of a substance are called *svarūpa,* and the subsequent corollaries are called *taṭastha-lakṣaṇa,* or marginal characteristics. The glories of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one

understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

madhya.18.127

> *sei saba loke prabhu prasāda karila*
> *kṛṣṇa-preme matta loka nija-ghare gela*

SYNONYMS

sei saba loke—unto all those persons; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed His causeless mercy; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *loka*—persons; *nija-ghare gela*—returned to their own homes.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

madhya.18.128

> *ei-mata kata-dina 'akrūre' rahilā*
> *kṛṣṇa-nāma-prema diyā loka nistārilā*

SYNONYMS

ei-mata—in this way; *kata-dina*—for some days; *akrūre rahilā*—stayed at Akrūra-tīrtha; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *prema*—ecstatic love; *diyā*—distributing; *loka*—everyone; *nistārilā*—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

madhya.18.129

> *mādhava-purīra śiṣya seita brāhmaṇa*
> *mathurāra ghare-ghare karā'na nimantraṇa*

SYNONYMS

mādhava-purīra—of Mādhavendra Purī; *śiṣya*—disciple; *seita*—that; *brāhmaṇa—brāhmaṇa*; *mathurāra*—of Mathurā City; *ghare-ghare*—home to home; *karā'na*—causes to make; *nimantraṇa*—invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other

brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

madhya.18.130

> *mathurāra yata loka brāhmaṇa sajjana*
> *bhaṭṭācārya-sthāne āsi' kare nimantraṇa*

SYNONYMS

mathurāra—of Mathurā; *yata*—all; *loka*—people; *brāhmaṇa sat-jana*—gentlemen and *brāhmaṇas*; *bhaṭṭācārya-sthāne*—unto Balabhadra Bhaṭṭācārya; *āsi'*—coming; *kare nimantraṇa*—offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

madhya.18.131

> *eka-dina 'daśa' 'biśa' āise nimantraṇa*
> *bhaṭṭācārya ekera mātra karena grahaṇa*

SYNONYMS

eka-dina—in one day; *daśa biśa*—ten to twenty; *āise*—come; *nimantraṇa*—the invitations; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *ekera*—of one of them; *mātra*—only; *karena grahaṇa*—accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

madhya.18.132

> *avasara nā pāya loka nimantraṇa dite*
> *sei vipre sādhe loka nimantraṇa nite*

SYNONYMS

avasara nā pāya—do not get the opportunity; *loka*—people; *nimantraṇa dite*—to offer invitations; *sei vipre*—unto that *brāhmaṇa*; *sādhe*—request; *loka*—people; *nimantraṇa nite*—to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations.

madhya.18.133

> *kānyakubja-dākṣiṇātyera vaidika brāhmaṇa*
> *dainya kari, kare mahāprabhura nimantraṇa*

SYNONYMS

kānyakubja—brāhmaṇas from Kānyakubja; *dākṣiṇātyera*—certain *brāhmaṇas* from South India; *vaidika*—followers of the Vedic religion; *brāhmaṇa*—*brāhmaṇas*; *dainya kari*—with great humility; *kare*—do; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

TRANSLATION

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

madhya.18.134

> *prātaḥ-kāle akrūre āsi' randhana kariyā*
> *prabhure bhikṣā dena śālagrāme samarpiyā*

SYNONYMS

prātaḥ-kāle—in the morning; *akrūre*—to Akrūra-tīrtha; *āsi'*—coming; *randhana kariyā*—cooking; *prabhure*—unto Śrī Caitanya

Mahāprabhu; *bhikṣā dena*—offer lunch; *śālagrāme samarpiyā*—after offering to the *śālagrāma-śilā*.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-śilā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are *brāhmaṇas* known as *pañca-gauḍa-brāhmaṇas* who come from five places in northern India, and there are *brāhmaṇas* known as *pañca-dākṣiṇātya-brāhmaṇas* who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Āndhra, Karṇāta, Gurjara, Drāviḍa and Mahārāṣṭra. The *brāhmaṇas* from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure *brāhmaṇas*. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these *brāhmaṇas* respectfully invited Caitanya Mahāprabhu for lunch.

madhya.18.135

> *eka-dina sei akrūra-ghāṭera upare*
> *vasi' mahāprabhu kichu karena vicāre*

SYNONYMS

eka-dina—once upon a time; *sei*—that; *akrūra-ghāṭera*—of the Akrūra bathing ghat; *upare*—on the bank; *vasi'*—sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—some; *karena*—does; *vicāre*—consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts. Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṇṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṇṭha planets within the water.

madhya.18.136

> *ei ghāṭe akrūra vaikuṇṭha dekhila*
> *vrajavāsī loka 'goloka' darśana kaila*

SYNONYMS

ei ghāṭe—in this bathing place; *akrūra*—Akrūra; *vaikuṇṭha dekhila*—saw the spiritual world; *vrajavāsī loka*—the inhabitants of Vṛndāvana; *goloka darśana kaila*—saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana."

madhya.18.137

> *eta bali' jhāṅpa dilā jalera upare*
> *ḍubiyā rahilā prabhu jalera bhitare*

SYNONYMS

eta bali'—saying this; *jhāṅpa dilā*—jumped; *jalera upare*—above the water; *ḍubiyā*—sinking; *rahilā*—remained; *prabhu*—Śrī Caitanya Mahāprabhu; *jalera bhitare*—within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

madhya.18.138

> *dekhi' kṛṣṇadāsa kāndi' phukāra karila*
> *bhaṭṭācārya śīghra āsi' prabhure uṭhāila*

SYNONYMS

dekhi'—seeing; *kṛṣṇadāsa*—Kṛṣṇadāsa; *kāndi'*—crying; *phu-kāra karila*—called loudly; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *śīghra*—hastily; *āsi'*—coming; *prabhure uṭhāila*—raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

madhya.18.139

> *tabe bhaṭṭācārya sei brāhmaṇe lañā*
> *yukti karilā kichu nibhṛte vasiyā*

SYNONYMS

tabe—thereafter; *bhaṭṭācārya*—Bhaṭṭācārya; *sei brāhmaṇe*—the Sanoḍiyā *brāhmaṇa*; *lañā*—taking; *yukti karilā*—consulted; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

madhya.18.140

> *āji āmi āchilāṅa uṭhāiluṅ prabhure*
> *vṛndāvane ḍubena yadi, ke uṭhābe tāṅre?*

SYNONYMS

āji—today; *āmi*—I; *āchilāṅa*—was present; *uṭhāiluṅ*—raised; *prabhure*—Śrī Caitanya Mahāprabhu; *vṛndāvane*—in Vṛndāvana; *ḍubena yadi*—if He drowns; *ke uṭhābe tāṅre*—who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

madhya.18.141

> *lokera saṅghaṭṭa, āra nimantraṇera jañjāla*
> *nirantara āveśa prabhura nā dekhiye bhāla*

SYNONYMS

lokera saṅghaṭṭa—crowds of people; *āra*—and; *nimantraṇera jañjāla*—the disturbance of invitations; *nirantara*—always; *āveśa*—ecstatic love; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā dekhiye bhāla*—I do not see any good in this.

TRANSLATION

"Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

madhya.18.142

> *vṛndāvana haite yadi prabhure kāḍiye*
> *tabe maṅgala haya,—ei bhāla yukti haye*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *yadi*—if; *prabhure*—Śrī Caitanya Mahāprabhu; *kāḍiye*—I take away; *tabe*—then; *maṅgala haya*—there is auspiciousness; *ei*—this; *bhāla*—good; *yukti*—plan; *haye*—is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

madhya.18.143

> *vipra kahe,—prayāge prabhu lañā yāi*
> *gaṅgā-tīra-pathe yāi, tabe sukha pāi*

SYNONYMS

vipra kahe—the brāhmaṇa said; *prayāge*—to Prayāga; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *yāi*—let us go; *gaṅgā-tīra-pathe*—on the bank of the Ganges; *yāi*—let us go; *tabe*—then; *sukha pāi*—we shall get pleasure.

TRANSLATION

The Sanoḍiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

madhya.18.144

> *'soro-kṣetre, āge yāñā kari' gaṅgā-snāna*
> *sei pathe prabhu lañā kariye payāna*

SYNONYMS

soro-kṣetre—to the holy place named Soro-kṣetra; *āge*—first, beyond; *yāñā*—going; *kari' gaṅgā-snāna*—having taken bath in the Ganges; *sei pathe*—that way; *prabhu lañā*—taking Lord Śrī Caitanya Mahāprabhu; *kariye payāna*—let us go.

TRANSLATION

"After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

madhya.18.145

> *māgha-māsa lāgila, ebe yadi yāiye*
> *makare prayāga-snāna kata dina pāiye*

SYNONYMS

māgha-māsa lāgila—the month of Māgha has begun; *ebe*—now; *yadi*—if; *yāiye*—we go; *makare*—during the Makara-saṅkrānti; *prayāga-snāna*—bathing at Prayāga; *kata dina*—for a few days; *pāiye*—we shall get.

TRANSLATION

"It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti."

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old *melā* (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The *brāhmaṇa* wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

> *māghe māsi gamiṣyanti*
> *gaṅgā-yāmuna-saṅgamam*
> *gavāṁ śata-sahasrasya*
> *samyag dattaṁ ca yat-phalam*

> *prayāge māgha-māse vai*
> *tryahaṁ snātasya tat-phalam*

"If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanoḍiyā *brāhmaṇa* was very eager to go to Prayāga and bathe. Generally *karmīs* (fruitive laborers)

take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this *karma-kāṇḍīya* process.

madhya.18.146

> *āpanāra duḥkha kichu kari' nivedana*
> *'makara-paṅcasi prayāge' kariha sūcana*

SYNONYMS

āpanāra—personal; *duḥkha*—unhappiness; *kichu*—some; *kari'*—doing; *nivedana*—submission; *makara-paṅcasi*—the full-moon day in the month of Māgha; *prayāge*—to Prayāga; *kariha sūcana*—kindly inform.

TRANSLATION

The Sanoḍiyā brāhmaṇa continued, "Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

madhya.18.147

> *gaṅgā-tīra-pathe sukha jānāiha tāṅre*
> *bhaṭṭācārya āsi' tabe kahila prabhure*

SYNONYMS

gaṅgā-tīra—on the bank of the Ganges; *pathe*—on the path; *sukha*—happiness; *jānāiha*—kindly let know; *tāṅre*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *āsi'*—coming; *tabe*—thereafter; *kahila prabhure*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

madhya.18.148

> *"sahite nā pāri āmi lokera gaḍabaḍi*
> *nimantraṇa lāgi' loka kare huḍāhuḍi*

SYNONYMS

sahite nā pāri—cannot tolerate; *āmi*—I; *lokera*—of people; *gaḍabaḍi*—disturbance; *nimantraṇa*—invitations; *lāgi'*—for; *loka*—people; *kare*—do; *huḍāhuḍi*—hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

madhya.18.149

> *prātaḥ-kāle āise loka, tomāre nā pāya*
> *tomāre nā pāñā loka mora māthā khāya*

SYNONYMS

prātaḥ-kāle—in the morning; *āise*—come; *loka*—people; *tomāre*—You; *nā pāya*—cannot see; *tomāre nā pāñā*—not getting You; *loka*—people; *mora māthā khāya*—tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

madhya.18.150

> *tabe sukha haya yabe gaṅgā-pathe yāiye*
> *ebe yadi yāi, 'makare' gaṅgā-snāna pāiye*

SYNONYMS

tabe—then; *sukha haya*—it will be great happiness for me; *yabe*—when; *gaṅgā-pathe*—on the path of the Ganges; *yāiye*—we go; *ebe yadi yāi*—if we go just now; *makare*—during Makara-saṅkrānti; *gaṅgā-snāna pāiye*—we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

madhya.18.151

> *udvigna ha-ila prāṇa, sahite nā pāri*
> *prabhura ye ājñā haya, sei śire dhari"*

SYNONYMS

udvigna—agitated; *ha-ila*—has become; *prāṇa*—my mind; *sahite*—to bear; *nā pāri*—I am unable; *prabhura*—of Śrī Caitanya

Mahāprabhu; *ye*—what; *ājñā*—order; *haya*—there is; *sei śire dhari*—I accept that.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

madhya.18.152

> *yadyapi vṛndāvana-tyāge nāhi prabhura mana*
> *bhakta-icchā pūrite kahe madhura vacana*

SYNONYMS

yadyapi—although; *vṛndāvana-tyāge*—to leave Vṛndāvana; *nāhi prabhura mana*—was not the desire of the Lord; *bhakta*—of the devotee; *icchā*—desire; *pūrite*—to fulfill; *kahe*—says; *madhura vacana*—sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

madhya.18.153

> *"tumi āmāya āni' dekhāilā vṛndāvana*
> *ei 'ṛṇa' āmi nāriba karite śodhana*

SYNONYMS

tumi—you; *āmāya*—Me; *āni'*—bringing; *dekhāilā*—showed; *vṛndāvana*—the holy place named Vṛndāvana; *ei ṛṇa*—this debt; *āmi nāriba*—I shall not be able; *karite śodhana*—to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

madhya.18.154

> *ye tomāra icchā, āmi seita kariba*
> *yāhāṅ lañā yāha tumi, tāhāṅi yāiba"*

SYNONYMS

ye tomāra icchā—whatever You like; *āmi*—I; *seita kariba*—must act accordingly; *yāhāṅ*—wherever; *lañā yāha*—take; *tumi*—you; *tāhāṅi yāiba*—I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

madhya.18.155

> *prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila*
> *'vṛndāvana chāḍiba' jāni' premāveśa haila*

SYNONYMS

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prātaḥ-snāna kaila*—took His morning bath; *vṛndāvana chāḍiba*—I shall have to leave Vṛndāvana; *jāni'*—knowing; *prema-āveśa haila*—became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

madhya.18.156

> *bāhya vikāra nāhi, premāviṣṭa mana*
> *bhaṭṭācārya kahe,—cala, yāi mahāvana*

SYNONYMS

bāhya—external; *vikāra*—symptoms; *nāhi*—there were not; *prema-āviṣṭa mana*—the mind was full of ecstatic love; *bhaṭṭācārya kahe*—Bhaṭṭācārya said; *cala*—let us go; *yāi mahāvana*—let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, "Let us go to Mahāvana [Gokula]."

madhya.18.157

> *eta bali' mahāprabhure naukāya vasāñā*
> *pāra kari' bhaṭṭācārya calilā lañā*

SYNONYMS

eta bali'—saying this; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāya*—on a boat; *vasāñā*—making sit down; *pāra kari'*—crossing the river; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *calilā*—went; *lañā*—taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

madhya.18.158

> *premī kṛṣṇadāsa, āra seita brāhmaṇa*
> *gaṅgā-tīra-pathe yāibāra vijña dui-jana*

SYNONYMS

premī kṛṣṇadāsa—the devotee Rājaputa Kṛṣṇadāsa; *āra*—and; *seita brāhmaṇa*—that Sanoḍiyā *brāhmaṇa*; *gaṅgā-tīra-pathe*—on the path by the bank of the Ganges; *yāibāra*—to go; *vijña*—experienced; *dui-jana*—two persons.

TRANSLATION

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

madhya.18.159

> *yāite eka vṛkṣa-tale prabhu sabā lañā*
> *vasilā, sabāra patha-śrānti dekhiyā*

SYNONYMS

yāite—while passing; *eka*—one; *vṛkṣa-tale*—underneath a tree; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā lañā*—taking all of them; *vasilā*—sat down; *sabāra*—of all of them; *patha-śrānti*—fatigue because of walking; *dekhiyā*—understanding.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

madhya.18.160

> *sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa*
> *tāhā dekhi' mahāprabhura ullasita mana*

SYNONYMS

sei—that; *vṛkṣa-nikaṭe*—near the tree; *care*—were grazing; *bahu*—many; *gābhī-gaṇa*—cows; *tāhā*—that; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ullasita mana*—the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

madhya.18.161

> *ācambite eka gopa vaṁśī bājāila*
> *śuni' mahāprabhura mahā-premāveśa haila*

SYNONYMS

ācambite—suddenly; *eka gopa*—one cowherd boy; *vaṁśī*—flute; *bājāila*—blew; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema-āveśa*—absorption in great ecstatic love; *haila*—there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

madhya.18.162

> *acetana hañā prabhu bhūmite paḍilā*
> *mukhe phenā paḍe, nāsāya śvāsa ruddha hailā*

SYNONYMS

acetana—unconscious; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmite paḍilā*—fell on the ground; *mukhe*—at the mouth; *phenā paḍe*—there was foam; *nāsāya*—in the nostrils; *śvāsa*—breath; *ruddha hailā*—stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

madhya.18.163

> *hena-kāle tāhāṅ āśoyāra daśa āilā*
> *mleccha-pāṭhāna ghoḍā haite uttarilā*

SYNONYMS

hena-kāle—just at this time; *tāhāṅ*—there; *āśoyāra*—soldiers; *daśa*—ten; *āilā*—came; *mleccha*—Mohammedans; *pāṭhāna*—the race of Pāṭhānas; *ghoḍā*—horses; *haite*—from; *uttarilā*—got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

madhya.18.164

> *prabhure dekhiyā mleccha karaye vicāra*
> *ei yati-pāśa chila suvarṇa apāra*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *mleccha*—the Mohammedans; *karaye vicāra*—considered; *ei yati-pāśa*—within the possession of this *sannyāsī*; *chila*—there was; *suvarṇa apāra*—a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsī must have possessed a large quantity of gold.

madhya.18.165

> *ei cāri bāṭoyāra dhuturā khāoyāñā*
> *māri' ḍāriyāche, yatira saba dhana lañā*

SYNONYMS

ei—these; *cāri*—four; *bāṭoyāra*—rogues; *dhuturā*—*dhuturā*; *khāoyāñā*—making Him eat; *māri' ḍāriyāche*—killed; *yatira*—of the *sannyāsī*; *saba*—all; *dhana*—wealth; *lañā*—taking away.

TRANSLATION

"These four rogues here must have taken away that sannyāsī's riches after killing Him by making Him take the poison dhuturā."

madhya.18.166

> *tabe sei pāṭhāna cāri-janere bāṅdhila*
> *kāṭite cāhe, gauḍiyā saba kāṅpite lāgila*

SYNONYMS

tabe—then; *sei pāṭhāna*—the Pāṭhāna soldiers; *cāri-janere*—the four persons; *bāṅdhila*—arrested; *kāṭite cāhe*—wanted to kill them; *gauḍiyā*—the Bengalis; *saba*—all; *kāṅpite lāgila*—began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhaṭṭācārya, his assistant *brāhmaṇa,* Rājaputa Kṛṣṇadāsa and the Sanoḍiyā *brāhmaṇa* devotee of Mādhavendra Purī.

madhya.18.167

> *kṛṣṇadāsa—rājaputa, nirbhaya se baḍa*
> *sei vipra—nirbhaya, se—mukhe baḍa daḍa*

SYNONYMS

kṛṣṇadāsa—Kṛṣṇadāsa; *rājaputa*—belonging to the Rājaputa race; *nirbhaya*—fearless; *se*—he; *baḍa*—very; *sei vipra*—the Sanoḍiyā *brāhmaṇa*; *nirbhaya*—also fearless; *se*—he; *mukhe*—in the mouth; *baḍa daḍa*—very brave.

TRANSLATION

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍiyā brāhmaṇa was also fearless, and he spoke very bravely.

madhya.18.168

> *vipra kahe,—pāṭhāna, tomāra pātsāra dohāi*
> *cala tumi āmi sikdāra-pāśa yāi*

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *pāṭhāna*—you Pāṭhāna soldiers; *tomāra*—your; *pātsāra*—king; *dohāi*—under the protection of; *cala*—let us go; *tumi*—you; *āmi*—we; *sikdāra-pāśa*—to the commander; *yāi*—let us go.

TRANSLATION

The brāhmaṇa said, "You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

madhya.18.169

> *ei yati—āmāra guru, āmi—māthura brāhmaṇa*
> *pātsāra āge āche mora 'śata jana'*

SYNONYMS

ei yati—this *sannyāsī*; *āmāra guru*—my spiritual master; *āmi*—I; *māthura brāhmaṇa*—a *brāhmaṇa* from Mathurā; *pātsāra āge*—in the service of the Mohammedan king; *āche*—there are; *mora*—my; *śata jana*—one hundred persons.

TRANSLATION

"This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

madhya.18.170

> *ei yati vyādhite kabhu hayena mūrcchita*
> *abaṅhi cetana pāibe, ha-ibe samvita*

SYNONYMS

ei yati—this *sannyāsī*; *vyādhite*—under the influence of disease; *kabhu*—sometimes; *hayena mūrcchita*—becomes unconscious; *abaṅhi*—very soon; *cetana*—consciousness; *pāibe*—will get back; *ha-ibe samvita*—will come to His proper senses.

TRANSLATION

"This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

madhya.18.171

> *kṣaṇeka ihāṅ vaisa, bāndhi' rākhaha sabāre*
> *iṅhāke puchiyā, tabe māriha sabāre*

SYNONYMS

kṣaṇeka—for some time; *ihāṅ vaisa*—sit down here; *bāndhi'*—arresting; *rākhaha*—keep; *sabāre*—all of us; *iṅhāke puchiyā*—after questioning Him; *tabe*—then; *māriha sabāre*—you can kill all of us.

TRANSLATION

"Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all."

madhya.18.172

> *pāṭhāna kahe,—tumi paścimā māthura dui-jana*
> *'gauḍiyā' ṭhak ei kāṅpe dui-jana*

SYNONYMS

pāṭhāna kahe—the soldiers said; *tumi*—you; *paścimā*—western Indians; *māthura*—belonging to the district of Mathurā; *dui-jana*—two of you; *gauḍiyā*—Bengalis; *ṭhak*—rogues; *ei*—these; *kāṅpe*—are trembling; *dui-jana*—two persons.

TRANSLATION

The Pāṭhāna soldiers said, "You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal."

madhya.18.173

> *kṛṣṇadāsa kahe,—āmāra ghara ei grāme*
> *dui-śata turkī āche, śateka kāmāne*

SYNONYMS

kṛṣṇadāsa kahe—Rājaputa Kṛṣṇadāsa said; *āmāra ghara*—my home; *ei grāme*—in this village; *dui-śata turkī*—two hundred Turks; *āche*—I have; *śateka kāmāne*—one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

madhya.18.174

> *ekhani āsibe saba, āmi yadi phukāri*
> *ghoḍā-piḍā luṭi' labe tomā-sabā māri'*

SYNONYMS

ekhani—immediately; *āsibe saba*—all of them will come; *āmi*—I; *yadi*—if; *phu-kāri*—call loudly; *ghoḍā-piḍā*—horses and their saddles; *luṭi'*—plundering; *labe*—will take; *tomā-sabā māri'*—after killing all of you.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

madhya.18.175

> *gauḍiyā—'bāṭapāḍa' nahe, tumi—'bāṭapāḍa'*
> *tīrtha-vāsī luṭha', āra cāha' māribāra*

SYNONYMS

gauḍiyā—the Bengalis; *bāṭapāḍa nahe*—are not rogues; *tumi*—you; *bāṭapāḍa*—rogues; *tīrtha-vāsī*—persons visiting places of pilgrimage; *luṭha'*—you plunder; *āra*—and; *cāha'*—you want; *māribāra*—to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

madhya.18.176

> *śuniyā pāṭhāna mane saṅkoca ha-ila*
> *hena-kāle mahāprabhu 'caitanya' pāila*

SYNONYMS

śuniyā—hearing; *pāṭhāna*—the Mohammedan soldiers; *mane*—in the mind; *saṅkoca ha-ila*—there was a little hesitation; *hena-kāle*—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *caitanya pāila*—came to his senses.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

madhya.18.177

> *huṅkāra kariyā uṭhe, bale 'hari' 'hari'*
> *premāveśe nṛtya kare ūrdhva-bāhu kari'*

SYNONYMS

huṅ-kāra kariyā—resounded very loudly; *uṭhe*—stands up; *bale hari hari*—chants Hari, Hari; *prema-āveśe*—in ecstatic love; *nṛtya kare*—dances; *ūrdhva-bāhu kari'*—raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

madhya.18.178

> *premāveśe prabhu yabe karena citkāra*
> *mlecchera hṛdaye yena lāge śeladhāra*

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *karena citkāra*—loudly shouts; *mlecchera hṛdaye*—in the hearts of the Mohammedan soldiers; *yena*—as if; *lāge*—strikes; *śela-dhāra*—a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

madhya.18.179

> *bhaya pāñā mleccha chāḍi' dila cāri-jana*
> *prabhu nā dekhila nija-gaṇera bandhana*

SYNONYMS

bhaya pāñā—being afraid; *mleccha*—the Mohammedans; *chāḍi' dila*—released; *cāri-jana*—the four persons; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhila*—did not see; *nija-gaṇera*—of His personal associates; *bandhana*—the arrest.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

madhya.18.180

> *bhaṭṭācārya āsi' prabhure dhari' vasāila*
> *mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila*

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; *āsi'*—immediately coming near; *prabhure*—Śrī Caitanya Mahāprabhu; *dhari'*—taking; *vasāila*—made to sit; *mleccha-gaṇa dekhi'*—seeing the Mohammedan

soldiers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

madhya.18.181

> *mleccha-gaṇa āsi' prabhura vandila caraṇa*
> *prabhu-āge kahe,—ei ṭhak cāri-jana*

SYNONYMS

mleccha-gaṇa—the Mohammedan soldiers; *āsi'*—after coming there; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandila caraṇa*—worshiped the lotus feet; *prabhu-āge kahe*—said before the Lord; *ei ṭhak cāri-jana*—these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

madhya.18.182

> *ei cāri mili' tomāya dhuturā khāoyāñā*
> *tomāra dhana laila tomāya pāgala kariyā*

SYNONYMS

ei cāri mili'—four rogues together; *tomāya*—You; *dhuturā khāoyāñā*—making to drink poison; *tomāra*—Your; *dhana*—wealth; *laila*—took away; *tomāya*—You; *pāgala*—intoxicated; *kariyā*—making.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

madhya.18.183

> *prabhu kahena,—ṭhak nahe, mora 'saṅgī' jana*
> *bhikṣuka sannyāsī, mora nāhi kichu dhana*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *ṭhak nahe*—they are not rogues; *mora saṅgī jana*—My associates; *bhikṣuka*—beggar; *sannyāsī—sannyāsī*; *mora*—My; *nāhi*—are not; *kichu*—any; *dhana*—riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything.

madhya.18.184

> *mṛgī-vyādhite āmi kabhu ha-i acetana*
> *ei cāri dayā kari' karena pālana*

SYNONYMS

mṛgī-vyādhite—due to epilepsy; *āmi*—I; *kabhu*—sometimes; *ha-i*—become; *acetana*—unconscious; *ei cāri*—these four men; *dayā kari'*—being merciful; *karena pālana*—maintain Me.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

madhya.18.185

> *sei mleccha-madhye eka parama gambhīra*
> *kāla vastra pare sei,—loke kahe 'pīra'*

SYNONYMS

sei mleccha-madhye—among those Mohammedans; *eka*—one; *parama gambhīra*—very grave; *kāla vastra*—black garments; *pare sei*—he wears; *loke*—people; *kahe*—call; *pīra*—a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

madhya.18.186

> *citta ārdra haila tāṅra prabhure dekhiyā*
> *'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā*

SYNONYMS

citta—heart; *ārdra*—softened; *haila*—became; *tāṅra*—his; *prabhure dekhiyā*—seeing Lord Caitanya Mahāprabhu; *nirviśeṣa-brahma*—impersonal Brahman; *sthāpe*—wanted to establish; *sva-śāstra uṭhāñā*—raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

madhya.18.187

> *'advaita-brahma-vāda' sei karila sthāpana*
> *tāra śāstra-yuktye tāre prabhu kailā khaṇḍana*

SYNONYMS

advaita-brahma-vāda—the impersonal Brahman conception; *sei*—that saintly person; *karila sthāpana*—established; *tāra śāstra-yuktye*—on the logic of his scripture; *tāre*—unto him; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *khaṇḍana*—refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

madhya.18.188

> *yei yei kahila, prabhu sakali khaṇḍila*
> *uttara nā āise mukhe, mahā-stabdha haila*

SYNONYMS

yei yei kahila—whatever he spoke; *prabhu*—Śrī Caitanya Mahāprabhu; *sakali khaṇḍila*—refuted everything; *uttara*—answer; *nā āise*—could not come; *mukhe*—in his mouth; *mahā-stabdha haila*—he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

madhya.18.189

> *prabhu kahe,—tomāra śāstra sthāpe 'nirviśeṣe'*
> *tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tomāraśāstra*—your scripture (the Koran); *sthāpe*—establishes; *nirviśeṣe*—impersonalism; *tāhā khaṇḍi'*—refuting that; *sa-viśeṣa*—personal God; *sthāpiyāche*—established; *śeṣe*—at the end.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

madhya.18.190

> *tomāra śāstre kahe śeṣe 'eka-i īśvara'*
> *'sarvaiśvarya-pūrṇa teṅho—śyāma-kalevara*

SYNONYMS

tomāra śāstre—in your scripture; *kahe*—it says; *śeṣe*—at the end; *eka-i īśvara*—there is one God; *sarva-aiśvarya-pūrṇa*—full of all opulence; *teṅho*—He; *śyāma-kalevara*—bodily complexion is blackish.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan *sampradāya* known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is *"analahak."* The Sufi *sampradāya* was certainly derived from Śaṅkarācārya's impersonalists.

madhya.18.191

> *sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa*
> *'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa*

SYNONYMS

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; *pūrṇa-brahma-svarūpa*—the identification of the Absolute Truth; *sarva-ātmā*—all-pervading; *sarva-jña*—omniscient; *nitya*—eternal; *sarva-ādi*—the origin of everything; *svarūpa*—the real form of the Lord.

TRANSLATION

"According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

madhya.18.192

> *sṛṣṭi, sthiti, pralaya tāṅhā haite haya*
> *sthūla-sūkṣma-jagatera teṅho samāśraya*

SYNONYMS

sṛṣṭi—creation; *sthiti*—maintenance; *pralaya*—dissolution; *tāṅhā*—Him; *haite*—from; *haya*—becomes possible; *sthūla*—gross; *sūkṣma*—subtle; *jagatera*—of the cosmic manifestation; *teṅho*—He; *samāśraya*—the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

madhya.18.193

> *sarva-śreṣṭha, sarvārādhya, kāraṇera kāraṇa*
> *tāṅra bhaktye haya jīvera saṁsāra-tāraṇa*

SYNONYMS

sarva-śreṣṭha—the Supreme Truth; *sarva-ārādhya*—worshipable by everyone; *kāraṇera kāraṇa*—the cause of all causes; *tāṅra*—His; *bhaktye*—by devotional service; *haya*—becomes; *jīvera*—of the living entity; *saṁsāra-tāraṇa*—deliverance from material existence.

TRANSLATION

"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

madhya.18.194

> *tāṅra sevā vinā jīvera nā yāya 'saṁsāra'*
> *tāṅhāra caraṇe prīti—'puruṣārtha-sāra'*

SYNONYMS

tāṅra—His; *sevā*—service; *vinā*—without; *jīvera*—of the conditioned soul; *nā*—not; *yāya*—finishes; *saṁsāra*—material bondage; *tāṅhāra*—His; *caraṇe*—at the lotus feet; *prīti*—love; *puruṣārtha-sāra*—the ultimate goal of life.

TRANSLATION

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without *evādat,* offering prayers at a mosque or elsewhere five times daily (*namāja*), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. *Karma-yoga* and *jñāna-yoga* are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (*evādat*).

madhya.18.195

> *mokṣādi ānanda yāra nahe eka 'kaṇa'*
> *pūrṇānanda-prāpti tāṅra caraṇa-sevana*

SYNONYMS

mokṣa-ādi—liberation and so on; *ānanda*—transcendental bliss; *yāra*—whose; *nahe*—not; *eka*—even; *kaṇa*—a fragment; *pūrṇa-ānanda-prāpti*—attainment of completely blissful life; *tāṅra caraṇa-sevana*—service to His lotus feet.

TRANSLATION

"The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

madhya.18.196

> *'karma', jñāna', 'yoga' āge kariyā sthāpana*
> *saba khaṇḍi' sthāpe 'īśvara', 'tāṅhāra sevana'*

SYNONYMS

karma—fruitive activities; *jñāna*—speculative knowledge; *yoga*—mystic power; *āge*—in the beginning; *kariyā sthāpana*—establishing; *saba khaṇḍi'*—refuting everything; *sthāpe*—establishes; *īśvara*—the Personality of Godhead; *tāṅhāra sevana*—His service.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

madhya.18.197

> *tomāra paṇḍita-sabāra nāhi śāstra-jñāna*
> *pūrvāpara-vidhi-madhye 'para'—balavān*

SYNONYMS

tomāra paṇḍita-sabāra—of the learned scholars of your community; *nāhi*—there is not; *śāstra-jñāna*—knowledge of revealed scripture; *pūrva-āpara*—former and latter; *vidhi*—regulative principles; *madhye*—among; *para*—the conclusion at the end; *balavān*—most powerful.

TRANSLATION

"The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

madhya.18.198

> *nija-śāstra dekhi' tumi vicāra kariyā*
> *ki likhiyāche śeṣe kaha nirṇaya kariyā*

SYNONYMS

nija-śāstra—your own scripture; *dekhi'*—seeing; *tumi*—you; *vicāra kariyā*—deliberating; *ki likhiyāche*—what was written; *śeṣe*—at the end; *kaha*—say; *nirṇaya kariyā*—ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

madhya.18.199

> *mleccha kahe,—yei kaha, sei 'satya' haya*
> *śāstre likhiyāche, keha la-ite nā pāraya*

SYNONYMS

mleccha kahe—the Mohammedan replied; *yei kaha*—what You say; *sei*—that; *satya haya*—is true; *śāstre*—in the Koran; *likhiyāche*—it has been written; *keha*—anyone; *la-ite*—to take; *nā pāraya*—is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

madhya.18.200

> *'nirviśeṣa-gosāñi' lañā karena vyākhyāna*
> *'sākāra-gosāñi'—sevya, kāro nāhi jñāna*

SYNONYMS

nirviśeṣa-gosāñi—the Supreme Personality of Godhead as impersonal; *lañā*—taking; *karena vyākhyāna*—they describe; *sa-ākāra-gosāñi*—the personal feature of the Lord; *sevya*—worshipable; *kāro nāhi jñāna*—no one has this knowledge.

TRANSLATION

"Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not

ultimately understand the essence of the Koran. Because of this, they accepted only the Lord's impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

madhya.18.201

> *seita 'gosāñi' tumi—sākṣāt 'īśvara'*
> *more kṛpā kara, muñi—ayogya pāmara*

SYNONYMS

seita—that; *gosāñi*—Personality of Godhead; *tumi*—You; *sākṣāt*—directly; *īśvara*—the Personality of Godhead; *more*—upon me; *kṛpā kara*—kindly be merciful; *muñi*—I; *ayogya pāmara*—very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

madhya.18.202

> *aneka dekhinu muñi mleccha-śāstra haite*
> *'sādhya-sādhana-vastu' nāri nirdhārite*

SYNONYMS

aneka—many; *dekhinu*—have studied; *muñi*—I; *mleccha-śāstra*—Mohammedan scripture; *haite*—from; *sādhya*—the ultimate goal of life; *sādhana*—how to approach it; *vastu*—matter; *nāri nirdhārite*—I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

madhya.18.203

> *tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'*
> *'āmi—baḍa jñānī'—ei gela ābhimāna*

SYNONYMS

tomā dekhi'—by seeing You; *jihvā*—tongue; *mora*—my; *bale kṛṣṇa-nāma*—chants the Hare Kṛṣṇa *mantra*; *āmi*—I; *baḍa jñānī*—very learned scholar; *ei*—this; *gela ābhimāna*—false prestige has gone away.

TRANSLATION

"Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā mantra. The false prestige I felt from being a learned scholar is now gone."

madhya.18.204

> *kṛpā kari' bala more 'sādhya-sādhane'*
> *eta bali' paḍe mahāprabhura caraṇe*

SYNONYMS

kṛpā kari'—by Your causeless mercy; *bala*—speak; *more*—to me; *sādhya-sādhane*—the ultimate object of life and the process to achieve it; *eta bali'*—saying this; *paḍe*—falls down; *mahāprabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

madhya.18.205

> *prabhu kahe,—uṭha, kṛṣṇa-nāma tumi la-ilā*
> *koṭi-janmera pāpa gela, 'pavitra' ha-ilā*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *uṭha*—please get up; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tumi*—you; *la-ilā*—have taken; *koṭi-janmera*—of many millions of births; *pāpa gela*—your sinful reactions have gone; *pavitra ha-ilā*—you have become pure.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

madhya.18.206

> *'kṛṣṇa' kaha, 'kṛṣṇa' kaha,—kailā upadeśa*
> *sabe'kṛṣṇa' kahe, sabāra haila premāveśa*

SYNONYMS

kṛṣṇa kaha—just chant "Kṛṣṇa"; *kṛṣṇa kaha*—just chant "Kṛṣṇa"; *kailā upadeśa*—Śrī Caitanya Mahāprabhu instructed; *sabe*—all; *kṛṣṇa kahe*—chant the holy name of Kṛṣṇa; *sabāra*—of all of them; *haila*—there was; *prema-āveśa*—ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu then told all the Mohammedans there, "Chant the holy name of Kṛṣṇa!

Chant the holy name of Kṛṣṇa!" As they all began to chant, they were overwhelmed by ecstatic love.

madhya.18.207

> *'rāmadāsa' bali' prabhu tāṅra kaila nāma*
> *āra eka pāṭhāna, tāṅra nāma—'vijulī-khāṅna'*

SYNONYMS

rāmadāsa bali'—of the name Rāmadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *kaila*—made; *nāma*—name; *āra eka pāṭhāna*—another Mohammedan; *tāṅra nāma*—his name; *vijulī-khāṅna*—Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan's name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely

accused of converting *mlecchas* and *yavanas* into the Hindu religion. In India there are many Māyāvādī *sannyāsīs* known as *jagad-guru,* although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and *yavanas* as Vaiṣṇavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

madhya.18.208

> *alpa vayasa tāṅra, rājāra kumāra*
> *'rāmadāsa' ādi pāṭhāna—cākara tāṅhāra*

SYNONYMS

alpa vayasa tāṅra—his age is very young; *rājāra kumāra*—son of the king; *rāmadāsa*—Rāmadāsa; *ādi*—heading the list; *pāṭhāna*—the Mohammedans; *cākara tāṅhāra*—servants of him.

TRANSLATION

Vijulī Khān was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

madhya.18.209

> *'kṛṣṇa' bali' paḍe sei mahāprabhura pāya*
> *prabhu śrī-caraṇa dila tāṅhāra māthāya*

SYNONYMS

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *paḍe*—falls down; *sei*—that Vijulī Khān; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-caraṇa dila*—placed His foot; *tāṅhāra māthāya*—on his head.

TRANSLATION

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

madhya.18.210

> *tāṅ-sabāre kṛpā kari' prabhu ta' calilā*
> *seita pāṭhāna saba 'vairāgī' ha-ilā*

SYNONYMS

tāṅ-sabāre—to all of them; *kṛpā kari'*—bestowing mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *calilā*—departed; *seita*—they; *pāṭhāna*—the Mohammedans of the Pāṭhāna community; *saba*—all; *vairāgī ha-ilā*—became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

madhya.18.211

> *pāṭhāna-vaiṣṇava bali' haila tāṅra khyāti*
> *sarvatra gāhiyā bule mahāprabhura kīrti*

SYNONYMS

pāṭhāna-vaiṣṇava bali'—known as Pāṭhāna Vaiṣṇavas; *haila*—became; *tāṅra*—their; *khyāti*—reputation; *sarvatra*—everywhere; *gāhiyā bule*—travel while chanting; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kīrti*—glorious activities.

TRANSLATION

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

madhya.18.212

> *sei vijulī-khāṅna haila 'mahā-bhāgavata'*
> *sarva-tīrthe haila tāṅra parama-mahattva*

SYNONYMS

sei—that; *vijulī-khāṅna*—Vijulī Khān; *haila*—became; *mahā-bhāgavata*—most advanced devotee; *sarva-tīrthe*—in all places of pilgrimage; *haila*—became; *tāṅra*—his; *parama*—great; *mahattva*—importance.

TRANSLATION

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

madhya.18.213

> *aiche līlā kare prabhu śrī-kṛṣṇa-caitanya*
> *'paścime' āsiyā kaila yavanādi dhanya*

SYNONYMS

aiche—in that way; *līlā*—pastimes; *kare*—performed; *prabhu*—the Lord; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *paścime*—to the western part of India; *āsiyā*—coming; *kaila*—made; *yavana-ādi*—meat-eaters and others; *dhanya*—fortunate.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word *yavana* means "meat-eater." Anyone from a meat-eating community is called a *yavana*. One who does not strictly observe the Vedic regulative principles is called a *mleccha*. These words do not refer to any particular man. Even if a person is born in a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* family, he is a *mleccha* or *yavana* if he does not strictly follow the regulative principles or if he eats meat.

madhya.18.214

> *soro-kṣetre āsi' prabhu kailā gaṅgā-snāna*
> *gaṅgā-tīra-pathe kailā prayāge prayāṇa*

SYNONYMS

soro-kṣetre—to Soro-kṣetra; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *gaṅgā-snāna*—bathing in the Ganges; *gaṅgā-tīra-pathe*—on the path on the bank of the Ganges; *kailā*—did; *prayāge prayāṇa*—departure for Prayāga.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

madhya.18.215

> *sei vipre, kṛṣṇadāse, prabhu vidāya dilā*
> *yoḍa-hāte dui-jana kahite lāgilā*

SYNONYMS

sei vipre—to the Sanoḍiyā *brāhmaṇa*; *kṛṣṇadāse*—and the Rājaputa Kṛṣṇadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya dilā*—asked to go back; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgilā*—began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanoḍiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

madhya.18.216

> *prayāga-paryanta duṅhe tomā-saṅge yāba*
> *tomāra caraṇa-saṅga punaḥ kāhāṅ pāba?*

SYNONYMS

prayāga-paryanta—up to Prayāga; *duṅhe*—both of us; *tomā-saṅge*—with You; *yāba*—shall go; *tomāra*—Your; *caraṇa-saṅga*—association of the lotus feet; *punaḥ*—again; *kāhāṅ*—where; *pāba*—shall we get.

TRANSLATION

They prayed, "Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?

madhya.18.217

> *mleccha-deśa, keha kāhāṅ karaye utpāta*
> *bhaṭṭācārya—paṇḍita, kahite nā jānena vāt*

SYNONYMS

mleccha-deśa—this is a country occupied by the Mohammedans; *keha*—anyone; *kāhāṅ*—anywhere; *karaye utpāta*—can create a disturbance; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *paṇḍita*—learned scholar; *kahite*—to speak; *nā jānena*—does not know; *vāt*—language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language."

madhya.18.218

> *śuni' mahāprabhu īṣat hāsite lāgilā*
> *sei dui-jana prabhura saṅge cali' āilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—mildly; *hāsite lāgilā*—began to smile; *sei*—those; *dui-jana*—two persons; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *cali' āilā*—came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

madhya.18.219

> *yei yei jana prabhura pāila daraśana*
> *sei preme matta haya, kare kṛṣṇa-saṅkīrtana*

SYNONYMS

yei yei—anyone who; *jana*—person; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila daraśana*—got the sight; *sei*—that person; *preme*—with ecstatic love; *matta haya*—becomes overwhelmed;

kare—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Kṛṣṇa mantra.

madhya.18.220

> *tāṅra saṅge anyonye, tāṅra saṅge āna*
> *ei-mata 'vaiṣṇava' kailā saba deśa-grāma*

SYNONYMS

tāṅra saṅge—with Him; *anyonye*—other; *tāṅra saṅge*—and with him; *āna*—another; *ei-mata*—in this way; *vaiṣṇava*—Vaiṣṇava; *kailā*—made; *saba*—all; *deśa-grāma*—villages and towns.

TRANSLATION

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

madhya.18.221

> *dakṣiṇa yāite yaiche śakti prakāśilā*
> *sei-mata paścima deśa, preme bhāsāilā*

SYNONYMS

dakṣiṇa yāite—while touring in the southern part of India; *yaiche*—as; *śakti prakāśilā*—manifested His spiritual energy; *sei-mata*—in that way; *paścima deśa*—the western part of India; *preme bhāsāilā*—inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

madhya.18.222

> *ei-mata cali' prabhu 'prayāga' āilā*
> *daśa-dina triveṇīte makara-snāna kailā*

SYNONYMS

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāga*—the holy place named Prayāga; *āilā*—reached; *daśa-dina*—ten days; *triveṇīte*—at the confluence of the Rivers Ganges and Yamunā; *makara-snāna kailā*—bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word *triveṇī* indicates the confluence of three rivers-namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.

madhya.18.223

> *vṛndāvana-gamana, prabhu-caritra ananta*
> *'sahasra-vadana' yāṅra nāhi pā'na anta*

SYNONYMS

vṛndāvana-gamana—going to Vṛndāvana; *prabhu-caritra*—pastimes of Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāṅra*—whose; *nāhi*—does not; *pā'na*—get; *anta*—limit.

TRANSLATION

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

madhya.18.224

> *tāhā ke kahite pāre kṣudra jīva hañā*
> *dig-daraśana kailuṅ muñi sūtra kariyā*

SYNONYMS

tāhā—that; *ke kahite pāre*—who can describe; *kṣudra*—very little; *jīva hañā*—being a conditioned soul; *dik-daraśana kailuṅ*—have simply made an indication; *muñi*—I; *sūtra kariyā*—in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

madhya.18.225

> *alaukika-līlā prabhura alaukika-rīti*
> *śunileo bhāgya-hīnera nā haya pratīti*

SYNONYMS

alaukika-līlā—uncommon pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *alaukika-rīti*—uncommon method; *śunileo*—even though one hears; *bhāgya-hīnera*—of one who is unfortunate; *nā haya pratīti*—there is no belief.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

madhya.18.226

> *ādyopānta caitanya-līlā—'alaukika' jāna'*
> *śraddhā kari' śuna ihā, 'satya' kari' māna'*

SYNONYMS

ādya-upānta—from beginning to end; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *alaukika jāna'*—everyone should know as uncommon; *śraddhā kari'*—with faith; *śuna ihā*—hear this; *satya kari' māna'*—accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

madhya.18.227

> *yei tarka kare ihāṅ, sei—'mūrkha-rāja'*
> *āpanāra muṇḍe se āpani pāḍe vāja*

SYNONYMS

yei tarka kare—one who simply argues; *ihāṅ*—in this matter; *sei*—that person; *mūrkha-rāja*—a great fool; *āpanāra muṇḍe*—on his own head; *se*—that person; *āpani*—himself; *pāḍe vāja*—strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

madhya.18.228

> *caitanya-caritra ei—'amṛtera sindhu'*
> *jagat ānande bhāsāya yāra eka-bindu*

SYNONYMS

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—ocean of nectar; *jagat*—the whole world; *ānande*—with bliss; *bhāsāya*—inundates; *yāra*—of which; *eka-bindu*—one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

madhya.18.229

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their

footsteps. ***Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Mohammedan soldiers on the way to Prayāga.***

Chapter 19

madhya.19.1

vṛndāvanīyāṁ rasa-keli-vārtāṁ
kālena luptāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim

SYNONYMS

vṛndāvanīyām—related to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālena*—with the course of time; *luptām*—lost; *nija-śaktim*—His personal potency; *utkaḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *saḥ*—He; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāk iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord

Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

madhya.19.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

madhya.19.3

> *śrī-rūpa-sanātana rahe rāmakeli-grāme*
> *prabhure miliyā gelā āpana-bhavane*

SYNONYMS

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; *rahe*—stayed; *rāmakeli-grāme*—in Rāmakeli; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—meeting; *gelā*—went back; *āpana-bhavane*—to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

madhya.19.4

> *dui-bhāi viṣaya-tyāgera upāya sṛjila*
> *bhau-dhana diyā dui brāhmaṇe varila*

SYNONYMS

dui-bhāi—the two brothers; *viṣaya-tyāgera*—of giving up material activities; *upāya sṛjila*—discovered a means; *bahu-dhana*—much money; *diyā*—paying; *dui brāhmaṇe*—two *brāhmaṇas*; *varila*—appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they

appointed two brāhmaṇas and paid them a large amount of money.

madhya.19.5

> *kṛṣṇa-mantre karāila dui puraścaraṇa*
> *acirāt pāibāre caitanya-caraṇa*

SYNONYMS

kṛṣṇa-mantre—in the holy *mantra* Hare Kṛṣṇa; *karāila*—caused to perform; *dui*—two; *puraścaraṇa*—religious ceremonies; *acirāt*—without delay; *pāibāre*—to get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A *puraścaraṇa* is a ritualistic ceremony performed under the guidance of an expert spiritual master or a *brāhmaṇa*. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa *mantra,* performs *arcana* by the *ārati* ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

madhya.19.6

> *śrī-rūpa-gosāñi tabe naukāte bhariyā*
> *śrī-rūpa-gosāñi āpanāra ghare āilā bahu-dhana lañā*

SYNONYMS

śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; *tabe*—thereafter; *naukāte bhariyā*—filling boats; *āpanāra ghare*—to his own house; *āilā*—returned; *bahu-dhana lañā*—taking large amounts of riches.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

madhya.19.7

> *brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane*
> *eka cauṭhi dhana dilā kuṭumba-bharaṇe*

SYNONYMS

brāhmaṇa-vaiṣṇave—to the *brāhmaṇas* and Vaiṣṇavas; *dilā*—gave as charity; *tāra*—of the riches; *ardha-dhane*—fifty percent; *eka cauṭhi dhana*—one-fourth of the riches; *dilā*—gave; *kuṭumba-bharaṇe*—to satisfy the relatives.

TRANSLATION

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

madhya.19.8

> *daṇḍa-bandha lāgi' cauṭhi sañcaya karilā*
> *bhāla-bhāla vipra-sthāne sthāpya rākhilā*

SYNONYMS

daṇḍa-bandha lāgi'—in case of legal implications; *cauṭhi*—one-fourth; *sañcaya karilā*—he collected; *bhāla-bhāla*—very respectable; *vipra-sthāne*—in the custody of a *brāhmaṇa*; *sthāpya rākhilā*—kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

madhya.19.9

> *gauḍe rākhila mudrā daśa-hājāre*
> *sanātana vyaya kare, rākhe mudi-ghare*

SYNONYMS

gauḍe—in Bengal; *rākhila*—kept; *mudrā*—coins; *daśa-hājāre*—ten thousand; *sanātana*—his elder brother; *vyaya kare*—spent; *rākhe*—deposited; *mudi-ghare*—in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

madhya.19.10

> *śrī-rūpa śunila prabhura nīlādri-gamana*
> *vana-pathe yābena prabhu śrī-vṛndāvana*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *śunila*—heard; *prabhura*—of Śrī Caitanya Mahāprabhu; *nīlādri-gamana*—departure for Jagannātha Purī; *vana-pathe*—on the path through the forest; *yābena*—will go; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Purī and was preparing to go to Vṛndāvana through the forest.

madhya.19.11

> *rūpa-gosāñi nīlācale pāṭhāila dui-jana*
> *prabhu yabe vṛndāvana karena gamana*

SYNONYMS

rūpa-gosāñi—Rūpa Gosvāmī; *nīlācale*—to Jagannātha Purī; *pāṭhāila*—sent; *dui-jana*—two persons; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *vṛndāvana*—to Vṛndāvana; *karena*—makes; *gamana*—departure.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

madhya.19.12

> *śīghra āsi' more tāṅra dibā samācāra*
> *śuniyā tad-anurūpa kariba vyavahāra*

SYNONYMS

śīghra āsi'—very hastily returning; *more*—unto me; *tāṅra*—His; *dibā*—give; *samācāra*—news; *śuniyā*—hearing; *tat-anurūpa*—accordingly; *kariba*—I shall make; *vyavahāra*—arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

madhya.19.13

> *ethā sanātana-gosāñi bhāve mane mana*
> *rājā more prīti kare, se—mora bandhana*

SYNONYMS

ethā—here (in Gauḍa-deśa); *sanātana-gosāñi*—the elder brother, Sanātana Gosvāmī; *bhāve*—considers; *mane mana*—in the mind; *rājā*—the Nawab; *more*—me; *prīti kare*—loves very much; *se*—that; *mora*—my; *bandhana*—great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

madhya.19.14

> *kona mate rājā yadi more kruddha haya*
> *tabe avyāhati haya, kariluṅ niścaya*

SYNONYMS

kona mate—somehow or other; *rājā*—the Nawab; *yadi*—if; *more*—upon me; *kruddha haya*—becomes angry; *tabe*—then; *avyāhati*—escape; *haya*—there is; *kariluṅ niścaya*—I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion."

madhya.19.15

> *asvāsthyera chadma kari' rahe nija-ghare*
> *rāja-kārya chāḍilā, nā yāya rāja-dvāre*

SYNONYMS

asvāsthyera—of not being well; *chadma*—pretext; *kari'*—making; *rahe*—remains; *nija-ghare*—at home; *rāja-kārya*—government service; *chāḍilā*—relinquished; *nā yāya*—did not go; *rāja-dvāre*—to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

madhya.19.16

> *lobhī kāyastha-gaṇa rāja-kārya kare*
> *āpane svagṛhe kare śāstrera vicāre*

SYNONYMS

lobhī—greedy; *kāyastha-gaṇa*—persons engaged in secretarial and clerical work; *rāja-kārya kare*—executed the government service; *āpane*—personally; *sva-gṛhe*—at home; *kare*—did; *śāstrera vicāre*—discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana

personally remained home and discussed revealed scriptures.

PURPORT

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants—the undersecretaries and clerks-all belonged to the *kāyastha* community. Formerly the *kāyasthas* belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a *kāyastha*. Eventually if a person could not identify himself as a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* he used to introduce himself as a *kāyastha* to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a *kāyastha*. On the whole, the *kāyastha* community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many *kāyasthas* on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the *kāyasthas* who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a *brāhmaṇa* belonging to the Sārasvata *brāhmaṇa* community. It is said that when he resigned, an underworker named Purandara Khān, who was a *kāyastha,* occupied his post.

> *bhaṭṭācārya paṇḍita biśa triśa lañā*
> *bhāgavata vicāra karena sabhāte vasiyā*

SYNONYMS

bhaṭṭācārya paṇḍita—learned scholars known as *bhaṭṭācāryas*; *biśa triśa*—twenty or thirty; *lañā*—taking with him; *bhāgavata vicāra*—discussion of *Śrīmad-Bhāgavatam*; *karena*—does; *sabhāte vasiyā*—sitting in an assembly.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words *bhāgavata vicāra*. As confirmed in the *Muṇḍaka Upaniṣad* (1.1.4,5), there are two kinds of educational systems:

> *dve vidye veditavya iti, ha sma yad brahma-vido vadanti-parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo*

> *vyākaraṇaṁ niruktaṁ chando jyotiṣam iti. atha parā yayā tad-akṣaram adhigamyate.*

"There are two kinds of educational systems. One deals with transcendental knowledge [*parā vidyā*] and the other with material knowledge [*aparā vidyā*]. All the *Vedas-Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda* and their corollaries known as *śikṣā, kalpa, vyākaraṇa, nirukta, chanda* and *jyotiṣa*—belong to the inferior system of material knowledge [*aparā vidyā*]. By *parā vidyā,* one can understand the *akṣara,* Brahman or the Absolute Truth." As far as Vedic literature is concerned, *Vedānta-sūtra* is accepted as the *parā vidyā*. *Śrīmad-Bhāgavatam* is an explanation of that *parā vidyā*. Those who aspire for liberation (*mukti* or *mokṣa*) and introduce themselves as *vaidāntika* are also equal to those groups aspiring to improve religion (*dharma*), economic development (*artha*) and sense gratification (*kāma*). *Dharma, artha, kāma* and *mokṣa* are called *catur-varga*. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called *parā vidyā*. *Śrīmad-Bhāgavatam* does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of *parā vidyā*. Sanātana Gosvāmī was engaged in discussing the *bhāgavata-vidyā,* which means he discussed transcendental superior knowledge. Those who are *karmīs, jñānīs* or *yogīs* are not actually fit to discuss *Śrīmad-Bhāgavatam*. Only Vaiṣṇavas or pure devotees are fit to discuss

that literature. As stated in *Śrīmad-Bhāgavatam* itself (12.13.18):

> *śrīmad-bhāgavataṁ purāṇam amalaṁ yad*
> *vaiṣṇavānāṁ priyaṁ*
> *yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ*
> *paraṁ gīyate*
> *yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam*
> *āviṣkṛtaṁ*
> *tac chṛṇvan supaṭhan vicāraṇa-paro bhaktyā*
> *vimucyen naraḥ*

Although *Śrīmad-Bhāgavatam* is counted among the *Purāṇas,* it is called the spotless *Purāṇa*. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in *Śrīmad-Bhāgavatam* is meant for *paramahaṁsas*. As it is said: *paramo-nirmatsarāṇām*. *A paramahaṁsa* is one who does not live in the material world and who does not envy others. In *Śrīmad-Bhāgavatam,* devotional service is discussed to arouse the living entity to the transcendental position of *jñāna* (knowledge) and *vairāgya* (renunciation). As stated in *Śrīmad-Bhāgavatam* (1.2.12):

> *tac chraddadhānāḥ munayo*
> *jñāna-vairāgya-yuktayā*
> *paśyanty ātmani cātmānaṁ*
> *bhaktyā śruta-gṛhītayā*

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti.*"

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (*bhaktyā śruta-gṛhītayā*), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called *naiṣkarma,* and when one is relieved, he is no longer interested in working hard for sense gratification. *Śrīmad-Bhāgavatam* is Śrīla Vyāsadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study *Śrīmad-Bhāgavatam* with learned scholars.

madhya.19.18

> *āra dina gauḍeśvara, saṅge eka-jana*
> *ācambite gosāñi-sabhāte kaila āgamana*

SYNONYMS

āra dina—one day; *gauḍeśvara*—the Nawab of Bengal; *saṅge*—with; *eka-jana*—one other person; *ācambite*—suddenly; *gosāñi-*

sabhāte—in the assembly of Sanātana Gosvāmī; *kaila āgamana*—came.

TRANSLATION

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared. The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyada Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era. Sanātana Gosvāmī was studying *Śrīmad-Bhāgavatam* with the scholars in the year 1424.

madhya.19.19

> *pātsāha dekhiyā sabe sambhrame uṭhilā*
> *sambhrame āsana diyā rājāre vasāilā*

SYNONYMS

pātsāha dekhiyā—seeing the Nawab; *sabe*—all of them; *sambhrame*—in great respect; *uṭhilā*—stood up; *sambhrame*—with great respect; *āsana diyā*—giving a sitting place; *rājāre*—the King; *vasāilā*—made to sit.

TRANSLATION

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a *mleccha-yavana,* he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In *Bhagavad-gītā* it is said:

> *yad yad vibhūtimat sattvaṁ*
> *śrīmad ūrjitam eva vā*
> *tat tad evāvagaccha tvaṁ*
> *mama tejo 'ṁśa-saṁbhavam*

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (*vibhūtimat sattvam*) is one who has obtained the grace of the Lord or has derived some power from Him. In *Bhagavad-gītā* (Bg. 7.10) Kṛṣṇa says, *tejas tejasvinām aham:* "I am the power of the powerful." The learned *brāhmaṇa* scholars showed

respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa's power.

madhya.19.20

> *rājā kahe,—tomāra sthāne vaidya pāṭhāiluṅ*
> *vaidya kahe,—vyādhi nāhi, sustha ye dekhiluṅ*

SYNONYMS

rājā kahe—the Nawab said; *tomāra sthāne*—to your place; *vaidya*—a physician; *pāṭhāiluṅ*—I sent; *vaidya kahe*—the physician said; *vyādhi nāhi*—there is no disease; *su-stha*—completely healthy; *ye*—that; *dekhiluṅ*—I have seen.

TRANSLATION

The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

madhya.19.21

> *āmāra ye kichu kārya, saba tomā lañā*
> *kārya chāḍi' rahilā tumi gharete vasiyā*

SYNONYMS

āmāra—my; *ye kichu*—whatever; *kārya*—business; *saba*—everything; *tomā*—you; *lañā*—with; *kārya chāḍi'*—giving up your duties; *rahilā*—remained; *tumi*—you; *gharete*—at home; *vasiyā*—sitting.

TRANSLATION

"I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

madhya.19.22

> *mora yata kārya-kāma, saba kailā nāśa*
> *ki tomāra hṛdaye āche, kaha mora pāśa*

SYNONYMS

mora—my; *yata*—all; *kārya-kāma*—occupational duties; *saba*—everything; *kailā nāśa*—you have spoiled; *ki*—what; *tomāra*—your; *hṛdaye*—within the heart; *āche*—there is; *kaha*—kindly tell; *mora pāśa*—to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

madhya.19.23

> *sanātana kahe,—nahe āmā haite kāma*
> *āra eka-jana diyā kara samādhāna*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *nahe*—not; *āmā*—me; *haite*—from; *kāma*—execution of the duty; *āra eka-jana*—someone else; *diyā*—by means of; *kara samādhāna*—execute the management.

TRANSLATION

Sanātana Gosvāmī replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

madhya.19.24

> *tabe kruddha hañā rājā kahe āra-bāra*
> *tomāra 'baḍa bhāi' kare dasyu-vyavahāra*

SYNONYMS

tabe—at that time; *kruddha hañā*—becoming angry; *rājā kahe*—the Nawab said; *āra-bāra*—again; *tomāra baḍa bhāi*—your elder brother; *kare*—does; *dasyu-vyavahāra*—the activity of a plunderer.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, "Your elder brother is acting just like a plunderer.

madhya.19.25

> *jīva-bahu māri' kaila cāklā saba nāśa*
> *ethā tumi kailā mora sarva kārya nāśa*

SYNONYMS

jīva—living entities; *bahu*—many; *māri'*—killing; *kaila*—did; *cāklā*—the province of Bengal; *saba*—all; *nāśa*—destruction; *ethā*—here; *tumi*—you; *kailā*—did; *mora*—my; *sarva*—all; *kārya*—plans; *nāśa*—destruction.

TRANSLATION

"By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

madhya.19.26

> *sanātana kahe,—tumi svatantra gauḍeśvara*
> *ye yei doṣa kare, deha' tāra phala*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tumi*—you; *svatantra*—independent; *gauḍa-īśvara*—the ruler of Bengal; *ye yei*—whatever; *doṣa*—faults; *kare*—one commits; *deha'*—you award; *tāra phala*—the results of that.

TRANSLATION

Sanātana Gosvāmī said, "You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly."

madhya.19.27

> *eta śuni' gauḍeśvara uṭhi' ghare gelā*
> *palāiba bali' sanātanere bāndhilā*

SYNONYMS

eta śuni'—hearing this; *gauḍa-īśvara*—the Nawab of Bengal; *uṭhi'*—standing up; *ghare gelā*—went back home; *palāiba*—I shall run away; *bali'*—because of this; *sanātanere bāndhilā*—he arrested Sanātana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, "I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [*yavana*], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?" This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, "My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly." In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī's statement. He

therefore left in an angry mood and ordered Sanātana Gosvāmī's arrest.

madhya.19.28

> *hena-kāle gela rājā uḍiyā mārite*
> *sanātane kahe,—tumi cala mora sāthe*

SYNONYMS

hena-kāle—at this time; *gela*—went; *rājā*—the King; *uḍiyā mārite*—to attack the Orissa province; *sanātane kahe*—he said to Sanātana Gosvāmī; *tumi cala*—you come; *mora sāthe*—along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

madhya.19.29

> *teṅho kahe,—yābe tumi devatāya duḥkha dite*
> *mora śakti nāhi, tomāra saṅge yāite*

SYNONYMS

teṅho kahe—Sanātana Gosvāmī replied; *yābe*—will go; *tumi*—you; *devatāya*—to the Supreme Personality of Godhead; *duḥkha dite*—to give unhappiness; *mora śakti*—my power; *nāhi*—there is not; *tomāra saṅge*—in company with you; *yāite*—to go.

TRANSLATION

Sanātana Gosvāmī replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

madhya.19.30

> *tabe tāṅre bāndhi' rākhi' karilā gamana*
> *ethā nīlācala haite prabhu calilā vṛndāvana*

SYNONYMS

tabe—thereafter; *tāṅre*—him; *bāndhi'*—arresting; *rākhi'*—keeping; *karilā gamana*—he went away; *ethā*—at this time; *nīlācala haite*—from Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā vṛndāvana*—departed for Vṛndāvana.

TRANSLATION

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

madhya.19.31

> *tabe sei dui cara rūpa-ṭhāñi āila*
> *'vṛndāvana calilā prabhu'—āsiyā kahila*

SYNONYMS

tabe—at that time; *sei*—those; *dui*—two; *cara*—messengers; *rūpa-ṭhāñi*—to the presence of Rūpa Gosvāmī; *āila*—came back; *vṛndāvana calilā prabhu*—Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; *āsiyā*—coming; *kahila*—they informed.

TRANSLATION

The two persons who went to Jagannātha Purī to inquire about the Lord's departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

madhya.19.32

> *śuniyā śrī-rūpa likhila sanātana-ṭhāñi*
> *'vṛndāvana calilā śrī-caitanya-gosāñi*

SYNONYMS

śuniyā—hearing; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *likhila*—wrote; *sanātana-ṭhāñi*—to Sanātana Gosvāmī; *vṛndāvana*—to Vṛndāvana; *calilā*—has gone; *śrī-caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

madhya.19.33

> *āmi-dui-bhāi calilāṅa tāṅhāre milite*
> *tumi yaiche taiche chuṭi' āisa tāhāṅ haite*

SYNONYMS

āmi-dui-bhāi—we two brothers; *calilāṅa*—have gone; *tāṅhāre milite*—to meet Him; *tumi*—you; *yaiche taiche*—somehow or other; *chuṭi'*—getting free; *āisa*—come; *tāhāṅ haite*—from there.

TRANSLATION

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, "We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

madhya.19.34

> *daśa-sahasra mudrā tathā āche mudi-sthāne*
> *tāhā diyā kara śīghra ātma-vimocane*

SYNONYMS

daśa-sahasra mudrā—ten thousand coins; *tāthā*—there; *āche*—there are; *mudi-sthāne*—in the grocer's place; *tāhā diyā*—with this amount; *kara*—get; *śīghra*—as soon as possible; *ātma-vimocane*—release from the internment.

TRANSLATION

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

madhya.19.35

> *yaiche taiche chuṭi' tumi āisa vṛndāvana'*
> *eta likhi' dui-bhāi karilā gamana*

SYNONYMS

yaiche taiche—somehow or other; *chuṭi'*—getting released; *tumi*—you; *āisa*—come; *vṛndāvana*—to Vṛndāvana; *eta likhi'*—writing this; *dui-bhāi*—the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; *karilā gamana*—departed.

TRANSLATION

"Somehow or other get yourself released and come to Vṛndāvana." After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

madhya.19.36

> *anupama mallika, tāṅra nāma—'śrī-vallabha'*
> *rūpa-gosāñira choṭa-bhāi—parama-vaiṣṇava*

SYNONYMS

anupama mallika—Anupama Mallika; *tāṅra nāma*—his name; *śrī-vallabha*—Śrī Vallabha; *rūpa-gosāñira*—of Rūpa Gosvāmī; *choṭa-bhāi*—younger brother; *parama-vaiṣṇava*—great devotee.

TRANSLATION

Rūpa Gosvāmī's younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

madhya.19.37

> *tāṅhā lañā rūpa-gosāñi prayāge āilā*
> *mahāprabhu tāhāṅ śuni' ānandita hailā*

SYNONYMS

tāṅhā lañā—taking him along; *rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *pra yāge*—to Prayāga; *āilā*—came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *śuni'*—hearing; *ānandita hailā*—were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

madhya.19.38

> *prabhu caliyāchena bindu-mādhava-daraśane*
> *lakṣa lakṣa loka āise prabhura milane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *caliyāchena*—was going; *bindu-mādhava-daraśane*—to see Lord Bindu Mādhava; *lakṣa lakṣa loka*—many hundreds of thousands of people; *āise*—came; *prabhura*—with Śrī Caitanya Mahāprabhu; *milane*—for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

madhya.19.39

> *keha kānde, keha hāse, keha nāce, gāya*
> *'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya*

SYNONYMS

keha kānde—some cried; *keha hāse*—some laughed; *keha nāce*—some danced; *gāya*—chanted; *kṛṣṇa kṛṣṇa bali'*—saying Kṛṣṇa, Kṛṣṇa; *keha*—some; *gaḍāgaḍi yāya*—rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, "Kṛṣṇa! Kṛṣṇa!"

madhya.19.40

> *gaṅgā-yamunā prayāga nārila ḍubāite*
> *prabhu ḍubāila kṛṣṇa-premera vanyāte*

SYNONYMS

gaṅgā-yamunā—the River Ganges and River Yamunā; *prayāga*—Prayāga; *nārila*—were not able; *ḍubāite*—to flood; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍubāila*—flooded; *kṛṣṇa-premera*—of ecstatic love of Kṛṣṇa; *vanyāte*—in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers—the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

madhya.19.41

> *bhiḍa dekhi' dui bhāi rahilā nirjane*
> *prabhura āveśa haila mādhava-daraśane*

SYNONYMS

bhiḍa dekhi'—seeing the crowd; *dui bhāi*—the two brothers; *rahilā*—remained; *nirjane*—in a secluded place; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *haila*—there was; *mādhava-daraśane*—by seeing the Deity, Bindu Mādhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

madhya.19.42

> *premāveśe nāce prabhu hari-dhvani kari'*
> *ūrdhva bāhu kari' bale—bala 'hari' 'hari'*

SYNONYMS

prema-āveśe—in ecstatic love; *nāce*—danced; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-dhvani kari'*—vibrating the holy name of Hari; *ūrdhva*—raised; *bāhu*—the arms; *kari'*—making; *bale*—says; *bala hari hari*—chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

madhya.19.43

> *prabhura mahimā dekhi' loke camatkāra*
> *prayāge prabhura līlā nāri varṇibāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—seeing; *loke*—in all people; *camatkāra*—astonishment; *prayāge*—at Prayāga; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *nāri*—I am not able; *varṇibāra*—to describe.

TRANSLATION

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

madhya.19.44

> *dākṣiṇātya-vipra-sane āche paricaya*
> *sei vipra nimantriyā nila nijālaya*

SYNONYMS

dākṣiṇātya—Deccan; *vipra-sane*—with a *brāhmaṇa*; *āche*—there was; *paricaya*—acquaintance; *sei*—that; *vipra*—*brāhmaṇa*; *nimantriyā*—inviting; *nila*—brought; *nija-ālaya*—to his own place.

TRANSLATION

Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his place.

madhya.19.45

> *vipra-gṛhe āsi' prabhu nibhṛte vasilā*
> *śrī-rūpa-vallabha duṅhe āsiyā mililā*

SYNONYMS

vipra-gṛhe—to the house of that *brāhmaṇa*; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *nibhṛte*—in a solitary place; *vasilā*—sat down; *śrī-rūpa-vallabha*—the two brothers Rūpa Gosvāmī and Śrī Vallabha; *duṅhe*—both of them; *āsiyā*—coming; *mililā*—met Him.

TRANSLATION

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

madhya.19.46

> *dui-guccha tṛṇa duṅhe daśane dhariyā*
> *prabhu dekhi' dūre paḍe daṇḍavat hañā*

SYNONYMS

dui-guccha—two bunches; *tṛṇa*—straw; *duṅhe*—both of them; *daśane dhariyā*—holding in the teeth; *prabhu dekhi'*—seeing the

Lord; *dūre*—in a distant place; *paḍe*—fell down; *daṇḍa-vat*—like rods; *hañā*—becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

madhya.19.47

> *nānā śloka paḍi' uṭhe, paḍe bāra bāra*
> *prabhu dekhi' premāveśa ha-ila duṅhara*

SYNONYMS

nānā—various; *śloka*—verses; *paḍi'*—reciting; *uṭhe*—stood up; *paḍe*—fell down; *bāra bāra*—again and again; *prabhu dekhi'*—seeing the Lord; *prema-āveśa*—ecstatic emotion; *ha-ila*—there was; *duṅhāra*—of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

madhya.19.48

> *śrī-rūpe dekhiyā prabhura prasanna haila mana*
> *'uṭha, uṭha, rūpa, āisa', balilā vacana*

SYNONYMS

śrī-rūpe dekhiyā—seeing Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—very pleased; *haila*—was; *mana*—mind; *uṭha*—please stand up; *uṭha*—please stand up; *rūpa*—My dear Rūpa; *āisa*—come; *balilā*—He said; *vacana*—the words.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, "Stand up! Stand up! My dear Rūpa, come here."

madhya.19.49

> *kṛṣṇera karuṇā kichu nā yāya varṇane*
> *viṣaya-kūpa haite kāḍila tomā dui-jane*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *karuṇā*—the mercy; *kichu*—any; *nā*—not; *yāya*—is possible; *varṇane*—to describe; *viṣaya-kūpa haite*—from the well of material enjoyment; *kāḍila*—delivered; *tomā*—you; *dui-jane*—both.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is not possible to describe Kṛṣṇa's mercy, for He has delivered you both from the well of material enjoyment.

madhya.19.50

> *na me 'bhaktaś catur-vedī*
> *mad-bhaktaḥ śvapacaḥ priyaḥ*
> *tasmai deyaṁ tato grāhyaṁ*
> *sa ca pūjyo yathā hy aham*

SYNONYMS

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar in the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

“ 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is

very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.' "

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

madhya.19.51

> *ei śloka paḍi' duṅhāre kailā āliṅgana*
> *kṛpāte duṅhāra māthāya dharilā caraṇa*

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *duṅhāre*—the two brothers; *kailā āliṅgana*—embraced; *kṛpāte*—out of causeless mercy; *duṅhāra*—of both of them; *māthāya*—on the heads; *dharilā*—placed; *caraṇa*—His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

madhya.19.52

> *prabhu-kṛpā pāñā duṅhe dui hāta yuḍi'*
> *dīna hañā stuti kare vinaya ācari'*

SYNONYMS

prabhu-kṛpā—the Lord's mercy; *pāñā*—getting; *duṅhe*—both of them; *dui*—two; *hāta*—hands; *yuḍi'*—folding; *dīna hañā*—most humbly; *stuti kare*—offer prayers; *vinaya ācari'*—with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

madhya.19.53

> *namo mahā-vadānyāya*
> *kṛṣṇa-prema-pradāya te*
> *kṛṣṇāya kṛṣṇa-caitanya-*
> *nāmne gaura-tviṣe namaḥ*

SYNONYMS

namaḥ—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of

Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; *namaḥ*—obeisances.

TRANSLATION

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

madhya.19.54

> *yo 'jñāna-mattaṁ bhuvanaṁ dayālur*
> *ullāghayann apy akarot pramattam*
> *sva-prema-sampat-sudhayādbhutehaṁ*
> *śrī-kṛṣṇa-caitanyam amuṁ prapadye*

SYNONYMS

yaḥ—that Personality of Godhead who; *ajñāna-mattam*—maddened by ignorance or foolishly passing time *in karma, jñāna, yoga* and Māyāvāda philosophy; *bhuvanam*—the entire three worlds; *dayāluḥ*—so merciful; *ullāghayan*—subduing such processes as *karma, jñāna* and *yoga*; *api*—despite; *akarot*—made; *pra-mattam*—maddened; *sva-prema-sampat-sudhayā*—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; *adbhuta-īham*—whose activities are wonderful;

śrī-kṛṣṇa-caitanyam—unto Lord Śrī Caitanya Mahāprabhu; *amum*—that; *prapadye*—I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (1.2).

madhya.19.55

> *tabe mahāprabhu tāṅre nikaṭe vasāilā*
> *'sanātanera vārtā kaha'—tāṅhāre puchilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—them; *nikaṭe*—near Him; *vasāilā*—sat down; *sanātanera vārtā*—news of Sanātana; *kaha*—please tell; *tāṅhāre*—them; *puchilā*—questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, "What news do you have of Sanātana?"

madhya.19.56

> *rūpa kahena,—teṅho bandī haya rāja-ghare*
> *tumi yadi uddhāra', tabe ha-ibe uddhāre*

SYNONYMS

rūpa kahena—Rūpa Gosvāmī said; *teṅho*—he; *bandī*—arrested; *haya*—is; *rāja-ghare*—in the court of the government; *tumi*—You; *yadi*—if; *uddhāra'*—kindly rescue; *tabe*—then; *ha-ibe*—he will be; *uddhāre*—relieved from that entanglement.

TRANSLATION

Rūpa Gosvāmī replied, "Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

madhya.19.57

> *prabhu kahe,—sanātanera hañāche mocana*
> *acirāt āmā-saha ha-ibe milana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *sanātanera*—of Sanātana Gosvāmī; *hañāche*—there has been; *mocana*—release; *acirāt*—very soon; *āmāsaha*—with Me; *ha-ibe milana*—there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, "Sanātana has already been released from his confinement, and he will very soon meet with Me."

madhya.19.58

> *madhyāhna karite vipra prabhure kahilā*
> *rūpa-gosāñi se-divasa tathāñi rahilā*

SYNONYMS

madhyāhna karite—to accept lunch; *vipra*—the *brāhmaṇa* of Deccan; *prabhure*—Śrī Caitanya Mahāprabhu; *kahilā*—requested; *rūpa-gosāñi*—Rūpa Gosvāmī; *se-divasa*—that day; *tathāñi*—there; *rahilā*—remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

madhya.19.59

> *bhaṭṭācārya dui bhāiye nimantraṇa kaila*
> *prabhura śeṣa prasāda-pātra dui-bhāi pāila*

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *dui bhāiye*—the two brothers; *nimantraṇa kaila*—invited to take lunch; *prabhura śeṣa prasāda-pātra*—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; *dui-bhāi pāila*—the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

madhya.19.60

> *triveṇī-upara prabhura vāsā-ghara sthāna*
> *dui bhāi vāsā kaila prabhu-sannidhāna*

SYNONYMS

tri-veṇī-upara—on the bank of the confluence of the Yamunā and Ganges; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāsā-ghara*—of the residential house; *sthāna*—the place; *dui bhāi*—the two

brothers; *vāsā kaila*—resided; *prabhu-sannidhāna*—near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Triveṇī. The two brothers-Rūpa Gosvāmī and Śrī Vallabha-selected their residence near the Lord's.

madhya.19.61

> *se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme*
> *mahāprabhu āilā śuni' āila tāṅra sthāne*

SYNONYMS

se-kāle—at that time; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *rahe*—resided; *āḍāila-grāme*—in the village known as Āḍāila; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *śuni'*—hearing; *āila*—came; *tāṅra sthāne*—to His place.

TRANSLATION

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇusvāmī sect and became *ācārya* of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This *sampradāya* has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on *Śrīmad-Bhāgavatam* called *Subodhinī-ṭīkā,* and notes on the *Vedānta-sūtra,* in the form of an *Anubhāṣya*. He also wrote a combination of sixteen short works called *Ṣoḍaśa-grantha*. Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Aḍelī-grāma, or Āḍāila-grāma. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍābhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṅrapāḍhu. A learned *brāhmaṇa* named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son. There are five sections of the *brāhmaṇa* community of Āndhra Pradesh known as *bella-nāṭī, vegī-nāṭī, muraki-nāṭi telagu-nāṭī* and *kāśala-nāṭī*. Out of these five brahminical communities, Vallabhācārya took his birth in the community of *bella-nāṭī* in the year 1400 Śakābda Era. According to some

people, Vallabha Bhaṭṭācārya's father took *sannyāsa* before Vallabha's birth, and he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakābda Era on the Ekādaśī day of the dark moon in the month of Caitra, and he took his birth in a *brāhmaṇa* family surnamed Khambhaṁpāṭībāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared near the village named Cāṅpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadrā in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same *brāhmaṇa* community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopīnātha and Viṭhṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at

Vārāṇasī. His book known as *Ṣoḍaśa-grantha* and his commentaries on *Vedānta-sūtra* (*Anubhāṣya*) and *Śrīmad-Bhāgavatam* (*Subodhinī*) are very famous. He has written many other books besides.

madhya.19.62

> *teṅho daṇḍavat kaila, prabhu kailā āliṅgana*
> *dui jane kṛṣṇa-kathā haila kata-kṣaṇa*

SYNONYMS

teṅho—he; *daṇḍavat*—obeisances; *kaila*—made; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing; *dui jane*—between the two of them; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *haila*—there were; *kata-kṣaṇa*—for some time.

TRANSLATION

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

madhya.19.63

> *kṛṣṇa-kathāya prabhura mahā-prema uthalila*
> *bhaṭṭera saṅkoce prabhu samvaraṇa kaila*

SYNONYMS

kṛṣṇa-kathāya—in the discussion on Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema*—great love; *uthalila*—arose; *bhaṭṭera*—of Bhaṭṭācārya; *saṅkoce*—due to shyness; *prabhu*—Śrī Caitanya Mahāprabhu; *samvaraṇa kaila*—restrained Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

madhya.19.64

> *antare gara-gara prema, nahe samvaraṇa*
> *dekhi' camatkāra haila vallabha-bhaṭṭera mana*

SYNONYMS

antare—inside; *gara-gara*—raged; *prema*—ecstatic love; *nahe*—there was not; *samvaraṇa*—checking; *dekhi'*—detecting; *camatkāra*—astonishment; *haila*—there was; *vallabha-bhaṭṭera mana*—on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

madhya.19.65

> *tabe bhaṭṭa mahāprabhure nimantraṇa kaila*
> *mahāprabhu dui-bhāi tāṅhāre milāilā*

SYNONYMS

tabe—then; *bhaṭṭa*—Vallabha Bhaṭṭa; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *nimantraṇa kailā*—invited; *mahāprabhu*—Śrī Caitanya

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

madhya.19.66

> *dui-bhāi dūra haite bhūmite paḍiyā*
> *bhaṭṭe daṇḍavat kailā ati dīna hañā*

SYNONYMS

dui-bhāi—the two brothers; *dūra haite*—from a distance; *bhūmite*—on the ground; *paḍiyā*—falling flat; *bhaṭṭe*—to Vallabha Bhaṭṭa; *daṇḍavat kailā*—offered obeisances; *ati dīna hañā*—being very humble.

TRANSLATION

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

madhya.19.67

> *bhaṭṭa milibāre yāya, duṅhe palāya dūre*
> *'aspṛśya pāmara muñi, nā chuṅiha more'*

SYNONYMS

bhaṭṭa—Vallabha Bhaṭṭa; *milibāre*—to meet; *yāya*—goes; *duṅhe*—the two brothers; *palāya*—ran away; *dūre*—to a distant place; *aspṛśya*—untouchable; *pāmara*—most fallen; *muñi*—I; *nā chuṅiha*—do not touch; *more*—me.

TRANSLATION

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me."

madhya.19.68

> *bhaṭṭera vismaya haila, prabhura harṣa mana*
> *bhaṭṭere kahilā prabhu tāṅra vivaraṇa*

SYNONYMS

bhaṭṭera—of Vallabha Bhaṭṭācārya; *vismaya haila*—there was surprise; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—very happy; *mana*—the mind; *bhaṭṭere kahilā*—said to Vallabha Bhaṭṭācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra vivaraṇa*—description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

madhya.19.69

> *'iṅho nā sparśiha, iṅho jāti ati-hīna!*
> *vaidika, yājñika tumi kulīna pravīṇa!'*

SYNONYMS

iṅho—him; *nā sparśiha*—do not touch; *iṅho*—he; *jāti*—caste; *ati-hīna*—very low; *vaidika*—a follower of Vedic principles; *yājñika*—a performer of many sacrifices; *tumi*—you; *kulīna*—aristocratic *brāhmaṇa*; *pravīṇa*—an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

PURPORT

Generally *brāhmaṇas* are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa *mantra*. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa *mahā-mantra* is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted *brāhmaṇa* who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic *brāhmaṇa* family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from *brāhmaṇa* society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu

accepted him as a *gosvāmī*. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya *sampradāya* of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned *brāhmaṇa* scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

madhya.19.70

> *duṅhāra mukhe nirantara kṛṣṇa-nāma śuni'*
> *bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni'*

SYNONYMS

duṅhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; *nirantara*—continuously; *kṛṣṇa-nāma śuni'*—hearing the chanting of the holy name of Kṛṣṇa; *bhaṭṭa kahe*—Vallabha Bhaṭṭācārya said; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *iṅgita*—indications; *bhaṅgī*—hints; *jāni'*—understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

madhya.19.71

> *'duṅhāra mukhe kṛṣṇa-nāma kariche nartana*
> *ei-dui 'adhama' nahe, haya 'sarvottama'*

SYNONYMS

duṅhāra mukhe—in the mouths of both; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kariche*—is doing; *nartana*—dancing; *ei-dui*—both of them; *adhama nahe*—not fallen; *haya*—are; *sarva-uttama*—the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

Vallabha Bhaṭṭācārya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a *brāhmaṇa*. Sometimes so-called *brāhmaṇas* do

not recognize our European and American disciples as devotees or *brāhmaṇas,* and some *brāhmaṇas* are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide *brāhmaṇas* and Vaiṣṇavas and are therefore exalted.

madhya.19.72

> *aho bata śva-paco 'to garīyān*
> *yaj-jihvāgre vartate nāma tubhyam*
> *tepus tapas te juhuvuḥ sasnur āryā*
> *brahmānūcur nāma gṛṇanti ye te*

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the Vedas; *anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

Vallabha Bhaṭṭācārya then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (3.33.7).

madhya.19.73

> *śuni' mahāprabhu tāṅre bahu praśaṁśilā*
> *premāviṣṭa hañā śloka paḍite lāgilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *bahu*—very much; *praśaṁśilā*—praised; *prema-āviṣṭa hañā*—

becoming ecstatic in love of Godhead; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from śāstra.

madhya.19.74

> *śuciḥ sad-bhakti-dīptāgni-*
> *dagdha-durjāti-kalmaṣaḥ*
> *śvapāko 'pi budhaiḥ ślāgyo*
> *na vedajño 'pi nāstikaḥ*

SYNONYMS

śuciḥ—a *brāhmaṇa* purified internally and externally; *sat-bhakti*—of devotional service without motives; *dīpta-agni*—by the blazing fire; *dagdha*—burnt to ashes; *durjāti*—such as birth in a low family; *kalmaṣaḥ*—whose sinful reactions; *śva-pākaḥ api*—even though born in a family of dog-eaters; *budhaiḥ*—by learned scholars; *ślāgyaḥ*—recognized; *na*—not; *veda-jñaḥ api*—even though completely conversant in Vedic knowledge; *nāstikaḥ*—an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the *Hari-bhakti-sudhodaya* (3.11,12), a transcendental literature extracted from the *Purāṇas*.

madhya.19.75

> *bhagavad-bhakti-hīnasya*
> *jātiḥ śāstraṁ japas tapaḥ*
> *aprāṇasyeva dehasya*
> *maṇḍanaṁ loka-rañjanam*

SYNONYMS

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to the Supreme Personality of Godhead; *jātiḥ*—birth in a high caste; *śāstram*—knowledge in revealed scriptures; *japaḥ*—pronunciation of *mantras*; *tapaḥ*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

TRANSLATION

“ 'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.' "

madhya.19.76

> *prabhura premāveśa, āra prabhāva bhakti-sāra*
> *saundaryādi dekhi' bhaṭṭera haila camatkāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstasy in love of Godhead; *āra*—and; *prabhāva*—the influence; *bhakti-sāra*—the essence of devotional service; *saundarya-ādi*—personal beauty

and other qualities; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭācārya; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

madhya.19.77

> *sagaṇe prabhure bhaṭṭa naukāte caḍāñā*
> *bhikṣā dite nija-ghare calilā lañā*

SYNONYMS

sa-gaṇe—with His associates; *prabhure*—Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *naukāte*—a boat; *caḍāñā*—putting aboard; *bhikṣā dite*—to offer lunch; *nija-ghare*—to his own place; *calilā*—departed; *lañā*—taking.

TRANSLATION

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

madhya.19.78

> *yamunāra jala dekhi' cikkaṇa śyāmala*
> *premāveśe mahāprabhu ha-ilā vihvala*

SYNONYMS

yamunāra—of the River Yamunā; *jala*—the water; *dekhi'*—seeing; *cikkaṇa*—glossy; *śyāmala*—blackish; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *vihvala*—bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

madhya.19.79

> *huṅkāra kari' yamunāra jale dilā jhāṅpa*
> *prabhu dekhi' sabāra mane haila bhaya-kāṅpa*

SYNONYMS

huṅkāra kari'—making a loud sound; *yamunāra jale*—in the water of the River Yamunā; *dilā*—gave; *jhāṅpa*—a plunge; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *sabāra*—of everyone; *mane*—in the mind; *haila*—there was; *bhaya-kāṅpa*—fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

madhya.19.80

> *āste-vyaste sabe dhari' prabhure uṭhāila*
> *naukāra upare prabhu nācite lāgila*

SYNONYMS

āste-vyaste—with great haste; *sabe*—all of them; *dhari'*—catching; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāila*—raised; *naukāra*—of the boat; *upare*—on top; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgila*—began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

madhya.19.81

> *mahāprabhura bhare naukā kare ṭalamala*
> *ḍubite lāgila naukā, jhalake bhare jala*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhare*—because of the weight; *naukā*—the boat; *kare*—does; *ṭalamala*—tilting; *ḍubite*—to sink; *lāgila*—began; *naukā*—the boat; *jhalake*—in gushes; *bhare*—fills; *jala*—water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

madhya.19.82

> *yadyapi bhaṭṭera āge prabhura dhairya haila mana*
> *durvāra udbhaṭa prema nahe samvaraṇa*

SYNONYMS

yadyapi—although; *bhaṭṭera*—of Vallabhācārya; *āge*—in front; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhairya*—patient; *haila*—was; *mana*—the mind; *durvāra*—difficult to stop; *udbhaṭa*—wonderful; *prema*—ecstatic love; *nahe*—there is not; *samvaraṇa*—checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He

tried to keep calm, His ecstatic love could not be checked.

madhya.19.83

> *deśa-pātra dekhi' mahāprabhu dhairya ha-ila*
> *āḍāilera ghāṭe naukā āsi' uttarila*

SYNONYMS

deśa-pātra dekhi'—seeing the circumstances; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhairya ha-ila*—became calm; *āḍāilera ghāṭe*—at the shore of the village Āḍāila; *naukā*—the boat; *āsi'*—coming; *uttarila*—landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

madhya.19.84

> *bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā*
> *nija-gṛhe ānilā prabhure saṅgete lañā*

SYNONYMS

bhaye—with fear; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *saṅge*—in Śrī Caitanya Mahāprabhu's association; *rahe*—remains; *madhyāhna karāñā*—after arranging for His bath; *nija-gṛhe*—to his own home; *ānilā*—brought; *prabhure*—Śrī Caitanya Mahāprabhu; *saṅgete*—in company; *lañā*—taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

madhya.19.85

> *ānandita hañā bhaṭṭa dila divyāsana*
> *āpane karila prabhura pāda-prakṣālana*

SYNONYMS

ānandita hañā—becoming pleased; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *dila*—gave; *divya-āsana*—a nice sitting place; *āpane*—personally; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-prakṣālana*—washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the

Lord a nice sitting place and personally washed His feet.

madhya.19.86

> *savaṁśe sei jala mastake dharila*
> *nūtana kaupīna-bahirvāsa parāila*

SYNONYMS

sa-vaṁśe—with all the family members; *sei*—that; *jala*—water; *mastake*—on the head; *dharila*—sprinkled; *nūtana*—fresh; *kaupīna*—underwear; *bahirvāsa*—external covering; *parāila*—put on.

TRANSLATION

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

madhya.19.87

> *gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila*
> *bhaṭṭācārye mānya kari' pāka karāila*

SYNONYMS

gandha—scents; *puṣpa*—flowers; *dhūpa*—incense; *dīpe*—by lamps; *mahā-pūjā kaila*—he worshiped the Lord with great pomp;

bhaṭṭācārye—to Balabhadra Bhaṭṭācārya; *mānya kari'*—offering respect; *pāka karāila*—engaging in cooking.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭa [the Lord's cook] to cook.

madhya.19.88

> *bhikṣā karāila prabhure sasneha yatane*
> *rūpa-gosāñi dui-bhāiye karāila bhojane*

SYNONYMS

bhikṣā karāila—made take His lunch; *prabhure*—Śrī Caitanya Mahāprabhu; *sasneha*—with affection; *yatane*—with great care; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *dui-bhāiye*—the two brothers; *karāila bhojane*—made eat.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

madhya.19.89

> *bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'*
> *tabe sei prasāda kṛṣṇadāsa pāila śeṣa*

SYNONYMS

bhaṭṭācārya—Vallabha Bhaṭṭācārya; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *deoyāila*—offered; *avaśeṣa*—the remnants; *tabe*—thereafter; *sei*—those; *prasāda*—remnants of food; *kṛṣṇadāsa*—Kṛṣṇadāsa; *pāila*—got; *śeṣa*—the balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

madhya.19.90

> *mukha-vāsa diyā prabhure karāila śayana*
> *āpane bhaṭṭa karena prabhura pāda-samvāhana*

SYNONYMS

mukha-vāsa—spices; *diyā*—offering; *prabhure*—Śrī Caitanya Mahāprabhu; *karāila*—made to do; *śayana*—resting; *āpane*—personally; *bhaṭṭa*—Śrīla Vallabha Bhaṭṭa; *karena*—does; *prabhura*

—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

madhya.19.91

> *prabhu pāṭhāila tāṅre karite bhojane*
> *bhojana kari' āilā teṅho prabhura caraṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *pāṭhāila*—sent; *tāṅre*—him (Vallabha Bhaṭṭācārya); *karite bhojane*—to take his lunch; *bhojana kari'*—after taking lunch; *āilā*—came; *teṅho*—he; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

madhya.19.92

> *hena-kāle āilā raghupati upādhyāya*
> *tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya*

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *raghupati upādhyāya*—a *brāhmaṇa* named Raghupati Upādhyāya; *tiruhitā*—belonging to the Tiruhitā state; *paṇḍita*—a very learned scholar; *baḍa*—great; *vaiṣṇava*—devotee; *mahāśaya*—respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman. Tiruhitā, or Tirhuṭiyā, is a combination of four districts in Behar: Sāraṇa, Campāraṇa, Majahphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.

madhya.19.93

> *āsi' teṅho kaila prabhura caraṇa vandana*
> *'kṛṣṇe mati rahu' bali' prabhura vacana*

SYNONYMS

āsi'—coming; *teṅho*—he; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *kṛṣṇe mati rahu*—just remain always Kṛṣṇa conscious; *bali'*—saying; *prabhura vacana*—the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, "Always stay in Kṛṣṇa consciousness."

madhya.19.94

> *śuni' ānandita haila upādhyāyera mana*
> *prabhu tāṅre kahila,—'kaha kṛṣṇera varṇana'*

SYNONYMS

śuni'—hearing; *ānandita*—very pleased; *haila*—became; *upādhyāyera mana*—the mind of Upādhyāya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kahila*—spoke; *kaha kṛṣṇera varṇana*—just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

madhya.19.95

nija-kṛta kṛṣṇa-līlā-śloka paḍila
śuni' mahāprabhura mahā premāveśa haila

SYNONYMS

nija-kṛta—personally composed; *kṛṣṇa-līlā*—on pastimes of Kṛṣṇa; *śloka*—verses; *paḍila*—recited; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā*—great; *prema-āveśa*—ecstatic love; *haila*—there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa's pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

madhya.19.96

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma

SYNONYMS

śrutim—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—*Mahābhārata*; *anye*—still others; *bhajantu*—let them worship; *bhava-bhītāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's *Padyāvalī* (126).

madhya.19.97

> *'āge kaha'—prabhu-vākye upādhyāya kahila*
> *raghupati upādhyāya namaskāra kaila*

SYNONYMS

āge kaha—please speak further; *prabhu-vākye*—on the request of Śrī Caitanya Mahāprabhu; *upādhyāya*—Raghupati Upādhyāya; *kahila*—said; *raghupati upādhyāya*—Raghupati Upādhyāya; *namaskāra kaila*—offered Śrī Caitanya Mahāprabhu obeisances.

TRANSLATION

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

madhya.19.98

> *kaṁ prati kathayitum īśe*
> *samprati ko vā pratītim āyātu*
> *go-pati-tanayā-kuñje*
> *gopa-vadhūṭī-viṭaṁ brahma*

SYNONYMS

kam prati—unto whom; *kathayitum*—to speak; *īśe*—am I able; *samprati*—now; *kaḥ*—who; *vā*—or; *pratītim*—belief; *āyātu*—would do; *go-pati*—of the sun-god; *tanayā*—of the daughter (the Yamunā); *kuñje*—in the bushes on the bank; *gopa-vadhūṭī*—of the cowherd girls; *viṭam*—the hunter; *brahma*—the Supreme Personality of Godhead.

TRANSLATION

"To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes."

PURPORT

This verse was also later included in *padyāvalī* (98).

madhya.19.99

> *prabhu kahena,—kaha, teṅho paḍe kṛṣṇa-līlā*
> *premāveśe prabhura deha-mana āyuyāilā*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *kaha*—please go on speaking; *teṅho*—he; *paḍe*—recites; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *prema-āveśe*—in great ecstasy of love; *prabhura*—of Śrī Caitanya Mahāprabhu; *deha-mana*—body and mind; *āyuyāilā*—became slackened.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of

Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

madhya.19.100

> *prema dekhi' upādhyāyera haila camatkāra*
> *'manuṣya nahe, iṅho—kṛṣṇa'—karila nirdhāra*

SYNONYMS

prema dekhi'—seeing His ecstatic love; *upādhyāyera*—of Raghupati Upādhyāya; *haila*—there was; *camatkāra*—wonder; *manuṣya nahe*—not a human being; *iṅho*—He; *kṛṣṇa*—Lord Kṛṣṇa Himself; *karila nirdhāra*—made assessment.

TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

madhya.19.101

> *prabhu kahe,—upādhyāya, śreṣṭha māna' kāya?*
> *'śyāmam eva paraṁ rūpaṁ'—kahe upādhyāya*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; *upādhyāya*—My dear Upādhyāya; *śreṣṭha*—the supermost; *māna'*—you consider; *kāya*—what; *śyāmam*—Śyāmasundara, Kṛṣṇa; *eva*—certainly; *param rūpam*—the supreme form; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?" Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."

madhya.19.102

> *śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?*
> *'purī madhu-purī varā'—kahe upādhyāya*

SYNONYMS

śyāma-rūpera—of the supreme form, Śyāmasundara; *vāsa-sthāna*—residence; *śreṣṭha*—the supreme; *māna'*—you accept; *kāya*—

which; *purī*—the city; *madhu-purī*—Mathurā; *varā*—best; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

"Of all Kṛṣṇa's abodes, which do you think is the best?" Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."

PURPORT

Lord Kṛṣṇa has many forms, as stated in the *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam*. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa's millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in the *Brahma-saṁhitā* (5.38):

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*
> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations-Nārāyaṇa, Nṛsiṁha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to *Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam*. "Kṛṣṇa is the original Personality of Godhead." Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his *Upadeśāmṛta* (9): *vaikuṇṭhāj janito varā madhu-purī*. "Madhu-purī, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world."

madhya.19.103

> *bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya?*
> *'vayaḥ kaiśorakaṁ dhyeyaṁ'—kahe upādhyāya*

SYNONYMS

bālya—childhood; *paugaṇḍa*—the boyhood age before youth; *kaiśore*—the beginning of youth; *śreṣṭha*—best; *māna'*—you think; *kāya*—which; *vayaḥ*—the age; *kaiśorakam—kaiśora* or fresh youth; *dhyeyam*—most worshipable; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upādhyāya replied, "Fresh youth is the best age."

madhya.19.104

> *rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?*
> *'ādya eva paro rasaḥ'—kahe upādhyāya*

SYNONYMS

rasa-gaṇa-madhye—among all the mellows; *tumi*—you; *śreṣṭha*—as supreme; *māna'*—accept; *kāya*—which one; *ādyaḥ*—conjugal love; *eva*—certainly; *paraḥ rasaḥ*—the best of all mellows; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."

madhya.19.105

> *prabhu kahe,—bhāla tattva śikhāilā more*
> *eta bali' śloka paḍe gadgada-svare*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *bhāla*—good; *tattva*—conclusions; *śikhāilā more*—you have taught Me; *eta bali'*—saying this; *śloka paḍe*—Śrī Caitanya Mahāprabhu recited the full verse; *gadgada-svare*—in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

madhya.19.106

> *śyāmam eva paraṁ rūpaṁ*
> *purī madhu-purī varā*
> *vayaḥ kaiśorakaṁ dhyeyam*
> *ādya eva paro rasaḥ*

SYNONYMS

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpam*—form; *purī*—the place; *madhu-purī*—Mathurā;

varā—best; *vayaḥ*—the age; *kaiśorakam*—fresh youth; *dhyeyam*—always to be meditated on; *ādyaḥ*—the original transcendental mellow, or conjugal love; *eva*—certainly; *paraḥ*—the supreme; *rasaḥ*—mellow.

TRANSLATION

“ 'The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.' "

PURPORT

This verse is found in *Padyāvalī* (82).

madhya.19.107

> *premāveśe prabhu tāṅre kailā āliṅgana*
> *prema matta hañā teṅho karena nartana*

SYNONYMS

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā*—did; *āliṅgana*—embracing; *prema matta hañā*—being overwhelmed by ecstatic love; *teṅho*—he; *karena nartana*—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

madhya.19.108

> *dekhi' vallabha-bhaṭṭa mane camatkāra haila*
> *dui putra āni' prabhura caraṇe pāḍila*

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭa*—of Vallabha Bhaṭṭācārya; *mane*—in the mind; *camatkāra haila*—there was astonishment; *dui putra āni'*—bringing his two sons; *prabhura caraṇe pāḍila*—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopīnātha and Viṭhṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga

in the year 1434 or 1435 Śakābda Era, Viṭhṭhaleśvara was not yet born. In this regard, one should see *Madhya-līlā* 18.47.

madhya.19.109

> *prabhu dekhibāre grāmera saba-loka āila*
> *prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila*

SYNONYMS

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; *grāmera*—of the village; *saba-loka*—all the people; *āila*—came; *prabhu-daraśane*—simply by seeing Śrī Caitanya Mahāprabhu; *sabe*—all of them; *kṛṣṇa-bhakta ha-ila*—became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

madhya.19.110

> *brāhmaṇa-sakala karena prabhura nimantraṇa*
> *vallabha-bhaṭṭa tāṅ-sabāre karena nivāraṇa*

SYNONYMS

brāhmaṇa-sakala—all the *brāhmaṇas* of that village; *karena*—make; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitations; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭācārya; *tāṅ-sabāre*—all of them; *karena*—does; *nivāraṇa*—forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

madhya.19.111

> *'premonmāde paḍe gosāñi madhya-yamunāte*
> *prayāge cālāiba, ihāṅ nā diba rahite*

SYNONYMS

prema-unmāde—in the madness of ecstatic love; *paḍe*—fell down; *gosāñi*—Śrī Caitanya Mahāprabhu; *madhya-yamunāte*—in the River Yamunā; *prayāge cālāiba*—I shall again take Him to Prayāga; *ihāṅ*—here; *nā*—not; *diba*—I shall allow Him; *rahite*—to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped

into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

madhya.19.112

> *yāṅra icchā, prayāge yāñā karibe nimantraṇa'*
> *eta bali' prabhu lañā karila gamana*

SYNONYMS

yāṅra—of whom; *icchā*—there is a desire; *prayāge yāñā*—going to Prayāga; *karibe*—may do; *nimantraṇa*—invitations; *eta bali'*—saying this; *prabhu lañā*—with Śrī Caitanya Mahāprabhu; *karila gamana*—he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, "If anyone likes, he can go to Prayāga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayāga.

madhya.19.113

> *gaṅgā-pathe mahāprabhure naukāte vasāñā*
> *prayāge āilā bhaṭṭa gosāñire lañā*

SYNONYMS

gaṅgā-pathe—on the Ganges; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāte vasāñā*—making to sit down on the boat; *prayāge āilā*—went to Prayāga; *bhaṭṭa*—Vallabha Bhaṭṭa; *gosāñire lañā*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

madhya.19.114

> *loka-bhiḍa-bhaye prabhu 'daśāśvamedhe' yāñā*
> *rūpa-gosāñire śikṣā karā'na śakti sañcāriyā*

SYNONYMS

loka-bhiḍa-bhaye—from fear of the great crowd of people; *prabhu*—Śrī Caitanya Mahāprabhu; *daśāśvamedhe*—to Daśāśvamedha-ghāṭa; *yāñā*—going; *rūpa-gosāñire*—Rūpa Gosvāmī; *śikṣā karā'na*—teaches; *śakti sañcāriyā*—endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa

Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāsya śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in *Caitanya-caritāmṛta* (Antya 7.11). *Kṛṣṇa-śakti vinā nahe tāra pravartana:* "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of *māyā* life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

madhya.19.115

> *kṛṣṇatattva-bhaktitattva-rasatattva-prānta*
> *saba śikhāila prabhu bhāgavata-siddhānta*

SYNONYMS

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; *bhakti-tattva*—of the truth about devotional service; *rasa-tattva*—of the truth about transcendental mellows; *prānta*—the ultimate limit; *saba*—all; *śikhāila*—taught; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-siddhānta*—the conclusions of *Śrīmad-Bhāgavatam*.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

madhya.19.116

> *rāmānanda-pāśe yata siddhānta śunilā*
> *rūpe kṛpā kari' tāhā saba sañcārilā*

SYNONYMS

rāmānanda-pāśe—from Rāmānanda Rāya; *yata*—all; *siddhānta*—the ultimate conclusions; *śunilā*—he heard; *rūpe*—unto Śrī Rūpa Gosvāmī; *kṛpā kari'*—showing His causeless mercy; *tāhā saba*—all those; *sañcārilā*—infused.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

madhya.19.117

> *śrī-rūpa-hṛdaye prabhu śakti sañcārilā*
> *sarva-tattva-nirūpaṇe 'pravīṇa' karilā*

SYNONYMS

śrī-rūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śakti sañcārilā*—infused spiritual strength; *sarva-tattva*—all conclusive truths; *nirūpaṇe*—in ascertaining; *pravīṇa karilā*—made him fully experienced.

TRANSLATION

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced

devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other *ācāryas*.

madhya.19.118

> *śivānanda-senera putra 'kavi-karṇapūra'*
> *'rūpera milana' sva-granthe likhiyāchena pracura*

SYNONYMS

śivānanda-senera—of Śivānanda Sena; *putra*—the son; *kavi-karṇapūra*—Kavi-karṇapūra; *rūpera milana*—meeting Rūpa Gosvāmī; *sva-granthe*—in his own book; *likhiyāchena pracura*—has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the

meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

madhya.19.119

> *kālena vṛndāvana-keli-vārtā*
> *lupteti tāṁ khyāpayituṁ viśiṣya*
> *kṛpāmṛtenābhiṣiṣeca devas*
> *tatraiva rūpaṁ ca sanātanaṁ ca*

SYNONYMS

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣiṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of *Caitanya-candrodaya* by Śrī Kavi-karṇapūra.

madhya.19.120

> *yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto*
> *gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ*
> *premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge*
> *taṁ śrī-rūpaṁ samam anupamenānujagrāha devaḥ*

SYNONYMS

yaḥ—who; *prāk eva*—previously; *priya-guṇa-gaṇaiḥ*—by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; *gāḍha*—deeply; *baddhaḥ*—attached; *api*—although; *muktaḥ*—liberated; *geha-adhyāsāt*—from the bondage of family life; *rasaḥ*—transcendental mellows; *iva*—like; *paraḥ*—transcendental; *mūrtaḥ*—personal form; *eva*—certainly; *api*—although; *amūrtaḥ*—without having a material form; *prema-ālāpaiḥ*—by discussions of transcendental love of the Supreme; *dṛḍhatara*—firm; *pariṣvaṅga*—of embracing; *raṅgaiḥ*—with great pleasure; *prayāge*—at Prayāga; *tam*—to him; *śrī-rūpam*—Rūpa Gosvāmī; *samam*—with; *anupamena*—Anupama; *anujagrāha*—showed mercy; *devaḥ*—the Supreme Personality of Godhead.

TRANSLATION

"From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendentally situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

madhya.19.121

> *priya-svarūpe dayita-svarūpe*
> *prema-svarūpe sahajābhirūpe*
> *nijānurūpe prabhur eka-rūpe*
> *tatāna rūpe svavilāsa-rūpe*

SYNONYMS

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *sahaja-abhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhuḥ*—Śrī Caitanya

Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

"Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures."

madhya.19.122

> *ei-mata karṇapūra likhe sthāne-sthāne*
> *prabhu kṛpā kailā yaiche rūpa-sanātane*

SYNONYMS

ei-mata—in this way; *karṇa-pūra*—the poet known as Kavi-karṇapūra; *likhe*—writes; *sthāne-sthāne*—in various places; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kailā*—showed His mercy; *yaiche*

—how; *rūpa-sanātane*—to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

madhya.19.123

> *mahāprabhura yata baḍa baḍa bhakta mātra*
> *rūpa-sanātana—sabāra kṛpā-gaurava-pātra*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *yata*—all; *baḍa baḍa*—great, great; *bhakta*—devotees; *mātra*—up to; *rūpa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; *sabāra*—of everyone; *kṛpā*—of the mercy; *gaurava*—and honor; *pātra*—objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

madhya.19.124

> *keha yadi deśe yāya dekhi' vṛndāvana*
> *tāṅre praśna karena prabhura pāriṣada-gaṇa*

SYNONYMS

keha—someone; *yadi*—if; *deśe*—to his country; *yāya*—goes; *dekhi'*—after seeing; *vṛndāvana*—Vṛndāvana; *tāṅre*—unto that person; *praśna karena*—put questions; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāriṣada-gaṇa*—personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

madhya.19.125

> *"kaha,—tāhāṅ kaiche rahe rūpa-sanātana?*
> *kaiche rahe, kaiche vairāgya, kaiche bhojana?*

SYNONYMS

kaha—please describe; *tāhāṅ*—there; *kaiche*—how; *rahe*—remain; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kaiche rahe*—how do they live; *kaiche vairāgya*—how do they practice renunciation; *kaiche bhojana*—how do they eat.

TRANSLATION

They would ask those returning from Vṛndāvana, "How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

madhya.19.126

> *kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?"*
> *tabe praśaṁsiyā kahe sei bhakta-gaṇa*

SYNONYMS

kaiche—how; *aṣṭa-prahara*—twenty-four hours; *karena*—do; *śrī-kṛṣṇa-bhajana*—worshiping of Lord Kṛṣṇa; *tabe*—at that time; *praśaṁsiyā*—praising; *kahe*—described; *sei bhakta-gaṇa*—those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

madhya.19.127

> *"aniketa duṅhe, vane yata vṛkṣa-gaṇa*
> *eka eka vṛkṣera tale eka eka rātri śayana*

SYNONYMS

aniketa—without a residence; *duṅhe*—both of them; *vane*—in the forest; *yata vṛkṣa-gaṇa*—as many trees as there are; *eka eka vṛkṣera*—of one tree after another; *tale*—at the base; *eka eka rātri*—one night after another; *śayana*—lying down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees-one night under one tree and the next night under another.

madhya.19.128

> *'vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-karī*
> *śuṣka ruṭī-cānā civāya bhoga parihari'*

SYNONYMS

vipra-gṛhe—in the house of a *brāhmaṇa*; *sthūla-bhikṣā*—full meals; *kāhāṅ*—sometimes; *mādhu-karī*—begging little by little like honeybees; *śuṣka*—dry; *ruṭī*—bread; *cānā*—chick-peas; *civāya*—chew; *bhoga parihari'*—giving up all kinds of material enjoyment.

TRANSLATION

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

madhya.19.129

> *karoṅyā-mātra hāte, kāṅthā chiṅḍā, bahirvāsa*
> *kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa*

SYNONYMS

karoṅyā—the waterpot of a *sannyāsī*; *mātra*—only; *hāte*—in the hand; *kāṅthā chiṅḍā*—torn quilt; *bahirvāsa*—outer garments; *kṛṣṇa-kathā*—discussion of Kṛṣṇa's pastimes; *kṛṣṇa-nāma*—chanting the holy name of Lord Kṛṣṇa; *nartana-ullāsa*—dancing in jubilation.

TRANSLATION

"They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

madhya.19.130

> *aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane*
> *nāma-saṅkīrtane seha nahe kona dine*

SYNONYMS

aṣṭa-prahara—twenty-four hours; *kṛṣṇa-bhajana*—worshiping Lord Kṛṣṇa; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *śayane*—for sleeping; *nāma-saṅkīrtane*—because of chanting the holy name of the Lord; *seha*—that much time; *nahe*—not; *kona dine*—some days.

TRANSLATION

"They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

madhya.19.131

> *kabhu bhakti-rasa-śāstra karaye likhana*
> *caitanya-kathā śune, kare caitanya-cintana"*

SYNONYMS

kabhu—sometimes; *bhakti-rasa-śāstra*—transcendental literature about the mellows of devotional service; *karaye likhana*—write; *caitanya-kathā*—talks about the pastimes of Śrī Caitanya Mahāprabhu; *śune*—they hear; *kare*—do; *caitanya-cintana*—thinking of Lord Caitanya.

TRANSLATION

"Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord."

madhya.19.132

> *ei-kathā śuni' mahāntera mahā-sukha haya*
> *caitanyera kṛpā yāṅhe, tāṅhe ki vismaya?*

SYNONYMS

ei-kathā śuni'—hearing this news; *mahāntera*—of all the devotees; *mahā-sukha*—great pleasure; *haya*—was; *caitanyera*—of Lord Caitanya Mahāprabhu; *kṛpā*—mercy; *yāṅhe*—on whom; *tāṅhe*—in him; *ki*—what; *vismaya*—wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and remembered Śrī Caitanya Mahāprabhu's pastimes. Thus they executed devotional service.

In Vṛndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord.

That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee.

madhya.19.133

> *caitanyera kṛpā rūpa likhiyāchena āpane*
> *rasāmṛta-sindhu-granthera maṅgalācaraṇe*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *rūpa*—Śrīla Rūpa Gosvāmī; *likhiyāchena*—has written; *āpane*—personally; *rasāmṛta-sindhu-granthera*—of the book known as *Bhakti-rasāmṛta-sindhu*; *maṅgala-ācaraṇe*—in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmṛta-sindhu [1.1.2].

madhya.19.134

> *hṛdi yasya preraṇayā*
> *pravartito 'haṁ varāka-rūpo 'pi*
> *tasya hareḥ pada-kamalaṁ*
> *vande caitanya-devasya*

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—who is Lord Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Although I am the lowest of men and have no knowledge, the inspiration to write transcendental

literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

madhya.19.135

> *ei-mata daśa-dina prayāge rahiyā*
> *śrī-rūpe śikṣā dila śakti sañcāriyā*

SYNONYMS

ei-mata—in this way; *daśa-dina*—for ten days; *prayāge*—at Prayāga; *rahiyā*—staying; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *śikṣā*—instructions; *dila*—imparted; *śakti sañcāriyā*—bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels

himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in *Bhagavad-gītā:*

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a *gṛhastha*. He was not even a *brahmacārī* or *sannyāsī*. He associated with *mlecchas* and *yavanas,* but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the *Bhakti-rasāmṛta-sindhu* (1.2.187):

> *īhā yasya harer dāsye*
> *karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu*
> *jīvan-muktaḥ sa ucyate*

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities."

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

madhya.19.136

> *prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa*
> *sūtra-rūpe kahi, vistāra nā yāya varṇana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; *śuna*—please listen; *rūpa*—My dear Rūpa; *bhakti-rasera*—of the transcendental mellows in devotional service; *lakṣaṇa*—the symptoms; *sūtra-rūpe*—in the

form of a synopsis; *kahi*—I shall explain; *vistāra*—the whole breadth; *nā*—not; *yāya*—is possible; *varṇana*—description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

madhya.19.137

> *pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*
> *tomāya cākhāite tāra kahi eka 'bindu'*

SYNONYMS

pāra-apāra—the length and breadth; *śūnya*—without; *gabhīra*—deep; *bhakti-rasa*—of the mellows in devotional service; *sindhu*—the ocean; *tomāya*—to you; *cākhāite*—to give a taste; *tāra*—of this ocean; *kahi*—I shall speak; *eka*—one; *bindu*—drop.

TRANSLATION

"The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

madhya.19.138

> *eita brahmāṇḍa bhari' ananta jīva-gaṇa*
> *caurāśī-lakṣa yonite karaye bhramaṇa*

SYNONYMS

ei-ta—in this way; *brahmāṇḍa*—the whole universe; *bhari'*—filling; *ananta*—unlimited; *jīva-gaṇa*—living entities; *caurāśī-lakṣa*—8,400,000; *yonite*—in species of life; *karaye*—do; *bhramaṇa*—wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In *Bhagavad-gītā* (Bg. 2.24) we find that the living entities are *sarva-gataḥ,* which means that they can go anywhere. This indicates that there are living entities

everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as *ananta,* or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the *Viṣṇu Purāṇa:*

> *jalajā nava-lakṣāṇi*
> *sthāvarā lakṣa-viṁśati*
> *kṛmayo rudra-saṅkhyakāḥ*
> *pakṣiṇāṁ daśa-lakṣaṇam*

> *triṁśal-lakṣāṇi paśavaḥ*
> *catur-lakṣāṇi mānuṣāḥ*

"There are 900,000 species living in the water. There are also 2,000,000 non-moving living entities (*sthāvara*) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe-and even in the sun—there are living entities. This is the verdict of Vedic literatures. As *Bhagavad-gītā* (Bg. 2.20) confirms:

> *na jāyate mriyate vā kadācin*
> *nāyaṁ bhūtvā bhavitā vā na bhūyaḥ*
> *ajo nityaḥ śāśvato 'yaṁ purāṇo*
> *na hanyate hanyamāne śarīre*

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is

different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in *Bhagavad-gītā* (Bg. 8.6): *yaṁ yaṁ vāpi smaran bhāvam*. One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

madhya.19.139

> *keśāgra-śateka-bhāga punaḥ śatāṁśa kari*
> *tāra sama sūkṣma jīvera 'svarūpa' vicāri*

SYNONYMS

keśa-agra—from the tip of a hair; *śata-eka*—one hundred; *bhāga*—divisions; *punaḥ*—again; *śata-aṁśa*—one hundred divisions; *kari*—making; *tāra sama*—equal to that; *sūkṣma*—very fine; *jīvera*—of the living entity; *sva-rūpa*—the actual form; *vicāri*—I consider.

TRANSLATION

"The length and breadth of the living entity is described as one tenthousandth part of the tip of a hair. This is the original subtle nature of the living entity.

madhya.19.140

> *keśāgra-śata-bhāgasya*
> *śatāṁśa-sadṛśātmakaḥ*
> *jīvaḥ sūkṣma-svarūpo 'yaṁ*
> *saṅkhyātīto hi cit-kaṇaḥ*

SYNONYMS

keśa-agra—of the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-aṁśa*—a hundredth part; *sadṛśa*—equal to; *ātmakaḥ*—whose nature; *jīvaḥ*—the living entity; *sūkṣma*—very fine; *sva-rūpaḥ*—identification; *ayam*—this; *saṅkhya-atītaḥ*—numbering beyond calculation; *hi*—certainly; *cit-kaṇaḥ*—spiritual particle.

TRANSLATION

“ 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.'

PURPORT

This is quoted from the commentary on the portion of *Śrīmad-Bhāgavatam* wherein the *Vedas* personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (Bg. 15.7). *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ:* "The living entities in this conditioned world are My eternal, fragmental parts."

Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his *karma,* material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

madhya.19.141

> *bālāgra-śata-bhāgasya*
> *śatadhā kalpitasya ca*

bhāgo jīvaḥ sa vijñeya
iti cāha parā śrutiḥ

SYNONYMS

bāla-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *iti*—thus; *ca*—and; *āha*—have said; *parā*—chief; *śrutiḥ*—Vedic *mantras*.

TRANSLATION

“ 'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

PURPORT

The first three *padas* of this verse from the *Pañcadaśī Citradīpa* (81) are taken from the *Śvetāśvatara Upaniṣad* (5.9).

madhya.19.142

sūkṣmāṇām apy ahaṁ jīvaḥ

SYNONYMS

sūkṣmāṇām—of the minute particles; *api*—certainly; *aham*—I; *jīvaḥ*—the living entity.

TRANSLATION

“ 'Among minute particles, I am the living entity.'

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third *pada* of a verse from *Śrīmad-Bhāgavatam* (11.16.11).

madhya.19.143

> *aparimitā dhruvās tanu-bhṛto yadi sarva-gatās*
> *tarhi na śāsyateti niyamo dhruva netarathā*
> *ajani ca yan-mayaṁ tad avimucya niyantṛ bhavet*
> *samam anujānatāṁ yad amataṁ mata-duṣṭatayā*

SYNONYMS

aparimitāḥ—unlimited in number; *dhruvāḥ*—eternals; *tanu-bhṛtaḥ*—who have accepted material bodies; *yadi*—if; *sarva-gatāḥ*—all-pervading; *tarhi*—then; *na*—not; *śāsyatā*—controllable; *iti*—thus;

niyamaḥ—regulation; *dhruva*—O Supreme Truth; *na*—not; *itarathā*—in another manner; *ajani*—have been born; *ca*—and; *yat-mayam*—consisting of which; *tat*—that; *avimucya*—without giving up; *niyantṛ*—controller; *bhavet*—may become; *samam*—equal in all respects; *anu-jānatām*—of those who follow this philosophical calculation; *yat*—that; *amatam*—not conclusive; *mata-duṣṭatayā*—by faulty calculations.

TRANSLATION

" 'O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity-as part of You, who are the supreme spirit whole-we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.'

PURPORT

This verse, which is also from *Śrīmad-Bhāgavatam* (10.87.30), was spoken by the personified *Vedas*.

madhya.19.144

> *tāra madhye 'sthāvara', jaṅgama'—dui bheda*
> *jaṅgame tiryak-jala-sthalacara-vibheda*

SYNONYMS

tāra madhye—among the living entities who are conditioned within the material world; *sthāvara*—immovable; *jaṅgama*—movable; *dui bheda*—two divisions; *jaṅgame*—among the living entities who can move; *tiryak*—the living entities who can move in the air (the birds); *jala*—or living entities who can move within the water; *sthala-cara*—living entities who can move on land; *vibheda*—three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living

entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words *tāra madhye* mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the *Vedas*. As stated in *Bhagavad-gītā* (Bg. 2.24):

> *acchedyo 'yam adāhyo 'yam*
> *akledyo 'śoṣya eva ca*
> *nityaḥ sarva-gataḥ sthāṇur*
> *acalo 'yaṁ sanātanaḥ*

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the *Vedas,* the living entities can live anywhere and

everywhere-on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (*sthāṇu)*. From the statements of Śrī Caitanya Mahāprabhu and *Bhagavad-gītā,* we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

madhya.19.145

> *tāra madhye manuṣya-jāti ati alpatara*
> *tāra madhye mlecchа, pulinda, bauddha, śabara*

SYNONYMS

tāra madhye—among all such living entities; *manuṣya-jāti*—entities born as human beings; *ati*—very; *alpatara*—small in quantity; *tāra madhye*—among the small quantity of human beings; *mleccha*—uncivilized men who cannot follow the Vedic principles; *pulinda*—unregulated; *bauddha*—followers of Buddhist philosophy; *śabara*—the lowest of men (the hunter class).

TRANSLATION

"Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

madhya.19.146

> *veda-niṣṭha-madhye ardheka veda 'mukhe' māne*
> *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*

SYNONYMS

veda-niṣṭha-madhye—among persons who are followers of the Vedas; *ardheka*—almost half; *veda*—Vedic scriptures; *mukhe*—in the mouth; *māne*—accept; *veda-niṣiddha*—forbidden in the Vedas; *pāpa*—sins; *kare*—perform; *dharma*—religious principles; *nāhi*—not; *gaṇe*—count.

TRANSLATION

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word *veda* means "knowledge." Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the

Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people's capacity to understand.

The highest type of religious system is described in *Śrīmad-Bhāgavatam* (1.2.6) thus/ *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*. The highest form of religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in *Bhagavad-gītā* (Bg. 15.15): *vedaiś ca sarvair aham eva vedyaḥ*. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this Age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

madhya.19.147

> *dharmācāri-madhye bahuta 'karma-niṣṭha'*
> *koṭi-karma-niṣṭha-madhye eka jñānī' śreṣṭha*

SYNONYMS

dharma-ācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñānī*—wise man; *śreṣṭha*—the chief.

TRANSLATION

"Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *karma-niṣṭha* refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered

among the *karma-niṣṭhas*. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities, schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-niṣṭha*. Out of millions of *karma-niṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as *jñānīs,* wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The *karmīs* are directly interested in personal benefit within the material world, and the *jñānīs* are interested in merging into the existence of the Supreme. The *jñānīs* maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The *jñānī* wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

madhya.19.148

> *koṭi-jñāni-madhye haya eka-jana 'mukta'*
> *koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*

SYNONYMS

koṭi-jñāni-madhye—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koṭi-mukta-madhye*—out of many millions of such liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee of Lord Kṛṣṇa.

TRANSLATION

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

PURPORT

In *Śrīmad-Bhāgavatam* it is said that due to their poor fund of knowledge, the *jñānīs* are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyate*. The Absolute Truth (*satya-vastu*) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is therefore clearly said in this verse: *koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect

knowledge they are described in *Śrīmad-Bhāgavatam* as *vimukta-māninaḥ*. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in *Bhagavad-gītā* (Bg. 5.29):

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the *karmīs, jñānīs* and *yogīs,* but until the search is complete, no one can attain peace. Therefore *Bhagavad-gītā* says, *jñātvā māṁ śāntim ṛcchati:* one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

madhya.19.149

> *kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'*
> *bhukti-mukti-siddhi-kāmī—sakali 'aśānta'*

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

TRANSLATION

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

PURPORT

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living accommodations, and *jñānīs* want to be one with the Supreme. *Yogīs* desire material opulence, yogic perfections and magic. All of these are lusty (*kāmī).* Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in *Bhagavad-gītā:*

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*

> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (*suhṛdaṁ sarva-bhūtānām*). If one understands Kṛṣṇa, he immediately becomes desireless (*niṣkāma*) because a *kṛṣṇa-bhakta* knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A *kṛṣṇa-bhakta* has no desire for his own personal benefit. He is completely protected by the Supreme. *Avaśya rakṣibe kṛṣṇa viśvāsa pālana*. Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his

parents, but he is always protected nevertheless. This is called *niṣkāma* (desirelessness).

Although *karmīs, jñānīs* and *yogīs* fulfill their desires by performing various activities, they are never satisfied. A *karmī* may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the *karmīs,* there is no end of desire. The more the *karmī* gets, the more he desires. The *jñānīs* cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many *jñānīs* or *sannyāsīs* who give up the world as false, but after taking *sannyāsa* they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (*brahma satyam).* They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the *jñānī* cannot be *niṣkāma,* desireless. Nor can the *yogīs* be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these *yogīs,* and the *yogīs* desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become *niṣkāma,* desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: *kṛṣṇa-bhakta niṣkāma*. Since the *kṛṣṇa-bhakta,* the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

madhya.19.150

> *muktānām api siddhānāṁ*
> *nārāyaṇa-parāyaṇaḥ*
> *sudurlabhaḥ praśāntātmā*
> *koṭiṣv api mahā-mune*

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

“ 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of

Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5). The *nārāyaṇa-parāyaṇa,* the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a *nārāyaṇa-parāyaṇa* is already liberated from material bondage. He already possesses all the perfections of *yoga*. Unless one comes to the platform of *nārāyaṇa-parāyaṇa* and passes over the platform of *bhukti-mukti-siddhi,* he cannot be fully satisfied. That is the pure devotional stage.

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

One who has no other desire but Kṛṣṇa and who is not influenced by the process of *jñāna-mārga* (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by *karma* (fruitive activity) or *yoga* (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to *Śrīmad-Bhāgavatam* (6.17.28): *nārāyaṇa-parāḥ sarve na kutaścana bibhyati*. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a *nārāyaṇa-parāyaṇa,* rascals become envious. By the grace of

Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa's representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a *nārāyaṇa-parāyaṇa,* although he is envious of the devotee's material situation. In Western countries when ordinary men-storekeepers and workers-see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

madhya.19.151

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

SYNONYMS

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed.

TRANSLATION

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of *brahmāṇḍa,* we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by *māyā* in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (*bhāgyavān),* he comes in contact with a bona fide spiritual master by Kṛṣṇa's mercy.

Kṛṣṇa is situated in everyone's heart, and if one desires something, Kṛṣṇa fulfills one's desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone's heart, gives him the chance to meet a bona fide spiritual master. This is called *guru-kṛṣṇa-prasāda*. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord's mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a

maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, and, by the Vaiṣṇavas' unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important *guru* and *ācārya* of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one's life becomes successful. Everyone has dormant *kṛṣṇa-bhakti*—love for Kṛṣṇa-and in the association of good devotees, that love is revealed. As stated in *Caitanya-caritāmṛta* (Madhya 22.107):

> *nitya-siddha-kṛṣṇa-prema 'sādhya' kabhu naya*
> *śravaṇādi-śuddha-citte karaye udaya*

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa *mantra,* dormant love

for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*.

madhya.19.152

> *mālī hañā kare sei bīja āropaṇa*
> *śravaṇa-kīrtana-jale karaye secana*

SYNONYMS

mālī hañā—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

TRANSLATION

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the *śravaṇa-kīrtana* process. Sometimes neophyte devotees think that they can continue the *śravaṇa-kīrtana* process without worshiping the Deity, but the execution of *śravaṇa-kīrtana* is meant for highly developed devotees like Haridāsa

Ṭhākura, who engaged in the *śravaṇa-kīrtana* process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in *śravaṇa-kīrtana*. This is not possible for neophyte devotees.

The word *guru-prasāda* indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called *guru-kṛpā*. It is *kṛṣṇa-prasāda,* Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-latā-bīja means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called *bīja,* or the seed. The methods, rules and regulations by which one is perfectly trained in devotional

service constitute the *bhakti-latā-bīja,* or seed of devotional service. This *bhakti-latā-bīja* is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called *anyābhilāṣa-bīja, karma-bīja* and *jñāna-bīja*. If one is not fortunate enough to receive the *bhakti-latā-bīja* from the spiritual master, he instead cultivates the seeds of *karma-bīja, jñāna-bīja,* or political and social or philanthropic *bīja*. However, *bhakti-latā-bīja* is different from these other *bījas*. *Bhakti-latā-bīja* can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get *bhakti-latā-bīja (yasya prasādād bhagavat-prasādaḥ)*. *Bhakti-latā-bīja* is the origin of devotional service. Unless one satisfies the spiritual master, he gets the *bīja,* or root cause, of *karma, jñāna* and *yoga* without the benefit of devotional service. However, one who is faithful to his spiritual master gets the *bhakti-latā-bīja*. This *bhakti-latā-bīja* is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called *śravaṇa-kīrtana*—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kīrtana)*. This is explained in *Bhagavad-gītā* (Bg. 2.41): *vyavasāyātmikā buddhir ekeha kuru-nandana*. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the *bhakti-latā-bīja* after receiving instructions from the spiritual master.

madhya.19.153

> *upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya*
> *'virajā' 'brahma-loka' bhedi' 'para-vyoma' pāya*

SYNONYMS

upajiyā—being cultivated; *bāḍe*—increases; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

TRANSLATION

"As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

PURPORT

A creeper generally takes shelter of a big tree, but the *bhakti-latā,* being the creeper of spiritual energy, cannot take shelter of

any material planet, for there is no tree on any material planet that the *bhakti-latā* creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that *bhakti* can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The word *vi* means *vigata* (completely eradicated), and *rajaḥ* means "the influence of the material world." On this platform, a living entity is completely free from material entanglement. For the *jñānīs* who want to merge into the Brahman effulgence, there is *brahma-loka*. *Bhakti-latā,* however, has no shelter in the material world, nor has it shelter in *brahma-loka,* although *brahma-loka* is beyond the material world. The *bhakti-latā* increases until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

madhya.19.154

> *tabe yāya tad-upari 'goloka-vṛndāvana'*
> *'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa*

SYNONYMS

tabe—thereafter; *yāya*—goes; *tat-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

TRANSLATION

"Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In the *Brahma-saṁhitā* (5.37) it is said:

> *ānanda-cinmaya-rasa-pratibhāvitābhis*
> *tābhir ya eva nija-rūpatayā kalābhiḥ*
> *goloka eva nivasaty akhilātma-bhūto*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-

blissful spiritual *rasa*." In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (*sac-cid-ānanda-vigraha*). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of *sac-cid-ānanda*. Everyone there is of the same potency—*ānanda-cinmaya-rasa*. The relationship between the Supreme Personality of Godhead and His servitor is *cinmaya-rasa*. Kṛṣṇa and His entourage and paraphernalia are of the same *cinmaya* potency. When the *cinmaya-rasa* potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham*. He is present within all universes, although they are innumerable. He is present within the atom. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate *brahma-loka,* the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets the *śānta-rasa* is prevalent, and some of the devotees are also connected

with the Supreme Personality of Godhead in the *dāsya-rasa,* the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha *rasa* is represented by *gaurava-sakhya,* friendship in awe and veneration. The other fraternity *rasa* is exhibited as *viśrambha* (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in *vātsalya-rasa* (paternal love), and above all is the relationship with the Lord in the *mādhurya-rasa* (conjugal love). These five *rasas* are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the *bhakti-latā* creeper finds its resting place at the lotus feet of Kṛṣṇa.

madhya.19.155

> *tāhāṅ vistārita hañā phale prema-phala*
> *ihāṅ mālī sece nitya śravaṇādi jala*

SYNONYMS

tāhāṅ—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihāṅ*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of *śravaṇa, kīrtana* and so on.

TRANSLATION

"The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. *Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma.* (Cc. Ādi 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, *vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya.* The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of *bhakti-latā,* the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the *bhakti-latā* by regularly sprinkling it with the water of *śravaṇa-kīrtana,* hearing and chanting. In this way the seed of *bhakti-latā* sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The *bhakti-latā* continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: *ihāṅ mālī sece nitya śravaṇādi jala*. It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of *śravaṇa-kīrtana*. If one gives up that process, it is due to an offense. This is described in the following verse.

> *yadi vaiṣṇava-aparādha uṭhe hātī mātā*
> *upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*

SYNONYMS

yadi—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṇḍe*—breaks; *tāra*—of the creeper; *śukhi'*—shriveling up; *yāya*—goes; *pātā*—the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One's devotional attitude increases in the association of a Vaiṣṇava.

> *tāṅdera caraṇa sevi bhakta-sane vāsa*
> *janame janame haya, ei abhilāṣa*

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor

ācārya. The Gosvāmīs are represented by one's spiritual master. One cannot be an *ācārya* (spiritual master) without following strictly in the disciplic succession of the *ācāryas*. One who is actually serious in advancing in devotional service should desire only to satisfy the previous *ācāryas*. *Ei chaya gosāñi yāra, mui tāra dāsa*. One should always think of oneself as a servant of the servant of the *ācāryas,* and thinking this, one should live in the society of Vaiṣṇavas. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous. Offenses against the holy name are explained in *Ādi-līlā* (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the *bhakti-latā* and breaks it to pieces. In this way the *bhakti-latā* shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called *guru-avajñā*. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the *bhakti-latā* begins, and gradually all the leaves dry up.

madhya.19.157

> *tāte mālī yatna kari' kare āvaraṇa*
> *aparādha-hastīra yaiche nā haya udgama*

SYNONYMS

tāte—therefore; *mālī*—the gardener devotee; *yatna kari'*—with great attention; *kare*—makes; *āvaraṇa*—protective fencing; *aparādha*—of offenses; *hastīra*—of the elephant; *yaiche*—so that; *nā*—not; *haya*—there is; *udgama*—birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the *bhakti-latā* creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his *bhakti-latā* creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: *asat-saṅga-tyāga,-ei vaiṣṇava-ācāra*. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-saṅga*). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by

such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī, it is said:

> *atyāhāraḥ prayāsaś ca*
> *prajalpo niyamāgrahaḥ*
> *jana-saṅgaś ca laulyaṁ ca*
> *ṣaḍbhir bhaktir vinaśyati*

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the

scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

madhya.19.158

> *kintu yadi latāra saṅge uṭhe 'upaśākhā'*
> *bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā*

SYNONYMS

kintu—but; *yadi*—if; *latāra*—the creeper of devotional service; *saṅge*—with; *uṭhe*—arise; *upaśākhā*—unwanted creepers; *bhukti*—for material enjoyment; *mukti*—for liberation from the material world; *vāñchā*—the desires; *yata*—as many as there are; *asaṅkhya*—unlimited; *tāra*—of those unwanted creepers; *lekhā*—the writing.

TRANSLATION

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

madhya.19.159

> *'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'*
> *'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa*

SYNONYMS

niṣiddha-ācāra—behavior not to be exhibited by a person desiring to become perfect; *kuṭīnāṭī*—diplomacy; *jīva-himsana*—unnecessarily killing animals or the soul; *lābha*—profit according to material calculations; *pūjā*—adoration achieved by satisfying mundane people; *pratiṣṭha-ādi*—becoming an important man in material calculations, and so on; *yata*—all these; *upaśākhā-gaṇa*—unnecessary creepers.

TRANSLATION

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble,

not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. *Kuṭīnāṭī,* or diplomatic behavior, cannot satisfy the *ātmā,* the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. *Jīva-hiṁsana* refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (*athāto brahma-jijñāsā*), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-hiṁsana*. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, *bhakti-latā-bīja*. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the *bhakti-latā* creeper. They appear to be of the same size and the same species when they are packed together with the *bhakti-latā* creeper, but in spite of this, the creepers are called *upaśākhā*. *A* pure devotee can distinguish between the *bhakti-latā* creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

madhya.19.160

> *seka-jala pāñā upaśākhā bāḍi' yāya*
> *stabdha hañā mūla-śākhā bāḍite nā pāya*

SYNONYMS

seka-jala—sprinkling water; *pāñā*—getting; *upaśākhā*—the unwanted creepers; *bāḍi' yāya*—grow luxuriantly; *stabdha hañā*—becoming stopped; *mūla-śākhā*—the chief creeper; *bāḍite*—to increase; *nā pāya*—is not able.

TRANSLATION

"If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa *mantra* while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa *mantra* for some material profit. As mentioned in verse 159:

> *'niṣiddhācāra', 'kuṭīnāṭī', jīva-hiṁsana'*
> *'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa*

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the *yoga-siddhis* and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhī,* greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the *prākṛta-sahajiyās,* or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo *guru* or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a *brāhmaṇa* Vaiṣṇava, a *śūdra* Vaiṣṇava, a *mleccha* Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa *mantra* or reading *Śrīmad-Bhāgavatam,* or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises

with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a *sādhu, mahātmā* or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-latā-bīja* has been stunted.

madhya.19.161

> *prathamei upaśākhāra karaye chedana*
> *tabe mūla-śākhā bāḍi' yāya vṛndāvana*

SYNONYMS

prathamei—from the very beginning; *upaśākhāra*—of the unwanted creepers; *karaye*—does; *chedana*—the cutting away; *tabe*—then only; *mūla-śākhā*—the chief creeper; *bāḍi'*—increasing; *yāya*—goes; *vṛndāvana*—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

madhya.19.162

> *'prema-phala' pāki' paḍe, mālī āsvādaya*
> *latā avalambi' mālī 'kalpa-vṛkṣa' pāya*

SYNONYMS

prema-phala—the fruit of love of God; *pāki'*—becoming mature; *paḍe*—falls down; *mālī*—the gardener; *āsvādaya*—tastes; *latā avalambi'*—taking advantage of the growing *bhakti-latā*; *mālī*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

madhya.19.163

> *tāhāṅ sei kalpa-vṛkṣera karaye sevana*
> *sukhe prema-phala-rasa kare āsvādana*

SYNONYMS

tāhāṅ—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting.

TRANSLATION

"There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word *tāhāṅ* indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

madhya.19.164

> *eita parama-phala 'parama-puruṣārtha'*
> *yāṅra āge tṛṇa-tulya cāri puruṣārtha*

SYNONYMS

eita—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāṅra āge*—in the presence of which; *tṛṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the different types of human interests.

TRANSLATION

"To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections-religion, economic development, sense gratification and liberation-are very insignificant achievements.

PURPORT

The highest achievement attained by the *jñānīs* or impersonalists is becoming one with the Supreme, generally known as *mokṣa,* liberation. The highest achievements of the *yogīs* are the eight material perfections such as *aṇimā, laghimā* and *prāpti.* Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional

service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī's *Lalita-mādhava*.

madhya.19.165

> *ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir*
> *brahmānando gurur api camatkārayaty eva tāvat*
> *yāvat premṇāṁ madhu-ripu-vaśīkāra-*
> *siddhauṣadhīnāṁ*
> *gandho 'py antaḥ-karaṇa-saraṇī-pānthatāṁ na*
> *prayāti*

SYNONYMS

ṛddhā—excellent; *siddhi-vraja*—of the groups of material perfections of the *yogīs* (*aṇimā, laghimā, prāpti* and so on); *vijayitā*—the victory; *satya-dharmā*—the religious principles of perfection (*satya, śama, titikṣā* and so on); *samādhiḥ*—the yogic perfection of meditation; *brahma-ānandaḥ*—the spiritually blissful life of the monist; *guruḥ*—very high in material considerations; *api*—although; *camatkārayati*—they appear very important; *eva*—only; *tāvat*—that long; *yāvat*—as long as; *premṇām*—of love of Kṛṣṇa; *madhu-ripu*—of Kṛṣṇa, the enemy of the Madhu demon; *vaśīkāra*—

in the controlling; *siddha-auṣadhīnām*—which is like perfect herbs that can control snakes; *gandhaḥ*—a light fragrance; *api*—even; *antaḥ-karaṇa-saraṇī-pānthatām*—a traveler on the path of the heart; *na prayāti*—does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection-known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman-all seem wonderful for men.

PURPORT

There are different types of material perfection known as *siddhi-vraja,* brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five *rasas* (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed

to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called *siddhis,* or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the *karmīs, jñānīs, yogīs* and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

madhya.19.166

> *'śuddha-bhakti' haite haya 'premā' utpanna*
> *ataeva śuddha-bhaktira kahiye 'lakṣaṇa'*

SYNONYMS

śuddha-bhakti—pure devotional service without material contaminations; *haite*—from; *haya*—is; *premā*—love of the Supreme Personality of Godhead; *utpanna*—produced; *ataeva*—therefore; *śuddha-bhaktira*—of pure devotional service; *kahiye*—let me explain; *lakṣaṇa*—the symptoms.

TRANSLATION

"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In *Bhagavad-gītā* (Bg. 18.55) it is said: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

madhya.19.167

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

SYNONYMS

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs; *karma*—by fruitive activities; *ādi*—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; *anāvṛtam*—uncovered; *ānukūlyena*—favorable; *kṛṣṇa-anuśīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service.

TRANSLATION

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (1.1.11). As we can understand from *Bhagavad-gītā* (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (*man-manā bhava mad-bhaktaḥ*). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or *arcana* Deity worship in the temple. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in *Bhagavad-gītā* (Bg. 18.69): *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ*. One should preach the gospel of *Bhagavad-gītā* for the benefit of all. *Bhagavad-gītā* is spoken by the Lord so that human society can be perfectly organized from all angles of vision-politically, socially, economically, philosophically and religiously. From any

point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, *ādau gurv-āśrayam*. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. *Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. *Yasya prasādād bhagavat-prasādaḥ:* if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word *ānukūlyena*—that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-

devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

madhya.19.168

> *anya-vāñchā, anya-pūjā chāḍi' jñāna', 'karma'*
> *ānukūlye sarvendriye kṛṣṇānuśīlana*

SYNONYMS

anya-vāñchā—other desires; *anya-pūjā*—other types of worship; *chāḍi'*—giving up; *jñāna*—material knowledge; *karma*—material activities; *ānukūlye*—favorably; *sarva-indriye*—with all the senses; *kṛṣṇa-anuśīlana*—cultivation of Kṛṣṇa consciousness.

TRANSLATION

"A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One

must engage all one's purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

madhya.19.169

> *ei 'śuddha-bhakti'—ihā haite 'premā' haya*
> *pañcarātre, bhāgavate ei lakṣaṇa kaya*

SYNONYMS

ei—this; *śuddha-bhakti*—pure devotional service; *ihā haite*—from which; *premā*—unalloyed love of Kṛṣṇa; *haya*—there is; *pañcarātre*—in the Vedic literature known as the *Pañcarātras*; *bhāgavate*—also in *Śrīmad-Bhāgavatam*; *ei*—these; *lakṣaṇa*—symptoms; *kaya*—are described.

TRANSLATION

"These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrīmad-Bhāgavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the

Vedic directions given in the *Pañcarātra* and *Bhāgavatam* systems. The *Pañcarātra* system includes methods of temple worship, and the *Bhāgavatam* system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of *Śrīmad-Bhāgavatam* and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the *Pañcarātra* and *Bhāgavatam* systems.

madhya.19.170

> *sarvopādhi-vinirmuktaṁ*
> *tat-paratvena nirmalam*
> *hṛṣīkeṇa hṛṣīkeśa-*
> *sevanaṁ bhaktir ucyate*

SYNONYMS

sarva-upādhi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

TRANSLATION

“ 'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.'

PURPORT

This verse quoted from the *Nārada-pañcarātra* is found in the *Bhakti-rasāmṛta-sindhu* (1.1.12).

madhya.19.171

> *mad-guṇa-śruti-mātreṇa*
> *mayi sarva-guhāśaye*
> *manogatir avicchinnā*
> *yathā gaṅgāmbhaso 'mbudhau*

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

“ 'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from *Śrīmad-Bhāgavatam* (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

madhya.19.172

> *lakṣaṇaṁ bhakti-yogasya*
> *nirguṇasya hy udāhṛtam*
> *ahaituky avyavahitā*
> *yā bhaktiḥ puruṣottame*

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

“ 'These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

madhya.19.173

> *sālokya-sārṣṭi-sāmīpya-*
> *sārūpyaikatvam apy uta*
> *dīyamānaṁ na gṛhṇanti*
> *vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sāmīpya*—having direct association with Me; *sārūpya*—having the same form as Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

“ 'My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me-even if I offer these liberations-in preference to serving Me.

madhya.19.174

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya triguṇaṁ
mad-bhāvāyopapadyate

SYNONYMS

saḥ—that (having the above symptoms); *eva*—certainly; *bhakti-yoga-ākhyaḥ*—called *bhakti-yoga*; *ātyantikaḥ*—the ultimate goal of life; *udāhṛtaḥ*—described as; *yena*—by which; *ativrajya*—transcending; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—for direct touch with Me, the Supreme Personality of Godhead, and My nature; *upapadyate*—one becomes qualified.

TRANSLATION

“ 'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service'

madhya.19.175

bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya

SYNONYMS

bhukti—material enjoyment; *mukti*—to become liberated from material bondage; *ādi*—and so on; *vāñchā*—desires; *yadi*—if; *mane*—in the mind; *haya*—are; *sādhana karile*—even executing devotional service according to the regulative routine; *prema*—real love of Kṛṣṇa; *utpanna*—awakened; *nā*—not; *haya*—is.

TRANSLATION

"If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

madhya.19.176

bhukti-mukti-spṛhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

SYNONYMS

bhukti—for material enjoyment; *mukti*—and for liberation from material existence; *spṛhā*—desire; *yāvat*—as long as; *piśācī*—the witches; *hṛdi*—within the heart; *vartate*—remain; *tāvat*—that long; *bhakti*—of devotional service; *sukhasya*—of the happiness; *atra*—here; *katham*—how; *abhyudayaḥ*—awakening; *bhavet*—can there be.

TRANSLATION

"The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.22).

madhya.19.177

> *sādhana-bhakti haite haya 'rati'ra udaya*
> *rati gāḍha haile tāra 'prema' nāma kaya*

SYNONYMS

sādhana-bhakti—the process of regularly rendering devotional service; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the awakening; *rati*—such attachment; *gāḍha haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said.

TRANSLATION

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about *sādhana-bhakti:*

> *kṛti-sādhyā bhavet sādhya-*
> *bhāvā sā sādhanābhidhā*
> *nitya-siddhasya bhāvasya*
> *prākaṭyaṁ hṛdi sādhyatā*

The process of devotional service-beginning with chanting and hearing-is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti*. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word *rati* is explained in the *Bhakti-rasāmṛta-sindhu* (1.3.41) as follows:

> *vyaktaṁ masṛṇatevāntar-*
> *lakṣyate rati-lakṣaṇam*
> *mumukṣu-prabhṛtīnāṁ ced*
> *bhaved eṣā ratir na hi*

"When a tenderness of the heart is manifest, there is *rati,* or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called *rati*." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called *rati*. In the material world there is attachment for material enjoyment, but this is not *rati*. Transcendental *rati* can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (*prema*) is described in the *Bhakti-rasāmṛta-sindhu* (1.41) as follows:

> *samyaṅ masṛṇita-svānto*
> *mamatvātiśayāṅkitaḥ*
> *bhāvaḥ sa eva sāndrātmā*
> *budhaiḥ premā nigadyate*

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

madhya.19.178

> *prema vṛddhi-krame nāma—sneha, māna, praṇaya*
> *rāga, anurāga, bhāva, mahābhāva haya*

SYNONYMS

prema—ecstatic love for God; *vṛddhi-krame*—in terms of progressive increase; *nāma*—named; *sneha*—affection; *māna*—abhorrence; *praṇaya*—love; *rāga*—attachment; *anurāga*—further attachment; *bhāva*—ecstasy; *mahā-bhāva*—great ecstasy; *haya*—are.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In the *Bhakti-rasāmṛta-sindhu* (3.2.84) *sneha* (affection) is described as follows:

> *sāndraś citta-dravaṁ kurvan*
> *premā 'sneha' itīryate*
> *kṣaṇikasyāpi neha syād*
> *visleṣasya sahiṣṇutā*

"That aspect of *prema* in which the melting of the heart for the lover is concentrated is called *sneha,* or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved." A description of *māna* can be found in *Madhya-līlā* (Chapter Two, verse 66).

Similarly, a description of *praṇaya* is also there. As far as *rāga* is concerned, *Bhakti-rasāmṛta-sindhu* (3.2.87) says:

> *snehaḥ sa rāgo yena syāt*
> *sukhaṁ duḥkham api sphuṭam*
> *tat-sambandha-lave 'py atra*
> *prītiḥ prāṇa-vyayair api*

"That stage at which affection for the beloved converts unhappiness into happiness is called *rāga,* or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa." *Anurāga, bhāva* and *mahābhāva* are described in the Sixth Chapter of *Madhya-līlā,* verse 13. The purport to that verse explains *adhirūḍha-mahābhāva.*

madhya.19.179

> *yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra*
> *śarkarā, sitā, michari, uttama-michari āra*

SYNONYMS

yaiche—just like; *bīja*—the seed; *ikṣu*—the sugarcane plant; *rasa*—the juice; *guḍa*—molasses; *khaṇḍa-sāra*—dry molasses; *śarkarā*—sugar; *sitā*—candy; *michari*—rock candy; *uttama-michari*—lozenges; *āra*—and.

TRANSLATION

"The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

madhya.19.180

> *ei saba kṛṣṇa-bhakti-rasera sthāyibhāva*
> *sthāyibhāve mile yadi vibhāva, anubhāva*

SYNONYMS

ei saba—all these; *kṛṣṇa-bhakti*—of devotional service to Kṛṣṇa; *rasera*—of the mellows; *sthāyi-bhāva*—continuous existence; *sthāyi-bhāve*—in this continuous existence; *mile*—one meets; *yadi*—if; *vibhāva*—special ecstasy; *anubhāva*—subecstasy.

TRANSLATION

"All these stages combined are called sthāyibhāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva.

PURPORT

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called *sthāyibhāva,* or continuous existence. The nine forms of devotional service are *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*. When continuous love of Godhead is mixed with the processes of devotional service, it is called *vibhāva, anubhāva, sāttvika* and *vyabhicārī*. The devotee thus enjoys a variety of transcendental bliss. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura states that *anubhāva* can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of *anubhāva*. Thus the transcendental mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In the *Bhakti-rasāmṛta-sindhu,* Rūpa Gosvāmī gives each and every symptom a particular name.

madhya.19.181

> *sāttvika-vyabhicāri-bhāvera milane*
> *kṛṣṇa-bhakti-rasa haya amṛta āsvādane*

SYNONYMS

sāttvika-vyabhicāri-bhāvera—of *sāttvika* and *vyabhicārī* with *sthāyibhāva*; *milane*—by mixing; *kṛṣṇa-bhakti-rasa*—the transcendental mellows of devotional service to the Lord; *haya*—become; *amṛta*—nectarean; *āsvādane*—in tasting.

TRANSLATION

"When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicārī, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

madhya.19.182

> *yaiche dadhi, sitā, ghṛta, marīca, karpūra*
> *milane,rasālā' haya amṛta madhura*

SYNONYMS

yaiche—just as; *dadhi*—yogurt; *sitā*—sugar candy; *ghṛta*—clarified butter; *marīca*—black pepper; *karpūra*—camphor; *milane*—in mixing together; *rasālā*—very tasteful; *haya*—becomes; *amṛta*—nectarean; *madhura*—and sweet.

TRANSLATION

"These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

madhya.19.183-184

> *bhakta-bhede rati-bheda pañca parakāra*
> *śānta-rati, dāsya-rati, sakhya-rati āra*
>
> *vātsalya-rati, madhura-rati,—ei pañca vibheda*
> *rati-bhede kṛṣṇa-bhakti-rase pañca bheda*

SYNONYMS

bhakta-bhede—according to varieties of devotees; *rati-bheda*—the different attachments; *pañca parakāra*—five categories; *śānti-rati*—neutral appreciation; *dāsya-rati*—attachment in a service attitude; *sakhya-rati*—attachment by friendly appreciation; *āra*—also; *vātsalya-rati*—attachment by paternal affection; *madhura-rati*—attachment by conjugal love; *ei*—these; *pañca*—five; *vibheda*—divisions; *rati-bhede*—by attachment on different platforms; *kṛṣṇa-bhakti-rase*—in mellows derived from devotional service to Kṛṣṇa; *pañca*—five; *bheda*—varieties.

TRANSLATION

"According to the devotee, attachment falls within the five categories of śānta-rati, dāsya-rati, sakhya-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in the *Bhakti-rasāmṛta-sindhu* (2.5.16, 17, 18) as follows:

> *mānase nirvikalpatvaṁ*
> *śama ity abhidhīyate*

"When one is completely free from all doubts and material attachments, he attains the neutral position called *śānta*."

> *vihāya viṣayonmukhyaṁ*
> *nijānanda-sthitir yataḥ*
> *ātmanaḥ kathyate so 'tra*
> *svabhāvaḥ śama ity asau*

> *prāyaḥ śama-pradhāñanāṁ*
> *mamatā-gandha-varjitā*

> *paramātmatayā kṛṣṇe*
> *jātā śānta-ratir matā*

The *śānta-rati* realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called *śānta-rati.* This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

> *īśvaraḥ sarva-bhūtānāṁ*
> *hṛd-deśe 'rjuna tiṣṭhati*
> *bhrāmayan sarva-bhūtāni*
> *yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from *Bhagavad-gītā,* we can understand that in the *śānta-rasa,* a devotee sees the Lord's representation everywhere. *Dāsya-rati* is explained in the *Bhakti-rasāmṛta-sindhu* (2.5.27) thus:

> *svasmād bhavanti ye nyūnās*
> *te 'nugrāhyā harer matāḥ*
> *ārādhyatvātmikā teṣāṁ*

> *ratiḥ prītir itīritā*
> *tatrāsaktikṛd anyatra*
> *prīti-saṁhāriṇī hy asau*

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the *śānta-rati* is not very much willing to render service to the Lord, but a devotee in the *dāsya-rati* voluntarily wants to render service. Due to this attitude, the devotee in the *dāsya-rati* realizes the Supreme Personality of Godhead more fully than a devotee in the *śānta-rati*. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the *dāsya-rati* platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The *śānta-rati* is neither material nor spiritual, but the *dāsya-rati* is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in *dāsya-rati* has no attachment for anything but Kṛṣṇa's service.

Sakhya-rati is described in the *Bhakti-rasāmṛta-sindhu* (2.5.30) as follows:

> *ye syus tulyā mukundasya*
> *te sakhāyaḥ satāṁ matāḥ*

sāmyād viśrambha-rūpaiṣāṁ
ratiḥ sakhyam ihocyate

According to the opinion of advanced devotees and learned scholars, a devotee in *sakhya-rati* feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called *sakhya-rati*. The *sakhya-rati* devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the *sakhya-rati* devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The *sakhya-rati,* however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the *Bhakti-rasāmṛta-sindhu* (2.5.33):

guravo ye harer asya
te pūjyā iti viśrutāḥ
anugrahamayī teṣāṁ
ratir vātsalyam ucyate

> *idaṁ lālana-bhavyāśīś*
> *cibuka-sparśanādi-kṛt*

When a living entity is situated on the platform of *vātsalya-rati,* he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called *vātsalya-rati.* When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

> *mitho harer mṛgākṣyāś ca*
> *sambhogasyādi-kāraṇam*
> *madhurāpara-paryāyā*
> *priyatākhyoditā ratiḥ*
> *asyāṁ kaṭākṣa-bhrūkṣepa-*
> *priya-vāṇī-smitādayaḥ*

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called *madhura-rati.* This intimate relationship brought about by conjugal love produces

movements of the eyebrows, glancing, sweet words and exchanges of joking words.

madhya.19.185

> *śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma*
> *kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna*

SYNONYMS

śānta—neutrality; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—paternal affection; *madhura-rasa*—conjugal love; *nāma*—different names; *kṛṣṇa-bhakti*—of devotional service to the Supreme Personality of Godhead; *rasa*—the mellows; *madhye*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

TRANSLATION

"The chief transcendental mellows experienced with the Supreme Personality of Godhead are five-śānta, dāsya, sakhya, vātsalya and madhura.

madhya.19.186

> *hāsyo 'dbhutas tathā vīraḥ*
> *karuṇo raudra ity api*
> *bhayānakaḥ sa bībhatsa*
> *iti gauṇaś ca saptadhā*

SYNONYMS

hāsyaḥ—laughter; *adbhutaḥ*—wonder; *tathā*—then; *vīraḥ*—chivalry; *karuṇaḥ*—compassion; *raudraḥ*—anger; *iti*—thus; *api*—also; *bhayānakaḥ*—fear; *saḥ*—that; *bībhatsaḥ*—disaster; *iti*—thus; *gauṇaḥ*—indirect; *ca*—also; *sapta-dhā*—seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.5.116).

madhya.19.187

> *hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya*
> *pañca-vidha-bhakte gauṇa sapta-rasa haya*

SYNONYMS

hāsya—laughter; *adbhuta*—wonder; *vīra*—chivalry; *karuṇa*—pathetic feeling; *raudra*—anger; *bībhatsa*—disaster; *bhaya*—fearfulness; *pañca-vidha-bhakte*—in five kinds of devotees; *gauṇa*—indirect; *sapta-rasa*—seven kinds of mellows; *haya*—there are.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Sānta-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.1.4, 5, 6)as follows:

> *vakṣyamāṇair vibhāvādyaiḥ*
> *śamināṁ svādyatāṁ gataḥ*
> *sthāyī śānti-ratir dhīraiḥ*
> *śānta-bhakti-rasaḥ smṛtaḥ*

> *prāyaḥ svasukha-jātīyaṁ*
> *sukhaṁ syād atra yoginām*
> *kintv ātma-saukhyam aghanaṁ*
> *ghanaṁ tv īśam ayaṁ sukham*
> *tatrāpīśa-svarūpānubhavasyaivoru-hetutā*
> *dāsādi-van-mano-jñatva-līlāder na tathā matā*

When *śānta-rati* (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called *śānta-bhakti-rasa*. *Sānta-bhakti-rasa* devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called *aghana,* or not concentrated. A comparison is made between ordinary milk and

concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as *sac-cid-ānanda-vigraha,* the taste is called concentrated (*ghana*) transcendental bliss. Sometimes the devotees in the *śānta-rasa* relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in *dāsya-rasa,* the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsya-rasa, or *dāsya-bhakti-rasa,* is described in the *Bhakti-rasāmṛta-sindhu* (3.2.4,5) as follows:

> *ātmocitair vibhāvādyaiḥ*
> *prītir āsvādanīyatām*
> *nītā cetasi bhaktānāṁ*
> *prīti-bhakti-raso mataḥ*

> *anugrāhyasya dāsatvāl*
> *lālyatvād apy ayaṁ dvidhā*
> *bhidyate sambhrama-prīto*
> *gaurava-prīta ity api*

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called *dāsya-bhakti-rasa*. *Dāsya-bhakti-rasa* is divided into two categories called *sambhrama-dāsya* and *gaurava-dāsya*. In the *sambhrama-dāsya,* the devotee renders

respectful service to the Supreme Personality of Godhead, but in the more advanced *gaurava-dāsya,* his service takes the form of giving protection to the Lord.

Sakhya-bhakti-rasa is described as follows in *Bhakti-rasāmṛta-sindhu* (3.3.1):

> *sthāyibhāvo vibhāvādyaiḥ*
> *sakhyam ātmocitair iha*
> *nītaś citte satāṁ puṣṭiṁ*
> *rasaḥ preyānudīryate*

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called *preyo-rasa* or *sakhya-bhakti-rasa."*

Vātsalya-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.4.1) as follows:

> *vibhāvādyais tu vātsalyaṁ*
> *sthāyī puṣṭim upāgataḥ*
> *eṣa vatsala-nāmātra*
> *prokto bhakti-raso budhaiḥ*

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as *vātsalya-bhakti-rasa."*

Madhura-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.5.1) as follows:

> *ātmocitair vibhāvādyaiḥ*
> *puṣṭiṁ nītā satāṁ hṛdi*
> *madhurākhyo bhaved bhaktir*
> *aso 'sau madhurā ratiḥ*

"If in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or *madhura-rasa*."

Similarly, *hāsya, adbhuta, vīra, karuṇa, raudra, bhaya* and *bībhatsa*—the seven indirect mellows-are explained in the *Bhakti-rasāmṛta-sindhu*. The *hāsya-bhakti-rasa,* laughing devotion, is explained as follows (*Bhakti-rasāmṛta-sindhu* 4.1.6):

> *vakṣyamāṇair vibhāvādyaiḥ*
> *puṣṭiṁ hāsa-ratir gatā*
> *hāsya-bhakti-raso nāma*
> *budhair eṣa nigadyate*

"When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called *hāsya-bhakti-rasa* by learned scholars."

Similarly, *adbhuta-rasa* is described in the *Bhakti-rasāmṛta-sindhu* (4.2.1):

> *ātmocitair vibhāvādyaiḥ*
> *svādyatvaṁ bhakta-cetasi*
> *sā vismaya-ratir nītād-*
> *bhuto-bhakti-raso bhavet*

"When one's general attachment is fixed in wonder, it is called *adbhuta-bhakti-rasa."*

Vīra-bhakti-rasa is described (*Bhakti-rasāmṛta-sindhu* 4.3.1):

> *saivotsāha-ratiḥ sthāyī*
> *vibhāvādyair nijocitaḥ*
> *ānīyamānā svādyatvaṁ*
> *vīra-bhakti-raso bhavet*
> *yuddha-dāna-dayā-dharmaiś*
> *caturdhā-vīra ucyate*

"When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called *vīra-bhakti-rasa."*

Karuṇa-bhakti-rasa is described as follows (*Bhakti-rasāmṛta-sindhu* 4.4.1):

> *ātmocitair vibhāvādyair*
> *nītā puṣṭiṁ satāṁ hṛdi*
> *bhavec choka-ratir bhakti-*
> *raso hi karuṇābhidhaḥ*

"When one's devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called *karuṇa-bhakti-rasa."*

Similarly, *raudra-bhakti-rasa* is described as follows (*Bhakti-rasāmṛta-sindhu* 4.5.1):

> *nītā krodha-ratiḥ puṣṭiṁ*
> *vibhāvādyair nijocitaiḥ*
> *hṛdi bhakta-janasyāsau*
> *raudra-bhakti-raso bhavet*

"When devotion is mixed with anger in the heart of the devotee, the taste is called *raudra-bhakti-rasa."*

Bhayānaka-bhakti-rasa is described as follows (*Bhakti-rasāmṛta-sindhu* 4.6.1):

> *vakṣyamāṇair vibhāvādyaiḥ*
> *puṣṭiṁ bhaya-ratir gatā*
> *bhayānakābhidho bhakti-*
> *raso dhīrair udīryate*

"When devotion is mixed with fear, it is called *bhayānaka-bhakti-rasa."*

Bībhatsa-bhakti-rasa is described as follows (*Bhakti-rasāmṛta-sindhu* 4.7.1):

> *puṣṭiṁ nija-vibhāvādyair*
> *jugupsā-ratir āgatā*
> *asau bhakti-raso dhīrair*
> *bībhatsākhya itīryate*

"When one's attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called *bībhatsa-bhakti-rasa*."

In conclusion, when a pure devotee is situated in any of the five principal mellows (*śānta, dāsya, sakhya, vātsalya* and *madhura),* and the mellow is mixed with the seven indirect *bhakti-rasas (hāsya, adbhuta, vīra, karuṇa, raudra, bhayānaka* and *bībhatsa),* the indirect mellows become prominent.

madhya.19.188

> *pañca-rasa 'sthāyī' vyāpī rahe bhakta-mane*
> *sapta gauṇa 'āgantuka' pāiye kāraṇe*

SYNONYMS

pañca-rasa—five direct transcendental mellows; *sthāyī*—permanently existing; *vyāpī*—expanded; *rahe*—remain situated; *bhakta-mane*—in the heart of a devotee; *sapta gauṇa*—seven

indirect mellows; *āgantuka*—accidental; *pāiye*—appearing; *kāraṇe*—under certain conditions.

TRANSLATION

"The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

madhya.19.189

> *śānta-bhakta—nava-yogendra, sanakādi āra*
> *dāsya-bhāva-bhakta—sarvatra sevaka apāra*

SYNONYMS

śānta-bhakta—the neutral devotees; *nava*—nine; *yogendra*—saintly persons; *sanaka-ādi āra*—and the four Kumāras, headed by Sanaka; *dāsya-bhāva-bhakta*—devotees in *dāsya-rasa*; *sarvatra sevaka apāra*—similar innumerable servants everywhere.

TRANSLATION

"Examples of śānta-bhaktas are the nine Yogendras and the four Kumāras. Examples of devotees in dāsya-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendras are Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dāruka, and in the Lord's pastimes in the material world there are servants like Hanumān.

madhya.19.190

> *sakhya-bhakta—śrīdāmādi, pure bhīmārjuna*
> *vātsalya-bhakta—mātā pitā, yata guru-jana*

SYNONYMS

sakhya-bhakta—devotees in fraternity; *śrīdāmā-ādi*—of Śrīdāmā and others; *pure*—in Dvārakā; *bhīma-arjuna*—Bhīma and Arjuna; *vātsalya-bhakta*—devotees in parental love; *mātā pitā*—the mother and father; *yata guru-jana*—all other similarly superior persons.

TRANSLATION

"In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord's friends are Bhīma and Arjuna; in Vṛndāvana the devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord's parents are

Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.

madhya.19.191

> *madhura-rase bhakta-mukhya—vraje gopī-gaṇa*
> *mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhya gaṇana*

SYNONYMS

madhura-rase—in the mellow of conjugal love; *bhakta-mukhya*—the chief devotees; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the *gopīs*; *mahiṣī-gaṇa*—the queens in Dvārakā; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṇṭha; *asaṅkhya gaṇana*—of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

madhya.19.192

> *punaḥ kṛṣṇa-rati haya duita prakāra*
> *aiśvarya-jñāna-miśrā, kevalā-bheda āra*

SYNONYMS

punaḥ—again; *kṛṣṇa-rati*—attachment for Kṛṣṇa; *haya*—becomes; *duita*—twofold; *prakāra*—varieties; *aiśvarya-jñāna-miśrā*—knowledge of Kṛṣṇa mixed with a reverential attitude; *kevalā*—pure attachment; *bheda*—division; *āra*—other.

TRANSLATION

"Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

madhya.19.193

> *gokule 'kevalā' rati—aiśvarya-jñāna-hīna*
> *purī-dvaye, vaikuṇṭhādye—aiśvarya-pravīṇa*

SYNONYMS

gokule—in Gokula Vṛndāvana; *kevalā rati*—flawless attachment; *aiśvarya-jñāna-hīna*—without reverential considerations; *purī-dvaye*—in two *purīs,* namely Mathurā Purī and Dvārakā Purī; *vaikuṇṭha-ādye*—in the Vaikuṇṭha planets; *aiśvarya-pravīṇa*—prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vṛndāvana. Attachment in which awe and reverence are

prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṇṭha.

madhya.19.194

> *aiśvarya-jñāna-prādhānye saṅkucita prīti*
> *dekhiyā nā māne aiśvarya—kevalāra rīti*

SYNONYMS

aiśvarya-jñāna-prādhānye—in the predominance of awe and veneration; *saṅkucita*—crippled; *prīti*—love; *dekhiyā*—seeing; *nā māne*—does not care; *aiśvarya*—opulence; *kevalāra rīti*—that is the symptom of pure devotional service.

TRANSLATION

"When opulence is very prominent, love of Godhead is somewhat crippled. According to kevalā devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.

madhya.19.195

> *śānta-dāsya-rase aiśvarya kāhāṅ uddīpana*
> *vātsalya-sakhya-madhure ta' kare saṅkocana*

SYNONYMS

śānta-dāsya-rase—in the transcendental mellows of neutrality and servitude; *aiśvarya*—opulence; *kāhāṅ*—somewhere; *uddīpana*—manifested; *vātsalya-sakhya-madhure*—in fraternal love, paternity and conjugal love; *ta'*—certainly; *kare*—does; *saṅkocana*—minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

madhya.19.196

> *vasudeva-devakīra kṛṣṇa caraṇa vandila*
> *aiśvarya-jñāne duṅhāra mane bhaya haila*

SYNONYMS

vasudeva-devakīra—of Vasudeva and Devakī; *kṛṣṇa*—Lord Kṛṣṇa; *caraṇa*—to the lotus feet; *vandila*—offered prayers; *aiśvarya-jñāne*—because of knowledge of the opulence; *duṅhāra*—of both of them; *mane*—in the minds; *bhaya haila*—there was fear.

TRANSLATION

"When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.

madhya.19.197

> *devakī vasudevaś ca*
> *vijñāya jagad-īśvarau*
> *kṛta-saṁvandanau putrau*
> *sasvajāte na śaṅkitau*

SYNONYMS

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *vijñāya*—understanding; *jagat-īśvarau*—the two Lords of the universe; *kṛta-saṁvandanau*—having paid obeisances; *putrau*—the two sons Kṛṣṇa and Balarāma; *sasvajāte*—embraced; *na*—not; *śaṅkitau*—being frightened.

TRANSLATION

“ 'When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.44.51) refers to the killing of Kaṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kaṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

madhya.19.198

> *kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya*
> *sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viśva-rūpa*—the universal form; *dekhi'*—seeing; *arjunera*—of Arjuna; *haila bhaya*—there was fear; *sakhya-bhāve*—as a friend; *dhārṣṭya*—impudence; *kṣamāpaya*—begs pardon for; *kariyā*—showing; *vinaya*—submission.

TRANSLATION

"When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

madhya.19.199-200

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'thavāpy acyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam

SYNONYMS

sakhā—friend; *iti*—thus; *matvā*—thinking; *prasabham*—forcibly; *yat*—that which; *uktam*—was said; *he kṛṣṇa*—O Kṛṣṇa; *he yādava*—O descendant of Yadu; *he sakhā*—O my dear friend; *iti*—thus; *ajānatā*—without knowing; *mahimānam*—greatness; *tava*—Your; *idam*—this; *mayā*—by me; *pramādāt*—out of ignorance; *praṇayena*—out of affection; *vā*—or; *api*—certainly; *yat*—whatever; *ca*—and; *avahāsa-artham*—for the matter of joking; *asat-kṛtaḥ*—insulted; *asi*—You are; *vihāra*—while enjoying; *śayyā-āsana*—sitting or lying

on the bed; *bhojaneṣu*—while eating together; *ekaḥ*—alone; *athavā*—or; *api*—certainly; *acyuta*—O my dear Kṛṣṇa; *tat-samakṣam*—in the presence of others; *tat*—all those; *kṣāmaye*—ask pardon; *tvām*—unto You; *aham*—I; *aprameyam*—who are unlimited.

TRANSLATION

“ 'I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.'

PURPORT

This is a quotation from *Bhagavad-gītā* (11.41-42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

madhya.19.201

> *kṛṣṇa yadi rukmiṇīre kailā parihāsa*
> *'kṛṣṇa chāḍibena'—jāni' rukmiṇīra haila trāsa*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—although; *rukmiṇīre*—unto Rukmiṇī, the first queen; *kailā*—did; *parihāsa*—joking; *kṛṣṇa*—Lord Kṛṣṇa;

chāḍibena—will give me up; *jāni'*—thinking; *rukmiṇīra*—of Rukmiṇī; *haila*—there was; *trāsa*—shock.

TRANSLATION

"Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.

madhya.19.202

> *tasyāḥ suduḥkha-bhaya-śoka-vinaṣṭa-buddher*
> *hastāc chlathad-valayato vyajanaṁ papāta*
> *dehaś ca viklava-dhiyaḥ sahasaiva muhyan*
> *rambheva vāta-vihatā pravikīrya keśān*

SYNONYMS

tasyāḥ—of her; *su-duḥkha-bhaya*—due to great distress and fear; *śoka*—and lamentation; *vinaṣṭa*—lost; *buddheḥ*—whose intelligence; *hastāt*—from the hand; *ślathat*—being loose; *valayataḥ*—bangles; *vyajanam*—the fan; *papāta*—fell down; *dehaḥ*—body; *ca*—also; *viklava*—paralyzed by fear; *dhiyaḥ*—whose understanding; *sahasā eva*—suddenly; *muhyan*—fainting; *rambhā iva*—like a banana tree; *vāta-vihatā*—dashed by a high wind; *pravikīrya*—scattering; *keśān*—the hair.

TRANSLATION

“ 'While Kṛṣṇa was joking with Rukmiṇī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.60.24) refers to Kṛṣṇa's speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

madhya.19.203

> *'kevalā'ra śuddha-prema 'aiśvarya' nā jāne*
> *aiśvarya dekhileo nija-sambandha se māne*

SYNONYMS

kevalāra—of unmixed attraction for Kṛṣṇa; *śuddha-prema*—unalloyed love; *aiśvarya*—opulence; *nā jāne*—does not know; *aiśvarya*—opulence; *dekhileo*—in spite of experiencing; *nija-sambandha*—one's own relationship with Kṛṣṇa; *se māne*—he takes very seriously.

TRANSLATION

"In the stage of kevalā [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord's opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

madhya.19.204

> *trayyā copaniṣadbhiś ca*
> *sāṅkhya-yogaiś ca sātvataiḥ*

upagīyamāna-māhātmyaṁ
hariṁ sā 'manyatātmajam

SYNONYMS

trayyā—by followers of three *Vedas* who perform great sacrifices (like the demigod Indra); *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads,* the most exalted portion of Vedic knowledge (as Brahman); *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe (as the *puruṣa*); *yogaiḥ*—by mystic *yogīs* (as the Paramātmā situated everywhere); *ca*—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literature (as Bhagavān); *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she (mother Yaśodā); *amanyata*—considered; *ātma-jam*—as her own son, born of her body.

TRANSLATION

“ 'When mother Yaśodā saw all the universes within Kṛṣṇa's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees.

Nevertheless, mother Yaśodā considered the Lord her own son.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.8.45). Those who are spiritually advanced forget Kṛṣṇa's opulence by the mercy of *yogamāyā*. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

madhya.19.205

> *taṁ matvātmajam avyaktaṁ*
> *martya-liṅgam adhokṣajam*
> *gopikolūkhale dāmnā*
> *babandha prākṛtaṁ yathā*

SYNONYMS

tam—Him (Kṛṣṇa); *matvā*—considering; *ātmajam*—own son; *avyaktam*—unmanifested; *martya-liṅgam*—manifested as if perishable; *adhokṣajam*—beyond the perception of the senses; *gopikā*—mother Yaśodā; *ulūkhale*—to the mortar; *dāmnā*—with rope; *babandha*—bound; *prākṛtam*—an ordinary child; *yathā*—like.

TRANSLATION

“ 'Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā

thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.14) is in reference to Lord Kṛṣṇa's exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

madhya.19.206

> *uvāha kṛṣṇo bhagavān*
> *śrīdāmānaṁ parājitaḥ*
> *vṛṣabhaṁ bhadrasenas tu*
> *pralambo rohiṇī-sutam*

SYNONYMS

uvāha—carried; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānam*—Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabham*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—Balarāma.

TRANSLATION

“ 'When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The *asura* appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

madhya.19.207-209

sā ca mene tadātmānaṁ
variṣṭhāṁ sarva-yoṣitām
hitvā gopīḥ kāmayānā
mām asau bhajate priyaḥ

tato gatvā vanoddeśaṁ
dṛptā keśavam abravīt
na pāraye 'haṁ calituṁ
naya māṁ yatra te manaḥ

evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata

SYNONYMS

sā—Śrīmatī Rādhārāṇī; *ca*—also; *mene*—considered; *tadā*—at that time; *ātmānam*—Herself; *variṣṭhām*—the most glorious; *sarva-yoṣitām*—among all the *gopīs*; *hitvā*—giving up; *gopīḥ*—all the other *gopīs*; *kāmayānāḥ*—who were desiring the company of Kṛṣṇa; *mām*—Me; *asau*—that Śrī Kṛṣṇa; *bhajate*—worships; *priyaḥ*—the most dear; *tataḥ*—thereafter; *gatvā*—going; *vana-uddeśam*—to the deep forest; *dṛptā*—being very proud; *keśavam*—unto Kṛṣṇa; *abravīt*—said; *na pāraye*—am unable; *aham*—I; *calitum*—to walk;

naya—just carry; *mām*—Me; *yatra*—wherever; *te*—Your; *manaḥ*—mind; *evam uktaḥ*—thus being ordered by Śrīmatī Rādhārāṇī; *priyām*—to this most dear *gopī*; *āha*—said; *skandham*—My shoulders; *āruhyatām*—please get on; *iti*—thus; *tataḥ*—thereafter; *ca*—also; *antardadhe*—disappeared; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sā*—Śrīmatī Rādhārāṇī; *vadhūḥ*—the *gopī*; *anvatapyata*—began to lament.

TRANSLATION

“ ' "My dearmost Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopīs who wanted to enjoy themselves with You." Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa's most beloved gopī. She had become proud and had left the rāsa-līlā with Kṛṣṇa. In the deep forest She said, "My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like." When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, "Just get up upon My shoulders." As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa's disappearance.'

PURPORT

These three verses are quoted from *Śrīmad-Bhāgavatam* (10.30.36-38).

madhya.19.210

pati-sutānvaya-bhrātṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gatividas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

“ 'Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.31.16), describes how the *gopīs* exposed themselves for Kṛṣṇa's enjoyment in the dead of night. The *gopīs* approached Kṛṣṇa to enjoy themselves with Him in the *rāsa* dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the *gopīs* as *kitava,* a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the *gopīs* to tolerate; they therefore had a right to address Kṛṣṇa as *kitava,* a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The *gopīs* therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The *gopīs'* lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

madhya.19.211

> *śānta-rase—'svarūpa-buddhye kṛṣṇaika-niṣṭhatā'*
> *"śamo man-niṣṭhatā buddheḥ" iti śrī-mukha-gāthā*

SYNONYMS

śānta-rase—on the stage of *śānta-rasa,* or neutrality; *svarūpa-buddhye*—by self-realization; *kṛṣṇa-eka-niṣṭhatā*—fully devoted to

the lotus feet of Kṛṣṇa; *śamaḥ*—equilibrium; *mat*—to Me; *niṣṭhatā*—the quality of attachment; *buddheḥ*—of the mind; *iti*—thus; *śrī-mukha*—from the mouth of the Supreme Lord; *gāthā*—a verse.

TRANSLATION

"When one is fully attached to Kṛṣṇa's lotus feet, one attains the śamatā stage. The word śamatā is derived from the word śama; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word *śama* is explained by the Supreme Personality of Godhead in the following verse.

madhya.19.212

> *śamo man-niṣṭhatā buddher*
> *iti śrī-bhagavad-vacaḥ*
> *tan-niṣṭhā durghaṭā buddher*
> *etāṁ śānta-ratiṁ vinā*

SYNONYMS

śamaḥ—equality or neutrality; *mat-niṣṭhatā*—being fixed in My lotus feet; *buddheḥ*—of the intelligence; *iti*—thus; *śrī-bhagavat-*

vacaḥ—words of the Supreme Personality of Godhead; *tat-niṣṭhā*—attachment or attraction for Him; *durghaṭā*—very difficult to achieve; *buddheḥ*—of intelligence; *etām*—thus; *śānta-ratim*—attachment on the platform of *śānta-rasa*; *vinā*—without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called śānta-rati, or śama. Without śānta-rati, attachment to Kṛṣṇa is very difficult to achieve.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (3.1.47).

madhya.19.213

> *śamo man-niṣṭhatā buddher*
> *dama indriya-saṁyamaḥ*
> *titikṣā duḥkha-sammarṣo*
> *jihvopastha-jayo dhṛtiḥ*

SYNONYMS

śamaḥ—neutrality; *mat-niṣṭhatā*—attachment for Me; *buddheḥ*—of intelligence; *damaḥ*—self-control; *indriya-saṁyamaḥ*—controlling the activities of the senses; *titikṣā*—tolerance; *duḥkha*—of

unhappiness; *sammarṣaḥ*—endurance; *jihvā*—tongue; *upastha*—and the urge of the genitals; *jayaḥ*—conquering; *dhṛtiḥ*—control.

TRANSLATION

“ 'The word śama or śānta-rasa indicates that one is attached to the lotus feet of Kṛṣṇa. Dama means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is titikṣā, and dhṛti means controlling the tongue and the genitals.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.19.36). The conditioned soul under the clutches of *māyā,* the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called *dhṛti*. Śrīla Bhaktivinoda Ṭhākura says, *tāra madhye jihvā ati, lobhamaya sudurmati*. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the

lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi:* in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not offered to Kṛṣṇa. *Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi.* Since a devotee only eats *prasāda,* he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of *śānta-rasa*. Then one's advancement in Kṛṣṇa consciousness is assured.

madhya.19.214

> *kṛṣṇa vinā tṛṣṇā-tyāga—tāra kārya māni*
> *ataeva 'śānta' kṛṣṇa-bhakta eka jāni*

SYNONYMS

kṛṣṇa vinā—without Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all desires; *tāra*—of *śānta-rasa*; *kārya*—the business; *māni*—I accept; *ataeva*—therefore; *śānta*—the position of equilibrium; *kṛṣṇa-bhakta*—a devotee of Kṛṣṇa; *eka*—only; *jāni*—I know.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee

of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A *śānta-rasa* devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called *anyābhilāṣitā-śūnya*. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word *dama* used in verse 213 means *indriya-saṁyama*—curbing one's senses. The word *dama* can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great *rājarṣis,* devotee kings, used to control undesirable elements in their states, and this also may be called *dama*. However, *dama* here refers to the conditioned soul who must control his senses. Real *dama* means controlling the undesirable activities of the senses.

madhya.19.215

> *svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne*
> *kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga—śāntera 'dui' guṇe*

SYNONYMS

svarga—the heavenly kingdom; *mokṣa*—liberation from material bondage; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *naraka kari' māne*—considers as good as hell; *kṛṣṇa-niṣṭhā*—being fixed at the lotus feet of Kṛṣṇa; *tṛṣṇa-tyāga*—giving up all material desires; *śāntera*—of one on the neutrality platform; *dui guṇe*—two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of śānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the śānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

madhya.19.216

> *nārāyaṇa-parāḥ sarve*
> *na kutaścana bibhyati*
> *svargāpavarga-narakeṣv*
> *api tulyārtha-darśinaḥ*

SYNONYMS

nārāyaṇa-parāḥ—persons who are attached to the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—from any quarter; *bibhyati*—are afraid; *svarga*—in heavenly planets; *apavarga*—in liberation; *narakeṣu*—or in hell; *api*—although; *tulya-artha*—results as equal; *darśinaḥ*—who see.

TRANSLATION

“ 'A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

madhya.19.217

> *ei dui guṇa vyāpe saba bhakta-jane*
> *ākāśera 'śabda'-guṇa yena bhūta-gaṇe*

SYNONYMS

ei dui—these two; *guṇa*—transcendental qualities; *vyāpe*—expand; *saba bhakta-jane*—in the lives of all devotees; *ākāśera*—of the sky; *śabda-guṇa*—the quality of sound; *yena*—like; *bhūta-gaṇe*—other material elements.

TRANSLATION

"These two qualities of the śānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of *śānta-rasa* are present in all kinds of devotees, whether they are in the *dāsya-rasa, sakhya-rasa, vātsalya-rasa* or *madhura-rasa*. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. just as sound is present in all material elements, *śānta-rasa* is present in all devotees, whether they are on the platform of *dāsya-rasa, sakhya-rasa, vātsalya-rasa* or *madhura-rasa*.

madhya.19.218

> *śāntera svabhāva—kṛṣṇe mamatā-gandha-hīna*
> *'paraṁ-brahma'-'paramātmā'-jñāna pravīṇa*

SYNONYMS

śāntera sva-bhāva—the characteristic of *śānta-rasa*; *kṛṣṇe*—in Kṛṣṇa; *mamatā-gandha-hīna*—not even the smallest quantity of intimacy; *param-brahma*—impersonal Brahman; *paramātmā*—the localized situation of the Lord; *jñāna*—knowledge; *pravīṇa*—prominence.

TRANSLATION

"It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the *śānta-rasa* relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātmā). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

madhya.19.219

> *kevala 'svarūpa-jñāna' haya śānta-rase*
> *'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsye*

SYNONYMS

kevala—only; *svarūpa-jñāna*—knowledge of the constitutional position of one's self; *haya*—there is; *śānta-rase*—in the mellow of neutrality; *pūrṇa-aiśvarya-prabhu-jñāna*—knowledge of the full opulences of the Supreme Personality of Godhead; *adhika*—greater; *haya*—becomes; *dāsye*—in the transcendental mellow of servitude.

TRANSLATION

"On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

madhya.19.220

> *īśvara-jñāna, sambhrama-gaurava pracura*
> *'sevā' kari' kṛṣṇe sukha dena nirantara*

SYNONYMS

īśvara-jñāna—knowledge of the supreme controller; *sambhrama-gaurava*—awe and veneration; *pracura*—abundant; *sevā*—service; *kari'*—performing; *kṛṣṇe*—unto Lord Kṛṣṇa; *sukha*—happiness; *dena*—gives; *nirantara*—constantly.

TRANSLATION

"On the dāsya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in dāsya-rasa gives constant happiness to the Lord.

madhya.19.221

> *śāntera guṇa dāsye āche, adhika—'sevana'*
> *ataeva dāsya-rasera ei 'dui' guṇa*

SYNONYMS

śāntera—of the platform of *śānta-rasa*; *guṇa*—the qualities; *dāsye*—on the platform of servitude; *āche*—are; *adhika*—additional; *sevana*—serving; *ataeva*—therefore; *dāsya-rasera*—of the platform of *dāsya-rasa*; *ei dui guṇa*—these two qualities (namely *śānta* and *dāsya*).

TRANSLATION

"The qualities of śānta-rasa are also present in dāsya-rasa, but service is added. Thus the dāsya-rasa platform contains the qualities of both śānta-rasa and dāsya-rasa.

madhya.19.222

> *śāntera guṇa, dāsyera sevana—sakhye dui haya*
> *dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya*

SYNONYMS

śāntera guṇa—qualities of *śānta-rasa*; *dāsyera sevana*—the service of the *dāsya-rasa*; *sakhye*—on the platform of fraternity; *dui*—two qualities; *haya*—there are; *dāsyera*—of the *dāsya* platform; *sambhrama-gaurava*—with awe and veneration; *sevā*—service; *sakhye*—on the platform of fraternity; *viśvāsa-maya*—spread with confidence.

TRANSLATION

"The qualities of śānta-rasa and the service of dāsya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dāsya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

madhya.19.223

> *kāndhe caḍe, kāndhe caḍāya, kare krīḍā-raṇa*
> *kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!*

SYNONYMS

kāndhe—on the shoulders; *caḍe*—gets up; *kāndhe caḍāya*—sometimes takes on his own shoulders; *kare*—performs; *krīḍā-raṇa*—mock fighting; *kṛṣṇe seve*—serves Kṛṣṇa; *kṛṣṇe*—from Kṛṣṇa; *karāya*—causes; *āpana-sevana*—his own service.

TRANSLATION

"On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

madhya.19.224

> *viśrambha-pradhāna sakhya—gaurava-sambhrama-hīna*
> *ataeva sakhya-rasera 'tina' guṇa—cihna*

SYNONYMS

viśrambha-pradhāna sakhya—on the platform of fraternity, in which confidence is prominent; *gaurava-sambhrama*—awe and veneration; *hīna*—without; *ataeva*—therefore; *sakhya-rasera*—of the platform of fraternity; *tina guṇa*—three qualities, namely *śānta, dāsya* and *sakhya*; *cihna*—the symptom.

TRANSLATION

"Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.

madhya.19.225

> *'mamatā' adhika, kṛṣṇe ātma-sama jñāna*
> *ataeva sakhya-rasera vaśa bhagavān*

SYNONYMS

mamatā—intimacy; *adhika*—increase; *kṛṣṇe*—with Kṛṣṇa; *ātma-sama jñāna*—the notion of equality; *ataeva*—therefore; *sakhya-rasera*—by the mellow of fraternity; *vaśa*—subjected; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

madhya.19.226

> *vātsalye śāntera guṇa, dāsyera sevana*
> *sei sei sevanera ihāṅ nāma—'pālana'*

SYNONYMS

vātsalye—on the platform of parental love; *śāntera guṇa*—the qualities of *śānta-rasa*; *dāsyera sevana*—the service of *dāsya-rasa*; *sei sei sevanera*—the service of *śānta-rasa, dāsya-rasa* and *sakhya-rasa*; *ihāṅ*—on this platform; *nāma*—named; *pālana*—maintenance.

TRANSLATION

"On the platform of parental love, the qualities of śānta-rasa, dāsya-rasa and sakhya-rasa are transformed into a form of service called maintenance.

madhya.19.227

> *sakhyera guṇa—'asaṅkoca', 'agaurava' sāra*
> *mamatādhikye tāḍana-bhartsana-vyavahāra*

SYNONYMS

sakhyera guṇa—the quality of fraternity; *asaṅkoca*—without any formality; *agaurava*—without any veneration; *sāra*—the essence;

mamatā-adhikye—on account of greater intimacy; *tāḍana*—of chastisement; *bhartsana*—of rebuking; *vyavahāra*—behavior.

TRANSLATION

"The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsya-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

madhya.19.228

> *āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna*
> *'cāri' guṇe vātsalya rasa—amṛta-samāna*

SYNONYMS

āpanāre—unto himself; *pālaka jñāna*—the notion of a caretaker; *kṛṣṇe*—in Lord Kṛṣṇa; *pālya*—as object of protection; *jñāna*—notion; *cāri*—four; *guṇe*—in qualities; *vātsalya rasa*—the mellow of parental love; *amṛta-samāna*—like nectar.

TRANSLATION

"On the platform of paternal love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of śānta-rasa, dāsya-

rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different *rasas*. He states that by becoming firmly fixed in the Lord's service, one is devoid of all material desires. There are two transcendental qualities on the *śānta-rasa* platform. In all the material elements, sound vibration is found. Similarly, *śānta-rasa* is spread over all the other transcendental mellows, which are known as *dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *madhura-rasa*. Although there is attachment for Kṛṣṇa in awe and veneration in the *śānta-rasa* along with two valuable transcendental qualities -attachment for Kṛṣṇa and detachment from material desires-nonetheless the sense of intimacy is lacking. Therefore in the *śānta-rasa,* attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one's only shelter and only friend. In the *śānta-rasa* one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the *jñānī*. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of *dāsya-rasa*. In *dāsya-rasa* the Lord is accepted with awe and veneration. However, although in the *śānta-rasa* there is no active service, in the *dāsya-rasa* active service is

prominent. Thus in the *dāsya-rasa,* the qualities of *śānta-rasa* and service are predominantly visible. Similarly, when this same *rasa* is developed into fraternity (*sakhya-rasa),* a friendly intimacy is added. There is no awe or veneration in the *sakhya-rasa*.The *sakhya-rasa* is invested with three qualities—*śānta, dāsya,* and *sakhya*. Similarly, on the platform of parental love, the qualities of *śānta-rasa* and *dāsya-rasa* are fully developed in another form—the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities—*śānta, dāsya, sakhya,* and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

madhya.19.229

> *se amṛtānande bhakta saha ḍubena āpane*
> *'kṛṣṇa—bhakta-vaśa' guṇa kahe aiśvarya-jñāni-gaṇe*

SYNONYMS

se—that Lord Kṛṣṇa; *amṛta-ānande*—in spiritual happiness; *bhakta*—the devotee; *saha*—with; *ḍubena*—plunges; *āpane*—Himself; *kṛṣṇa*—Kṛṣṇa; *bhakta-vaśa*—of being subjugated by the devotee; *guṇa*—the quality; *kahe*—say; *aiśvarya-jñāni-gaṇe*—learned scholars knowing the opulence of Kṛṣṇa.

TRANSLATION

"The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa's opulence.

madhya.19.230

> *itīdṛk-svalīlābhir ānanda-kuṇḍe*
> *svaghoṣaṁ nimajjantam ākhyāpayantam*
> *tadīyeśita-jñeṣu bhaktair jitatvaṁ*
> *punaḥ prematās taṁ śatāvṛtti vande*

SYNONYMS

iti—thus; *īdṛk-sva-līlābhiḥ*—by this Dāmodara in His transcendental pastimes; *ānanda-kuṇḍe*—in the ocean of transcendental bliss; *sva-ghoṣam*—His personal associates; *nimajjantam*—plunging; *ākhyāpayantam*—declaring; *tadīya*—of the Supreme Personality of Godhead; *īśita-jñeṣu*—among learned scholars expert in the knowledge of the opulences; *bhaktaiḥ*—by the devotees; *jitatvam*—the subjugation; *punaḥ*—again; *prematāḥ*—with love; *tam*—unto Him; *śata-āvṛtti*—hundreds of times; *vande*—I offer my respectful obeisances.

TRANSLATION

“ 'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

PURPORT

This verse is from the *Dāmodarāṣṭaka* in the *Padma Purāṇa*. Attachment for Kṛṣṇa in *śānta-rasa,* rendering service to the Lord in *dāsya-rasa,* rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other *rasas* combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

madhya.19.231

> *madhura-rase—kṛṣṇa-niṣṭhā, sevā atiśaya*
> *sakhyera asaṅkoca, lālana-mamatādhikya haya*

SYNONYMS

madhura-rase—on the platform of conjugal love; *kṛṣṇa-niṣṭhā*—attachment for Kṛṣṇa; *sevā atiśaya*—an improved rendering service; *sakhyera*—of the platform of fraternity; *asaṅkoca*—relaxation; *lālana*—maintenance; *mamatā-adhikya*—increase of intimacy; *haya*—there is.

TRANSLATION

"On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

madhya.19.232

> *kānta-bhāve nijāṅga diyā karena sevana*
> *ataeva madhura-rasera haya 'pañca' guṇa*

SYNONYMS

kānta-bhāve—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *karena*—executes; *sevana*—service; *ataeva*—therefore; *madhura-rasera*—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

madhya.19.233

> *ākāśādi guṇa yena para para bhūte*
> *eka-dui-tina-cāri krame pañca pṛthivīte*

SYNONYMS

ākāśa-ādi—beginning with the sky; *guṇa*—qualities; *yena*—as; *para para*—one after another; *bhūte*—in the material elements; *eka*—one; *dui*—two; *tina*—three; *cāri*—four; *krame*—in this way; *pañca*—all five qualities; *pṛthivīte*—in earth.

TRANSLATION

"All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

madhya.19.234

> *ei-mata madhure saba bhāva-samāhāra*
> *ataeva āsvādādhikye kare camatkāra*

SYNONYMS

ei-mata—in this way; *madhure*—on the platform of conjugal love; *saba*—all; *bhāva-samāhāra*—amalgamation of the feelings; *ataeva*—therefore; *āsvāda-adhikye*—from the increase of tasting by the devotees; *kare camatkāra*—is certainly wonderful.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

madhya.19.235

> *ei bhakti-rasera karilāṅa, dig-daraśana*
> *ihāra vistāra mane kariha bhāvana*

SYNONYMS

ei—this; *bhakti-rasera*—of the feelings of devotional service; *karilāṅa*—I have described; *dik-daraśana*—general survey; *ihāra*—of this; *vistāra*—expansion; *mane*—within the mind; *kariha*—you should do; *bhāvana*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

madhya.19.236

> *bhāvite bhāvite kṛṣṇa sphuraye antare*
> *kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre*

SYNONYMS

bhāvite bhāvite—in this way when one is strictly in thought; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraye antare*—manifests within; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *ajña*—one not expert in knowledge; *pāya*—reaches; *rasa-sindhu-pāre*—the shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy."

madhya.19.237

> *eta bali' prabhu tāṅre kailā āliṅgana*
> *vārāṇasī calibāre prabhura haila mana*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *kailā*—did; *āliṅgana*—embracing; *vārāṇasī*—toward Benares; *calibāre*—to go; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—was; *mana*—the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

madhya.19.238

> *prabhāte uṭhiyā yabe karilā gamana*
> *tabe tāṅra pade rūpa kare nivedana*

SYNONYMS

prabhāte—in the morning; *uṭhiyā*—getting up; *yabe*—when; *karilā*—made; *gamana*—departure; *tabe*—at that time; *tāṅra*—His; *pade*—at the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *kare*—does; *nivedana*—submission.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

madhya.19.239

> *'ājñā haya, āsi muñi śrī-caraṇa-saṅge*
> *sahite nā pāri muñi viraha-taraṅge'*

SYNONYMS

ājñā haya—if there is permission; *āsi*—may come; *muñi*—I; *śrī-caraṇa-saṅge*—with Your Lordship; *sahite*—to tolerate; *nā pāri*—not able; *muñi*—I; *viraha-taraṅge*—the waves of separation.

TRANSLATION

"If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

madhya.19.240

> *prabhu kahe,—tomāra kartavya, āmāra vacana*
> *nikaṭe āsiyācha tumi, yāha vṛndāvana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *tomāra kartavya*—your duty; *āmāra vacana*—My order; *nikaṭe āsiyācha*—have come near; *tumi*—you; *yāha*—go; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

madhya.19.241

> *vṛndāvana haite tumi gauḍa-deśa diyā*
> *āmāre milibā nīlācalete āsiyā*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *tumi*—you; *gauḍa-deśa diyā*—by way of Bengal; *āmāre*—Me; *milibā*—will meet; *nīlācalete*—at Jagannātha Purī; *āsiyā*—coming.

TRANSLATION

"Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-deśa]. There you will meet Me again."

madhya.19.242

tāṅre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teṅho tāhāñi paḍilā

SYNONYMS

tāṅre—him; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *naukāte*—in a boat; *caḍilā*—got aboard; *mūrcchita hañā*—fainting; *teṅho*—he (Śrīla Rūpa Gosvāmī); *tāhāñi*—on the spot; *paḍilā*—fell.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

madhya.19.243

dākṣiṇātya-vipra tāṅre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā

SYNONYMS

dākṣiṇātya-vipra—the *brāhmaṇa* from Deccan; *tāṅre*—him (Rūpa Gosvāmī); *ghare lañā*—taking to his home; *gelā*—went; *tabe*—thereafter; *dui bhāi*—the two brothers; *vṛndāvanere*—toward Vṛndāvana; *calilā*—departed.

TRANSLATION

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the two brothers departed for Vṛndāvana.

madhya.19.244

> *mahāprabhu cali' cali' āilā vārāṇasī*
> *candraśekhara mililā grāmera bāhire āsi'*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *cali' cali'*—walking and walking; *āilā*—arrived; *vārāṇasī*—at Vārāṇasī; *candraśekhara*—Candraśekhara; *mililā*—He met; *grāmera*—of the village; *bāhire*—outside; *āsi'*—coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

madhya.19.245

> *rātre teṅho svapna dekhe,—prabhu āilā ghare*
> *prātaḥ-kāle āsi' rahe grāmera bāhire*

SYNONYMS

rātre—at night; *teṅho*—he (Candraśekhara); *svapna*—a dream; *dekhe*—saw; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *ghare*—to his home; *prātaḥ-kāle*—in the morning; *āsi'*—coming; *rahe*—he remained; *grāmera bāhire*—outside the city.

TRANSLATION

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

madhya.19.246

> *ācambite prabhu dekhi' caraṇe paḍilā*
> *ānandita hañā nija-gṛhe lañā gelā*

SYNONYMS

ācambite—suddenly; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *caraṇe*—at His feet; *paḍilā*—he fell; *ānandita hañā*—becoming very glad; *nija-gṛhe*—to his own place; *lañā*—taking; *gelā*—went.

TRANSLATION

While Candraśekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he

fell down at the Lord's feet. Being very happy, he took the Lord to his home.

madhya.19.247

> *tapana-miśra śuni' āsi' prabhure mililā*
> *iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā*

SYNONYMS

tapana-miśra—Tapana Miśra; *śuni'*—hearing; *āsi'*—coming; *prabhure mililā*—met the Lord; *iṣṭa-goṣṭhī kari'*—conversing; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made.

TRANSLATION

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candraśekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

madhya.19.248

> *nija ghare lañā prabhure bhikṣā karāila*
> *bhaṭṭācārye candraśekhara nimantraṇa kaila*

SYNONYMS

nija ghare—to his own place; *lañā*—taking; *prabhure*—to the Lord; *bhiksā karāila*—offered lunch; *bhaṭṭācārye*—unto Balabhadra Bhaṭṭācārya; *candraśekhara*—Candraśekhara; *nimantraṇa*—invitation; *kaila*—made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candraśekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

madhya.19.249

> *bhikṣā karāñā miśra kahe prabhu-pāya dhari'*
> *eka bhikṣā māgi, more deha' kṛpā kari'*

SYNONYMS

bhikṣā karāñā—after offering the lunch; *miśra*—Tapana Miśra; *kahe*—said; *prabhu*—of Lord Śrī Caitanya Mahāprabhu; *pāya*—the lotus feet; *dhari'*—touching; *eka bhikṣā*—one favor; *māgi*—I beg; *more*—unto Me; *deha'*—kindly deliver; *kṛpā kari'*—by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.

madhya.19.250

> *yāvat tomāra haya kāśī-pure sthiti*
> *mora ghara vinā bhikṣā nā karibā kati*

SYNONYMS

yāvat—as long as; *tomāra*—Your; *haya*—there is; *kāśī-pure*—at Vārāṇasī; *sthiti*—stay; *mora ghara*—my place; *vinā*—except; *bhikṣā*—lunch; *nā karibā*—kindly do not take; *kati*—anywhere.

TRANSLATION

Tapana Miśra said, "As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me."

madhya.19.251

> *prabhu jānena—dina pāṅca-sāta se rahiba*
> *sannyāsīra saṅge bhikṣā kāhāṅ nā kariba*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *jānena*—knows; *dina*—days; *pāṅca-sāta*—five days or at the most a week; *se*—that; *rahiba*—I shall stay; *sannyāsīra saṅge*—with other Māyāvādī *sannyāsīs*; *bhikṣā*—lunch; *kāhāṅ*—at any time; *nā kariba*—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

madhya.19.252

> *eta jāni' tāṅra bhikṣā kailā aṅgīkāra*
> *vāsā-niṣṭhā kailā candraśekharera ghara*

SYNONYMS

eta jāni'—on this understanding; *tāṅra*—his; *bhikṣā*—lunch; *kailā aṅgīkāra*—He accepted; *vāsā-niṣṭhā*—residence; *kailā*—made; *candraśekharera ghara*—the house of Candraśekhara.

TRANSLATION

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The

Lord made His residence at the home of Candraśekhara.

madhya.19.253

> *mahārāṣṭrīya vipra āsi' tāṅhāre mililā*
> *prabhu tāṅre sneha kari' kṛpā prakāśilā*

SYNONYMS

mahārāṣṭrīya vipra—the Mahārāṣṭrīya *brāhmaṇa*; *āsi'*—coming; *tāṅhāre*—him; *mililā*—met; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *sneha kari'*—showing His affection; *kṛpā prakāśilā*—distributed His mercy.

TRANSLATION

The Mahārāṣṭrīya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

madhya.19.254

> *mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana*
> *brāhmaṇa, kṣatriya āsi' karena daraśana*

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *śuni'*—hearing; *śiṣṭa śiṣṭa jana*—all respectable persons; *brāhmaṇa*—belonging to the brāhmaṇa community; *kṣatriya*—belonging to the kṣatriya community; *āsi'*—coming; *karena daraśana*—see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

madhya.19.255

> *śrī-rūpa-upare prabhura yata kṛpā haila*
> *atyanta vistāra-kathā saṅkṣepe kahila*

SYNONYMS

śrī-rūpa-upare—upon Śrī Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—as much; *kṛpā*—mercy; *haila*—there was; *atyanta*—very much; *vistāra-kathā*—elaborate topic; *saṅkṣepe*—in brief; *kahila*—I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Ra Gosvāmī, and I have briefly described all those topics.

madhya.19.256

> *śraddhā kari' ei kathā śune ye jane*
> *prema-bhakti pāya sei caitanya-caraṇe*

SYNONYMS

śraddhā kari'—with faith; *ei kathā*—this description; *śune*—hears; *yei jane*—any person who; *prema-bhakti*—love of Godhead; *pāya*—achieves; *sei*—that person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

madhya.19.257

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

CHAPTER 20 Lord Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.***

Chapter 20

madhya.20.1

vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ

SYNONYMS

vande—I offer my respectful obeisances; *ananta*—unlimited; *adbhuta*—wonderful; *aiśvaryam*—possessing opulences; *śrī-caitanya-mahāprabhum*—unto Śrī Caitanya Mahāprabhu; *nīcaḥ api*—even a person in the lowest status of life; *yat-prasādāt*—by whose mercy; *syāt*—may become; *bhakti-śāstra*—of the science of devotional service; *pravartakaḥ*—an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

madhya.20.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

madhya.20.3

> *ethā gauḍe sanātana āche bandi-śāle*
> *śrī-rūpa-gosāñīra patrī āila hena-kāle*

SYNONYMS

ethā—here; *gauḍe*—in Bengal; *sanātana*—Sanātana Gosvāmī; *āche*—was; *bandi-śāle*—in prison; *śrī-rūpa-gosāñīra*—of Śrīla Rūpa Gosvāmī; *patrī*—the letter; *āila*—came; *hena-kāle*—at that time.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of *Udbhaṭa-candrikā*. Śrīla Rūpa Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

> *yadu-pateḥ kva gatā mathurā-purī*
> *raghu-pateḥ kva gatottara-kośalā*
> *iti vicintya kurusva manaḥ sthiraṁ*
> *na sad idaṁ jagad ity avadhāraya*

"Where has the Mathurā Purī of Yadupati gone? Where has the northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "

madhya.20.4

> *patrī pāñā sanātana ānandita hailā*
> *yavana-rakṣaka-pāśa kahite lāgilā*

SYNONYMS

patrī pāñā—receiving the note; *sanātana*—Sanātana Gosvāmī; *ānandita hailā*—became very pleased; *yavana*—meat-eater; *rakṣaka*—the superintendent of the jail; *pāśa*—before; *kahite lāgilā*—began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

madhya.20.5

> *"tumi eka jīndā-pīra mahā-bhāgyavān*
> *ketāba-korāṇa-śāstre āche tomāra jñāna*

SYNONYMS

tumi—you; *eka jīndā-pīra*—a living saint; *mahā-bhāgyavān*—very fortunate; *ketāba*—books; *korāṇa*—the Koran; *śāstre*—in the scripture; *āche*—there is; *tomāra*—your; *jñāna*—knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

madhya.20.6

> *eka bandī chāḍe yadi nija-dharma dekhiyā*
> *saṁsāra ha-ite tāre mukta karena gosāñā*

SYNONYMS

eka bandī—one imprisoned person; *chāḍe*—one releases; *yadi*—if; *nija-dharma*—one's own religion; *dekhiyā*—consulting; *saṁsāra ha-ite*—from material bondage; *tāre*—him; *mukta karena*—releases; *gosāñā*—the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the

Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by *māyā* under the spell of sense gratification. The living entity is so entranced by the spell of *māyā* that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by *māyā*. One is called *prakṣepātmikā,* and the other is called *āvaraṇātmikā*. When one is determined to get out of material bondage, the *prakṣepātmikā-śakti,* the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (*āvaraṇātmikā),* a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of *māyā* is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Śrī Sanātana Gosvāmī said, "Somehow or

other, if one helps another gain release from the bondage of *māyā,* he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in *Bhagavad-gītā* (Bg. 18.69):

> *na ca tasmān manuṣyeṣu*
> *kaścin me priya-kṛttamaḥ*
> *bhavitā na ca me tasmād*
> *anyaḥ priyataro bhuvi*

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as *nija-dharma*. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

madhya.20.7

> *pūrve āmi tomāra kariyāchi upakāra*
> *tumi āmā chāḍi' kara pratyupakāra*

SYNONYMS

pūrve—formerly; *āmi*—I; *tomāra*—your; *kariyāchi*—have done; *upakāra*—welfare; *tumi*—you; *āmā*—me; *chāḍi'*—releasing; *kara*—do; *prati-upakāra*—return welfare.

TRANSLATION

Sanātana Gosvāmī continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

madhya.20.8

> *pāṅca sahasra mudrā tumi kara aṅgīkāra*
> *puṇya, artha,—dui lābha ha-ibe tomāra"*

SYNONYMS

pāṅca sahasra—five thousand; *mudrā*—golden coins; *tumi*—you; *kara aṅgīkāra*—please accept; *puṇya*—pious activity; *artha*—material gain; *dui lābha*—two kinds of achievement; *ha-ibe*—will be; *tomāra*—yours.

TRANSLATION

"Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously."

madhya.20.9

> *tabe sei yavana kahe,—"śuna, mahāśaya*
> *tomāre chāḍiba, kintu kari rāja-bhaya"*

SYNONYMS

tabe—thereafter; *sei*—that; *yavana*—meat-eater; *kahe*—says; *śuna*—just hear; *mahāśaya*—my dear sir; *tomāre*—you; *chāḍiba*—I would release; *kintu*—but; *kari rāja-bhaya*—I am afraid of the government.

TRANSLATION

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."

madhya.20.10-11

> *sanātana kahe,—"tumi nā kara rāja-bhaya*
> *dakṣiṇa giyāche yadi leuṭi' āoyaya*

> *tāṅhāre kahio—sei bāhya-kṛtye gela*
> *gaṅgāra nikaṭa gaṅgā dekhi' jhāṅpa dila*

SYNONYMS

sanātana kahe—Sanātana replied; *tumi*—you; *nā*—not; *kara*—do; *rāja-bhaya*—fear of the government; *dakṣiṇa*—to the south; *giyāche*—has gone; *yadi*—if; *leuṭi'*—returning; *āoyaya*—comes; *tāṅhāre*—to him; *kahio*—you say; *sei*—he; *bāhya-kṛtye*—to evacuate; *gela*—went; *gaṅgāra nikaṭa*—near the bank of the Ganges; *gaṅgā dekhi'*—seeing the Ganges; *jhāṅpa dila*—jumped.

TRANSLATION

Sanātana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Gages and that as soon as he saw the Ganges, he jumped in.

madhya.20.12

> *aneka dekhila, tāra lāg nā pāila*
> *dāḍukā-sahita ḍubi kāhāṅ vahi' gela*

SYNONYMS

aneka—for a long time; *dekhila*—I looked; *tāra*—of him; *lāg*—contact; *nā pāila*—could not obtain; *dāḍukā-sahita*—with the shackles; *ḍubi*—drowning; *kāhāṅ*—somewhere; *vahi' gela*—washed away.

TRANSLATION

"Tell him,'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'

madhya.20.13

> *kichu bhaya nāhi, āmi e-deśe nā raba*
> *daraveśa hañā āmi makkāke yāiba"*

SYNONYMS

kichu—any; *bhaya*—fear; *nāhi*—there is not; *āmi*—I; *e-deśe*—in this country; *nā raba*—shall not remain; *daraveśa hañā*—becoming a mendicant; *āmi*—I; *makkāke yāiba*—shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

madhya.20.14

> *tathāpi yavana-mana prasanna nā dekhilā*
> *sāta-hājāra mudrā tāra āge rāśi kailā*

SYNONYMS

tathāpi—still; *yavana-mana*—the mind of the meat-eater; *prasanna*—satisfied; *nā*—not; *dekhilā*—he saw; *sāta-hājāra*—seven thousand; *mudrā*—golden coins; *tāra*—of him; *āge*—in front; *rāśi kailā*—made a stack.

TRANSLATION

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked Seven thousand gold coins before him.

madhya.20.15

> *lobha ha-ila yavanera mudrā dekhiyā*
> *rātre gaṅgā-pāra kaila dāḍukā kāṭiyā*

SYNONYMS

lobha ha-ila—there was attraction for the money; *yavanera*—of the meat-eater; *mudrā dekhiyā*—seeing the golden coins; *rātre*—at night; *gaṅgā-pāra kaila*—he got him across the Ganges; *dāḍukā*—shackles; *kāṭiyā*—breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.

madhya.20.16

> *gaḍa-dvāra-patha chāḍilā, nāre tāhāṅ yāite*
> *rātri-dina cali' āilā pātaḍā-parvate*

SYNONYMS

gaḍa-dvāra-patha—the path of the fortress; *chāḍilā*—gave up; *nāre*—not able; *tāhāṅ*—there; *yāite*—to go; *rātri-dina*—night and day; *cali'*—walking; *āilā*—arrived; *pātaḍā-parvate*—in the hilly tract of land known as Pātaḍā.

TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

madhya.20.17

> *tathā eka bhaumika haya, tāra ṭhāñi gelā*
> *'parvata pāra kara āmā'—vinati karilā*

SYNONYMS

tathā—there; *eka bhaumika*—one landowner; *haya*—there is; *tāra ṭhāñi*—unto him; *gelā*—he went; *parvata*—the hilly tract; *pāra kara*—cross over; *āmā*—me; *vinati*—submission; *karilā*—he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

madhya.20.18

> *sei bhūñāra saṅge haya hāta-gaṇitā*
> *bhūñāra kāṇe kahe sei jāni' ei kathā*

SYNONYMS

sei bhūñāra—the landlord; *saṅge*—with; *haya*—there is; *hāta-gaṇita*—an expert in palmistry; *bhūñāra*—of the landlord; *kāṇe*—in the ear; *kahe*—says; *sei*—that man; *jāni'*—knowing; *ei kathā*—this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

madhya.20.19

> *'iṅhāra ṭhāñi suvarṇera aṣṭa mohara haya'*
> *śuni' ānandita bhūñā sanātane kaya*

SYNONYMS

iṅhāra ṭhāñi—in the possession of this man; *suvarṇera*—of gold; *aṣṭa*—eight; *mohara*—coins; *haya*—there are; *śuni'*—hearing; *ānandita*—pleased; *bhūñā*—the landlord; *sanātane*—to Sanātana; *kaya*—says.

TRANSLATION

The palmist said, "This man Sanātana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

madhya.20.20

> *"rātrye parvata pāra kariba nija-loka diyā*
> *bhojana karaha tumi randhana kariyā"*

SYNONYMS

rātrye—at night; *parvata*—the hilly tract; *pāra kariba*—I shall cross; *nija-loka diyā*—with my own men; *bhojana karaha*—just take your meal; *tumi*—you; *randhana kariyā*—cooking.

TRANSLATION

The landlord said, "I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

madhya.20.21

> *eta bali' anna dila kariyā sammāna*
> *sanātana āsi' tabe kaila nadī-snāna*

SYNONYMS

eta bali'—saying this; *anna dila*—supplied food grains; *kariyā sammāna*—showing great respect; *sanātana*—Sanātana Gosvāmī; *āsi'*—coming; *tabe*—then; *kaila*—did; *nadī-snāna*—bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

madhya.20.22

> *dui upavāse kailā randhana-bhojane*
> *rāja-mantrī sanātana vicārilā mane*

SYNONYMS

dui upa vāse—fasting for two days; *kailā*—performed; *randhana-bhojane*—cooking and eating; *rāja-mantrī*—the former minister of the Nawab; *sanātana*—Sanātana; *vicārilā*—considered; *mane*—in the mind.

TRANSLATION

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

madhya.20.23

> *'ei bhūñā kene more sammāna karila?'*
> *eta cinti' sanātana īśāne puchila*

SYNONYMS

ei bhūñā—this landlord; *kene*—why; *more*—unto me; *sammāna karila*—offered so much respect; *eta cinti'*—thinking this; *sanātana*—Sanātana; *īśāne*—from Īśāna, his servant; *puchila*—inquired.

TRANSLATION

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Īśāna.

madhya.20.24

> *'tomāra ṭhāñi jāni kichu dravya āchaya'*
> *īśāna kahe,—'mora ṭhāñi sāta mohara haya'*

SYNONYMS

tomāra ṭhāñi—in your possession; *jāni*—I understand; *kichu*—some; *dravya*—valuable thing; *āchaya*—there is; *īśāna kahe*—Īśāna replied; *mora ṭhāñi*—in my possession; *sāta mohara*—seven gold coins; *haya*—there are.

TRANSLATION

Sanātana asked his servant, "Īśāna, I think you have some valuable things with you." Īśāna replied, "Yes, I have seven gold coins."

madhya.20.25

> *śuni' sanātana tāre karilā bhartsana*
> *'saṅge kene āniyācha ei kāla-yama?'*

SYNONYMS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *tāre*—him; *karilā bhartsana*—chastised; *saṅge*—with you; *kene*—why; *āniyācha*—have you brought; *ei*—this; *kāla-yama*—death knell.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"

madhya.20.26

> *tabe sei sāta mohara hastete kariyā*
> *bhūñāra kāche yāñā kahe mohara dhariyā*

SYNONYMS

tabe—thereafter; *sei sāta mohara*—these seven golden coins; *hastete kariyā*—taking in the hands; *bhūñāra kāche*—to the landlord; *yāñā*—going; *kahe*—says; *mohara dhariyā*—holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

madhya.20.27

> *"ei sāta suvarṇa mohara āchila āmāra*
> *ihā lañā dharma dekhi' parvata kara pāra*

SYNONYMS

ei sāta—these seven; *suvarṇa mohara*—golden coins; *āchila*—were; *āmāra*—mine; *ihā lañā*—accepting them; *dharma dekhi'*—observing religious principles; *parvata*—the hilly tract of land; *kara pāra*—kindly get me across.

TRANSLATION

"I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

madhya.20.28

> *rāja-bandī āmi, gada-dvāra yāite nā pāri*
> *puṇya habe, parvata āmā deha' pāra kari"*

SYNONYMS

rāja-bandī—a prisoner of the government; *āmi*—I; *gaḍa-dvāra yāite*—to go openly on the road by the ramparts; *nā pāri*—I am not able; *puṇya*—pious activity; *habe*—there will be; *parvata*—the hilly tract of land; *āmā*—to me; *deha'*—give help; *pāra kari*—by crossing over.

TRANSLATION

"I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of

you to take this money and kindly get me across this hilly tract of land."

madhya.20.29

> *bhūñā hāsi' kahe,—"āmi jāniyāchi pahile*
> *asta mohara haya tomāra sevaka-āṅcale*

SYNONYMS

bhūñā—the landlord; *hāsi'*—smiling; *kahe*—said; *āmi*—I; *jāniyāchi*—knew; *pahile*—before this; *aṣṭa mohara*—eight golden coins; *haya*—there are; *tomāra*—your; *sevaka-āṅcale*—in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

madhya.20.30

> *tomā māri' mohara la-itāma ājikāra rātrye*
> *bhāla haila, kahilā tumi, chuṭilāṅa pāpa haite*

SYNONYMS

tomā māri'—killing you; *mohara*—golden coins; *la-itāma*—I would have taken; *ājikāra rātrye*—on this night; *bhāla haila*—it was very good; *kahilā tumi*—you have spoken; *chuṭilāṅa*—I am relieved; *pāpa haite*—from such a sin.

TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

madhya.20.31

> *santuṣṭa ha-ilāṅa āmi, mohara nā la-iba*
> *puṇya lāgi' parvata tomā' pāra kari' diba"*

SYNONYMS

santuṣṭa—satisfied; *ha-ilāṅa*—have become; *āmi*—I; *mohara*—the golden coins; *nā la-iba*—I shall not take; *puṇya lāgi'*—simply for pious activity; *parvata*—the hilly tract of land; *tomā'*—you; *pāra kari' diba*—I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

madhya.20.32

> *gosāñi kahe,—"keha dravya la-ibe āmā māri'*
> *āmāra prāṇa rakṣā kara dravya aṅgīkari' "*

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *keha*—someone else; *dravya*—the valuable coins; *la-ibe*—will take; *āmā māri'*—killing me; *āmāra*—my; *prāṇa*—life; *rakṣā kara*—save; *dravya aṅgīkari'*—by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

madhya.20.33

> *tabe bhūñā gosāñira saṅge cāri pāika dila*
> *rātrye rātrye vana-pathe parvata pāra kaila*

SYNONYMS

tabe—thereupon; *bhūñā*—the landlord; *gosāñira saṅge*—with Sanātana Gosvāmī; *cāri pāika*—four watchmen; *dila*—gave; *rātrye rātrye*—during the whole night; *vana-pathe*—on the jungle path; *parvata*—the hilly tract of land; *pāra kaila*—took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

madhya.20.34

> *tabe pāra hañā gosāñi puchilā īśāne*
> *'jāni,—śeṣa dravya kichu āche tomā sthāne"*

SYNONYMS

tabe—thereafter; *pāra hañā*—after crossing; *gosāñi*—Sanātana Gosvāmī; *puchilā*—asked; *īśāne*—Īśāna; *jāni*—I know; *śeṣa dravya*—something valuable left; *kichu*—some; *āche*—there is; *tomā sthāne*—with you.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, "Īśāna, I think you still have some balance left from the gold coins."

madhya.20.35

> *īśāna kahe,—"eka mohara āche avaśeṣa"*
> *gosāñi kahe,—"mohara lañā yāha' tumi deśa"*

SYNONYMS

īśāna kahe—Īśāna replied; *eka*—one; *mohara*—gold coin; *āche*—is; *avaśeṣa*—left; *gosāñi*—Sanātana Gosvāmī; *kahe*—replied; *mohara lañā*—taking this gold coin; *yāha*—return; *tumi*—you; *deśa*—to your country.

TRANSLATION

Īśāna replied, "I still have one gold coin in my possession." Sanātana Gosvāmī then said, "Take the coin and return to your home."

madhya.20.36

> *tāre vidāya diyā gosāñi calilā ekalā*
> *hāte karoṅyā, chiṅḍā kānthā, nirbhaya ha-ilā*

SYNONYMS

tāre vidāya diyā—bidding him farewell; *gosāñi*—Sanātana Gosvāmī; *calilā ekalā*—began to travel alone; *hāte*—in the hand; *karoṅyā*—a beggar's pot; *chiṅḍā kānthā*—a torn quilt; *nirbhaya hailā*—he became free from all anxiety.

TRANSLATION

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

madhya.20.37

> *cali' cali' gosāñi tabe āilā hājipure*
> *sandhyā-kāle vasilā eka udyāna-bhitare*

SYNONYMS

cali' cali'—walking and walking; *gosāñi*—Sanātana Gosvāmī; *tabe*—then; *āilā*—arrived; *hājipure*—at Hājipura; *sandhyā-kāle*—in the evening; *vasilā*—sat down; *eka*—one; *udyāna-bhitare*—within a garden.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

madhya.20.38

> *sei hājipure rahe—śrīkānta tāra nāma*
> *gosāñira bhaginī-pati, kare rāja-kāma*

SYNONYMS

sei—that; *hājipure*—in Hājipura; *rahe*—there is; *śrī-kānta*—Śrīkānta; *tāra*—his; *nāma*—name; *gosāñira*—of Sanātana Gosvāmī; *bhaginī-pati*—sister's husband; *kare*—executes; *rāja-kāma*—government service.

TRANSLATION

In Hājipura there was a gentlemen named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

madhya.20.39

> *tina lakṣa mudrā rājā diyāche tāra sthāne*
> *ghoḍā mūlya lañā pāṭhāya pātsāra sthāne*

SYNONYMS

tina lakṣa—300,000; *mudrā*—golden coins; *rājā*—the king or nawab; *diyāche*—has given; *tāra sthāne*—in his custody; *ghoḍā*—of horses; *mūlya lañā*—taking the price; *pāṭhāya*—sends; *pātsāra sthāne*—to the care of the emperor.

TRANSLATION

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

madhya.20.40

> *ṭuṅgi upara vasi' sei gosāñire dekhila*
> *rātrye eka-jana-saṅge gosāñi-pāśa āila*

SYNONYMS

ṭuṅgi upara vasi'—sitting in an elevated place; *sei*—that Śrīkānta; *gosāñire*—Sanātana Gosvāmī; *dekhila*—saw; *rātrye*—at night; *eka-jana-saṅge*—with a servant; *gosāñi-pāśa*—near Sanātana Gosvāmī; *āila*—he came.

TRANSLATION

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

madhya.20.41

> *dui-jana mili' tathā iṣṭa-goṣṭhī kaila*
> *bandhana-mokṣaṇa-kathā gosāñi sakali kahila*

SYNONYMS

dui-jana mili'—meeting together; *tathā*—there; *iṣṭa-goṣṭhī*—various types of conversation; *kaila*—did; *bandhana-mokṣaṇa*—of the arrest and release; *kathā*—the story; *gosāñi*—Sanātana Gosvāmī; *sakali*—everything; *kahila*—narrated.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

madhya.20.42

> *teṅho kahe,—"dina-dui raha ei-sthāne*
> *bhadra hao, chāḍa' ei malina vasane"*

SYNONYMS

teṅho kahe—he said; *dina-dui*—at least for two days; *raha*—stay; *ei-sthāne*—in this place; *bhadra hao*—become like a gentleman in appearance; *chāḍa'*—give up; *ei*—this; *malina*—dirty; *vasane*—dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

madhya.20.43

> *gosāñi kahe,—'eka-kṣaṇa ihā nā rahiba*
> *gaṅgā pāra kari' deha' e-kṣaṇe caliba"*

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *eka-kṣaṇa*—even for one moment; *ihā*—here; *nā rahiba*—I shall not stay; *gaṅgā pāra kari' deha'*—help me cross the River Ganges; *e-kṣaṇe*—immediately; *caliba*—I shall go.

TRANSLATION

Sanātana Gosvāmī replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

madhya.20.44

> *yatna kari' teṅho eka bhoṭa-kambala dila*
> *gaṅgā pāra kari' dila—gosāñi calila*

SYNONYMS

yatna kari'—with great care; *teṅho*—he (Śrīkānta); *eka*—one; *bhoṭa-kam-bala*—woolen blanket; *dila*—gave; *gaṅgā pāra kari' dila*—got him across the River Ganges; *gosāñi calila*—Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

madhya.20.45

> *tabe vārāṇasī gosāñi āilā kata-dine*
> *śuni ānandita ha-ilā prabhura āgamane*

SYNONYMS

tabe—in this way; *vārāṇasī*—to Vārāṇasī; *gosāñi*—Sanātana Gosvāmī; *āilā*—came; *kata-dine*—after a few days; *śuni*—hearing; *ānandita*—very pleased; *ha-ilā*—he became; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamane*—about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

madhya.20.46

> *candraśekharera ghare āsi' dvārete vasilā*
> *mahāprabhu jāni' candraśekhare kahilā*

SYNONYMS

candraśekharera ghare—to the house of Candraśekhara; *āsi'*—going; *dvārete*—at the door; *vasilā*—sat down; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *candraśekhare*—to Candraśekhara; *kahilā*—said.

TRANSLATION

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

madhya.20.47

> *'dvāre eka 'vaiṣṇava haya, bolāha tāṅhāre'*
> *candraśekhara dekhe—'vaiṣṇava' nāhika dvāre*

SYNONYMS

dvāre—at your door; *eka vaiṣṇava*—one Vaiṣṇava devotee; *haya*—there is; *bolāha tāṅhāi-e*—please call him; *candraśekhara*—Candraśekhara; *dekhe*—sees; *vaiṣṇava*—a devotee; *nāhika*—there is not; *dvāre*—at the door.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candraśekhara could not see a Vaiṣṇava at his door.

madhya.20.48

> *'dvārete vaiṣṇava nāhi'—prabhure kahila*
> *'keha haya' kari' prabhu tāhāre puchila*

SYNONYMS

dvārete—at my door; *vaiṣṇava nāhi*—there is no Vaiṣṇava; *prabhure kahila*—he informed Śrī Caitanya Mahāprabhu; *keha haya*—is there anyone; *kari'*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāre puchila*—inquired from him.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"

madhya.20.49

> *teṅho kahe,—eka 'daraveśa' āche dvāre*
> *'tāṅre āna' prabhura vākye kahila tāṅhāre*

SYNONYMS

teṅho kahe—he replied; *eka daraveśa*—one Muslim mendicant; *āche*—there is; *dvāre*—at the door; *tāṅre āna*—bring him; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākye*—the order; *kahila*—said; *tāṅhāre*—unto him.

TRANSLATION

Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

madhya.20.50

> *'prabhu tomāya bolāya, āisa, daraveśa!'*
> *śuni' ānande sanātana karilā praveśa*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *tomāya*—unto you; *bolāya*—calls; *āisa*—come here; *daraveśa*—O Muslim mendicant; *śuni'*—hearing; *ānande*—in great pleasure; *sanātana*—Sanātana Gosvāmī; *karilā praveśa*—entered.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara's house.

madhya.20.51

> *tāṅhāre aṅgane dekhi' prabhu dhāñā āilā*
> *tāṅre āliṅgana kari' premāviṣṭa hailā*

SYNONYMS

tāṅhāre—him; *aṅgane*—in the courtyard; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā āilā*—came to see him with great haste; *tāṅre*—him; *āliṅgana kari'*—embracing; *prema-āviṣṭa hailā*—became overwhelmed with ecstatic love.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

madhya.20.52

> *prabhu-sparśe premāviṣṭa ha-ilā sanātana*
> *'more nā chuṅiha'—kahe gadgada-vacana*

SYNONYMS

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed with ecstatic love; *ha-ilā*—became; *sanātana*—Sanātana Gosvāmī; *more*—me; *nā*—do not; *chuṅiha*—touch; *kahe*—says; *gadgada-vacana*—in a faltering voice.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

madhya.20.53

> *dui-jane galāgali rodana apāra*
> *dekhi' candraśekharera ha-ila camatkāra*

SYNONYMS

dui-jane—the two persons; *galāgali*—shoulder to shoulder; *rodana*—crying; *apāra*—unlimited; *dekhi'*—seeing; *candraśekharera*—of Candraśekhara; *ha-ila*—there was; *camatkāra*—astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.

madhya.20.54

> *tabe prabhu tāṅra hāta dhari' lañā gelā*
> *piṇḍāra upare āpana-pāśe vasāilā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Sanātana Gosvāmī; *hāta dhari'*—catching the hand; *lañā gelā*—took him inside; *piṇḍāra upare*—in an elevated place; *āpana-pāśe*—near Him; *vasāilā*—made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

madhya.20.55

> *śrī-haste karena tāṅra aṅga sammārjana*
> *teṅho kahe,—'more, prabhu, nā kara sparśana'*

SYNONYMS

śrī-haste—by the spiritual hand; *karena*—does; *tāṅra aṅga*—of his body; *sammārjana*—cleansing; *teṅho kahe*—he said; *more*—me; *prabhu*—my Lord; *nā kara sparśana*—do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental had, Sanātana Gosvāmī said, "O my Lord, please do not touch me."

madhya.20.56

> *prabhu kahe,—"tomā sparśi ātma pavitrite*
> *bhakti-bale pāra tumi brahmāṇḍa śodhite*

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu replied; *tomā sparśi*—I touch you; *ātma pavitrite*—to purify Myself; *bhakti-bale*—the strength of your devotional service; *pāra*—are able; *tumi*—you; *brahmāṇḍa*—the whole universe; *śodhite*—to purify.

TRANSLATION

The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

madhya.20.57

> *bhavad-vidhā bhāgavatās*
> *tīrtha-bhūtāḥ svayaṁ prabho*

tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavat-vidhāḥ—like you; *bhāgavatāḥ*—advanced devotees; *tīrtha-bhūtāḥ*—personified holy places of pilgrimage; *svayam*—personally; *prabho*—my lord; *tīrthī-kurvanti*—make into holy places; *tīrthāni*—all the holy places of pilgrimage; *sva-antaḥ-sthena*—situated within their hearts; *gadā-bhṛtā*—by Lord Viṣṇu, who carries a club.

TRANSLATION

“ 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, "My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama:* visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

madhya.20.58

> *na me 'bhaktaś catur-vedī*
> *mad-bhaktaḥ śva-pacaḥ priyaḥ*
> *tasmai deyaṁ tato grāhyaṁ*
> *sa ca pūjyo yathā hy aham*

SYNONYMS

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar in the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear;

tasmai—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

“ 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

madhya.20.59

> *viprād dviṣaḍ-guṇa-yutād aravinda-nābha-*
> *pādāravinda-vimukhāt śva-pacaṁ variṣṭham*
> *manye tad-arpita-mano-vacanehitārtha-*
> *prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ*

SYNONYMS

viprāt—than a brāhmaṇa; *dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a caṇḍāla, or a person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *īhita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a brāhmaṇa proud of possessing such qualities.

TRANSLATION

“ 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.' "

PURPORT

This verse is spoken by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.9.10). A *brāhmaṇa* is supposed to be qualified with twelve qualities. As stated in the *Mahābhārata:*

> *dharmaś ca satyaṁ ca damas tapaś ca*
> *amātsaryaṁ hrīs titikṣānasūyā*
> *yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca*
> *vratāni vai dvādaśa brāhmaṇasya*

"A *brāhmaṇa* must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the *Vedas*. These are the twelve qualifications for a *brāhmaṇa*."

Bhagavad-gītā describes the brahminical qualities in this way:

> *śamo damas tapaḥ śaucam*
> *kṣāntir ārjavam eva ca*
> *jñānaṁ vijñānam āstikyaṁ*
> *brahma-karma svabhāva-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42)

In the *Muktāphala-ṭīkā,* it is said:

> *śamo damas tapaḥ śaucaṁ*
> *kṣānty-ārjava-virakta yaḥ*
> *jñāna-vijñāna-santoṣāḥ*
> *satyāstikye dviṣaḍ guṇāḥ*

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the *Vedas* are the twelve qualities of a *brāhmaṇa."*

madhya.20.60

> *tomā dekhi, tomā sparśi, gāi tomāra guṇa*
> *sarvendriya-phala,—ei śāstra-nirūpaṇa*

SYNONYMS

tomā dekhi—by seeing you; *tomā sparśi*—by touching you; *gāi tomāra guṇa*—praising your transcendental qualities; *sarva-indriya-phala*—the fulfillment of the activities of all the senses; *ei*—this; *śāstra-nirūpaṇa*—the verdict of the revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the *Hari-bhakti-sudhodaya* (13.2).

madhya.20.61

> *akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi*
> *tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ*
> *jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi*
> *sudurlabhā bhāgavatā hi loke*

SYNONYMS

akṣṇoḥ—of the eyes; *phalam*—the perfect result of the action; *tvā-dṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalam*—the perfection of activities; *tvā-dṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the body; *jihvā-phalam*—the perfection of the tongue; *tvā-dṛśa*—a person like you; *kīrtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loke*—in this world.

TRANSLATION

“ 'My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.' "

madhya.20.62

> *eta kahi kahe prabhu,—"śuna, sanātana*
> *kṛṣṇa—baḍa dayāmaya, patita-pāvana*

SYNONYMS

eta kahi—saying this; *kahe*—continued to speak; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śuna*—please hear; *sanātana*—My dear Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very much; *dayā-maya*—merciful; *patita-pāvana*—deliverer of the fallen souls.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

madhya.20.63

> *mahā-raurava haite tomā karilā uddhāra*
> *kṛpāra samudra kṛṣṇa gambhīra apāra"*

SYNONYMS

mahā-raurava haite—from the deepest hellish condition of life; *tomā*—you; *karilā uddhāra*—has delivered; *kṛpāra samudra*—the ocean of mercy; *kṛṣṇa*—Kṛṣṇa; *gambhīra*—very grave; *apāra*—unlimitedly.

TRANSLATION

"My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

PURPORT

As stated in *Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*. Staying within everyone's heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is determined to serve the Lord, the Lord is always prepared to help him (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te)*. Śrī Caitanya Mahāprabhu is telling Sanātana

Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa's mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: *tyaktvā tūrṇam aśeṣa-man-dala-pati-śreṇīṁ sadā tuccha-vat*. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

madhya.20.64

> *sanātana kahe,—'kṛṣṇa āmi nāhi jāni*
> *āmāra uddhāra-hetu tomāra kṛpā ma-ni'*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *kṛṣṇa*—Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *āmāra*—my; *uddhāra-hetu*—the cause of release; *tomāra*—Your; *kṛpā*—mercy; *māni*—I accept.

TRANSLATION

Sanātana replied, "I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy."

madhya.20.65

> *'kemane chuṭilā' bali prabhu praśna kailā*
> *ādyopānta saba kathā teṅho śunāilā*

SYNONYMS

kemane chuṭilā—how were you released; *bali*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *ādya-upānta*—from beginning to the end; *saba*—all; *kathā*—the narration; *teṅho*—he; *śunāilā*—described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, "How were you released from prison?" Sanātana then described the story from beginning to end.

madhya.20.66

> *prabhu kahe,—"tomāra dui-bhāi prayāge mililā*
> *rūpa, anupama—duṅhe vṛndāvana gelā"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *dui-bhāi*—two brothers; *prayāge mililā*—met Me at Prayāga; *rūpa*—Rūpa Gosvāmī; *anupama*—his brother Anupama; *duṅhe*—both of them; *vṛndāvana gelā*—have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana."

madhya.20.67

> *tapana-miśrere āra candraśekharere*
> *prabhu-ājñāya sanātana mililā doṅhāre*

SYNONYMS

tapana-miśrere—unto Tapana Miśra; *āra*—and; *candraśekharere*—unto Candraśekhara; *prabhu-ājñāya*—by the order of Śrī Caitanya Mahāprabhu; *sanātana*—Sanātana; *mililā*—met; *doṅhāre*—both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

madhya.20.68

> *tapana-miśra tabe tāṅre kailā nimantraṇa*
> *prabhu kahe,—'kṣaura karāha, yāha, sanātana'*

SYNONYMS

tapana-miśra—Tapana Miśra; *tabe*—then; *tāṅre*—unto him (Sanātana Gosvāmī); *kailā*—made; *nimantraṇa*—invitation; *prabhu kahe*—Caitanya Mahāprabhu said; *kṣaura karāha*—get shaved; *yāha*—go; *sanātana*—My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

madhya.20.69

> *candraśekharere prabhu kahe bolāñā*
> *'ei veṣa dūra kara, yāha iṅhāre lañā'*

SYNONYMS

candraśekharere—unto Candraśekhara; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *bolāñā*—calling; *ei veṣa*—this kind of dress; *dūra kara*—take away; *yāha*—go; *iṅhāre lañā*—taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present dress.

madhya.20.70

> *bhadra karāñā tāṅre gaṅgā-snāna karāila*
> *śekhara āniyā tāṅre nūtana vastra dila*

SYNONYMS

bhadra karāñā—making gentle; *tāṅre*—him; *gaṅgā-snāna*—bathing in the Ganges; *karāila*—caused to do; *śekhara*—Candraśekhara; *āniyā*—bringing; *tāṅre*—to him; *nūtana*—new; *vastra*—clothing; *dila*—delivered.

TRANSLATION

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words *bhadra karāñā* are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmī looked like a *daraveśa,* or hippie. Since Śrī Caitanya Mahāprabhu did not like

Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (Mahāraurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāraurava is a hell wherein animal killers are placed. In this regard, refer to *Śrīmad-Bhāgavatam* (5.26.10-12).

madhya.20.71

> *sei vastra sanātana nā kaila aṅgīkāra*
> *śuniyā prabhura mane ānanda apāra*

SYNONYMS

sei vastra—that new dress; *sanātana*—Sanātana Gosvāmī; *nā kaila*—did not; *aṅgīkāra*—accept; *śuniyā*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *ānanda apāra*—unlimited happiness.

TRANSLATION

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.

madhya.20.72

> *madhyāhna kariyā prabhu gelā bhikṣā karibāre*
> *sanātane lañā gelā tapana-miśrera ghare*

SYNONYMS

madhyāhna kariyā—finishing bathing at noon; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bhikṣā karibāre*—to accept lunch; *sanātane*—Sanātana Gosvāmī; *lañā*—taking; *gelā*—went; *tapana-miśrera ghare*—to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

madhya.20.73

> *pāda-prakṣālana kari' bhikṣāte vasilā*
> *'sanātane bhikṣā deha'—miśrere kahilā*

SYNONYMS

pāda-prakṣālana—washing the feet; *kari'*—doing; *bhikṣāte*—to lunch; *vasilā*—sat down; *sanātane bhikṣā deha*—give Sanātana also lunch; *miśrere kahilā*—He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

madhya.20.74

> *miśra kahe,—'sanātanera kichu kṛtya āche*
> *tumi bhikṣā kara, prasāda tāṅre diba pāche'*

SYNONYMS

miśra kahe—Tapana Miśra said; *sanātanera*—of Sanātana Gosvāmī; *kichu*—some; *kṛtya*—duty; *āche*—there is; *tumi bhikṣā kara*—You take Your lunch; *prasāda*—the remnants of Your food; *tāṅre*—unto him; *diba*—I shall deliver; *pāche*—at the end.

TRANSLATION

Tapana Miśra then said, "Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants."

madhya.20.75

> *bhikṣā kari' mahāprabhu viśrāma karila*
> *miśra prabhura śeṣa-pātra sanātane dila*

SYNONYMS

bhikṣā kari'—after taking His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest; *miśra*—Tapana Miśra; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the plate of remnants; *sanātane dila*—delivered to Sanātana.

TRANSLATION

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

madhya.20.76

> *miśra sanātane dilā nūtana vasana*
> *vastra nāhi nilā, teṅho kaila nivedana*

SYNONYMS

miśra—Tapana Miśra; *sanātane*—unto Sanātana; *dilā*—delivered; *nūtana vasana*—new cloth; *vastra*—the cloth; *nāhi nilā*—he did not accept; *teṅho*—he; *kaila*—made; *nivedana*—submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

madhya.20.77

> *"more vastra dite yadi tomāra haya mana*
> *nija paridhāna eka deha' purātana"*

SYNONYMS

more—unto me; *vastra dite*—to offer cloth; *yadi*—if; *tomāra*—your; *haya*—there is; *mana*—mind; *nija*—own; *paridhāna*—cloth; *eka*—one; *deha'*—give; *purātana*—old.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me an old cloth you have used."

madhya.20.78

> *tabe miśra purātana eka dhuti dila*
> *teṅho dui bahirvāsa-kaupīna karila*

SYNONYMS

tabe—thereafter; *miśra*—Tapana Miśra; *purātana*—old; *eka*—one; *dhuti*—dhoti; *dila*—delivered; *teṅho*—he (Sanātana Gosvāmī); *dui*—two; *bahirvāsa*—outer coverings; *kaupīna*—underwear; *karila*—made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

madhya.20.79

> *mahārāṣṭrīya dvije prabhu milāilā sanātane*
> *sei vipra tāṅre kaila mahā-nimantraṇe*

SYNONYMS

mahā-rāṣṭrīya—from Mahārāṣṭra; *dvije*—the brāhmaṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—unto Sanātana Gosvāmī; *sei*—that; *vipra*—brāhmaṇa; *tāṅre*—unto him; *kaila*—did; *mahā*—full; *nimantraṇe*—invitation.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭrīya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

madhya.20.80

> *"sanātana, tumi yāvat kāśīte rahibā*
> *tāvat āmāra ghare bhikṣā ye karibā"*

SYNONYMS

sanātana—O Sanātana; *tumi*—you; *yāvat*—as long as; *kāśīte*—in Benares; *rahibā*—will remain; *tāvat*—so long; *āmāra*—my; *ghare*—at the home; *bhikṣā*—lunch; *ye*—that; *karibā*—please accept.

TRANSLATION

The brāhmaṇa said, "My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place."

madhya.20.81

> *sanātana kahe,—"āmi mādhukarī kariba*
> *brāhmaṇera ghare kene ekatra bhikṣā laba?"*

SYNONYMS

sanātana kahe—Sanātana replied; *āmi*—I; *mādhukarī kariba*—shall practice acceptance of food by mādhukarī means; *brāhmaṇera ghare*—in the house of a brāhmaṇa; *kene*—why; *ekatra*—in one place; *bhikṣā laba*—I should accept lunch.

TRANSLATION

Sanātana replied, "I shall practice the process of mādhukarī. Why should I accept full meals in the house of a brāhmaṇa?"

PURPORT

The word *mādhukarī* comes from the word *madhukara,* which refers to bees collecting honey from flower to flower. A *mādhukarī* is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder's place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The *mādhukarī* process is strictly to be followed by a *bābājī,* that is, one who has attained the *paramahaṁsa* stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing *mādhukarī.* It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

> *yuktāhāra-vihārasya*
> *yukta-ceṣṭasya karmasu*
> *yukta-svapnāvabodhasya*
> *yogo bhavati duḥkha-hā*

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system." (Bg. 6.17)

The ideal *sannyāsī* strictly follows the ways practiced by the Gosvāmīs.

madhya.20.82

> *sanātanera vairāgye prabhura ānanda apāra*
> *bhoṭa-kambala pāne prabhu cāhe bāre bāra*

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *vairāgye*—by the renunciation; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *apāra*—unlimited; *bhoṭa-kambala*—the woolen blanket; *pāne*—towards; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhe*—looks; *bāre bāra*—repeatedly.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

madhya.20.83

> *sanātana jānila ei prabhure nā bhāya*
> *bhoṭa tyāga karibāre cintilā upāya*

SYNONYMS

sanātana jānila—Sanātana Gosvāmī could understand; *ei*—this; *prabhure*—by Śrī Caitanya Mahāprabhu; *nā bhāya*—is not approved; *bhoṭa*—the woolen blanket; *tyāga*—giving up; *karibāre*—to do; *cintilā*—considered; *upāya*—a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

madhya.20.84

> *eta cinti' gelā gaṅgāya madhyāhna karite*
> *eka gauḍiyā kānthā dhuñā diyāche śukāite*

SYNONYMS

eta cinti'—thinking this; *gelā*—went; *gaṅgāya*—to the bank of the Ganges; *madhyāhna*—bathing at noon; *karite*—to do; *eka*—one; *gauḍiyā*—Bengali Vaiṣṇava; *kānthā*—quilt; *dhuñā*—washing; *diyāche*—spread out; *śukāite*—to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

madhya.20.85

> *tāre kahe,—"ore bhāi, kara upakāre*
> *ei bhoṭa lañā ei kāṅthā deha' more"*

SYNONYMS

tāre kahe—he said to him; *ore bhāi*—O my brother; *kara upakāre*—kindly do a favor; *ei bhoṭa*—this woolen blanket; *lañā*—taking; *ei*—this; *kāṅthā*—quilt; *deha'*—give; *more*—to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

madhya.20.86

> *sei kahe,—"rahasya kara prāmāṇika hañā?*
> *bahu-mūlya bhoṭa dibā kena kāṅthā lañā?"*

SYNONYMS

sei kahe—he said; *rahasya*—joking; *kara*—you do; *prāmāṇika hañā*—although being a man of authority; *bahu-mūlya*—very valuable; *bhoṭa*—woolen blanket; *dibā*—you would give; *kena*—why; *kāṅthā lañā*—taking this quilt.

TRANSLATION

The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

madhya.20.87

> *teṅho kahe,—"rahasya nahe, kahi satya-vāṇī*
> *bhoṭa laha, tumi deha' more kāṅthā-khāni"*

SYNONYMS

teṅho kahe—he said; *rahasya nahe*—there is no joking; *kahi satya-vāṇī*—I am speaking the truth; *bhoṭa laha*—take this blanket; *tumi*—you; *deha'*—give; *more*—to me; *kāṅthā-khāni*—the quilt.

TRANSLATION

Sanātana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

madhya.20.88

> *eta bali' kāṅthā la-ila, bhoṭa tāṅre diyā*
> *gosāñira ṭhāṅi āilā kāṅthā gale diyā*

SYNONYMS

eta bali'—saying this; *kāṅthā la-ila*—he took the quilt; *bhoṭa*—the blanket; *tāṅre*—unto him; *diyā*—giving; *gosāñira ṭhāṅi*—to Caitanya Mahāprabhu; *āilā*—returned; *kāṅthā*—quilt; *gale*—onto the shoulder; *diyā*—keeping.

TRANSLATION

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

madhya.20.89

> *prabhu kahe,—'tomāra bhoṭa-kambala kothā gela?'*
> *prabhu-pade saba kathā gosāñi kahila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *bhoṭa-kambala*—woolen blanket; *kothā gela*—where did it go; *prabhu-pade*—unto the lotus feet of Lord Caitanya; *saba*—all; *kathā*—narration; *gosāñi*—Sanātana Gosvāmī; *kahila*—said.

TRANSLATION

When Sanātana Gosvāmī returned, the Lord asked, "Where is your woolen blanket?" Sanātana Gosvāmī then narrated the whole story to the Lord.

madhya.20.90-91

> *prabhu kahe,—"ihā āmi kariyāchi vicāra*
> *viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra*
>
> *se kene rākhibe tomāra śeṣa viṣaya-bhoga?*
> *roga khaṇḍi' sad-vaidya nā rākhe śeṣa roga*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ihā*—this; *āmi*—I; *kariyāchi vicāra*—considered deliberately; *viṣaya-roga*—the disease of material attraction; *khaṇḍāila*—has now nullified; *kṛṣṇa*—Lord Kṛṣṇa; *ye*—since; *tomāra*—your; *se*—Lord Kṛṣṇa; *kene*—why; *rākhibe*—should allow you to keep; *tomāra*—your; *śeṣa*—last; *viṣaya-bhoga*—attraction for material things; *roga khaṇḍi'*—vanquishing the disease; *sat-vaidya*—a good physician; *nā rākhe*—does not keep; *śeṣa*—the last part; *roga*—disease.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I have already deliberately considered this matter. Since Lord Kṛṣṇa is

very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

madhya.20.92

> *tina mudrāra bhoṭa gāya, mādhukarī grāsa*
> *dharma-hāni haya, loka kare upahāsa"*

SYNONYMS

tina mudrāra bhoṭa—a woolen blanket costing three gold coins; *gāya*—on the body; *mādhukarī grāsa*—and practicing the mādhukarī system; *dharma-hāni haya*—that is a religious discrepancy; *loka kare upahāsa*—people will joke.

TRANSLATION

"It is contradictory to practice mādhukarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes."

madhya.20.93

> *gosāñi kahe,—'ye khaṇḍila kuviṣaya-bhoga*
> *tāṅra icchāya gela mora śeṣa viṣaya-roga"*

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; *ye khaṇḍila*—the person who has vanquished; *ku-viṣaya-bhoga*—enjoyment of sinful material life; *tāṅra icchāya*—by His desire; *gela*—has gone; *mora*—my; *śeṣa*—last bit; *viṣaya-roga*—material disease.

TRANSLATION

Sanātana Gosvāmī replied, "The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone."

madhya.20.94

> *prasanna hañā prabhu tāṅre kṛpā kaila*
> *tāṅra kṛpāya praśna karite tāṅra śakti haila*

SYNONYMS

prasanna hañā—being very pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā kaila*—offered His causeless

mercy; *tāṅra kṛpāya*—by His mercy; *praśna karite*—to inquire; *tāṅra*—his; *śakti haila*—there was strength.

TRANSLATION

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

madhya.20.95-96

> *pūrve yaiche rāya-pāśe prabhu praśna kailā*
> *tāṅra śaktye rāmānanda tāṅra uttara dilā*

> *ihāṅ prabhura śaktye praśna kare sanātana*
> *āpane mahāprabhu kare 'tattva'-nirūpaṇa*

SYNONYMS

pūrve—formerly; *yaiche*—as; *rāya-pāśe*—unto Rāmānanda Rāya; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *tāṅra śaktye*—only by His mercy; *rāmānanda*—Rāmānanda Rāya; *tāṅra*—his; *uttara*—answers; *dilā*—gave; *ihāṅ*—here; *prabhura*—of Śrī Caitanya Mahāprabhu; *śaktye*—by the strength; *praśna*—questions; *kare*—puts; *sanātana*—Sanātana Gosvāmī; *āpane*—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tattva*—the truth; *nirūpaṇa*—discerning.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya spiritual questions, and by the Lord's causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord's mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

madhya.20.97

> *kṛṣṇa-svarūpa-mādhuryaiś-*
> *varya-bhakti-rasāśrayam*
> *tattvaṁ sanātanāyeśaḥ*
> *kṛpayopadideśa saḥ*

SYNONYMS

kṛṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; *mādhurya*—of conjugal love; *aiśvarya*—of opulence; *bhakti*—of devotional service; *rasa*—of transcendental mellows; *āśrayam*—the shelter; *tattvam*—the truth; *sanātanāya*—unto Śrī Sanātana; *īśaḥ*—Śrī Caitanya Mahāprabhu, the Supreme Lord; *kṛpayā*—by His causeless mercy; *upadideśa*—instructed; *saḥ*—He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord

Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

madhya.20.98

> *tabe sanātana prabhura caraṇe dhariyā*
> *dainya vinati kare dante tṛṇa lañā*

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *dhariyā*—catching; *dainya*—humility; *vinati*—bowing; *kare*—does; *dante*—in the teeth; *tṛṇa*—a straw; *lañā*—taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

madhya.20.99

> *"nīca jāti, nīca-saṅgī, patita adhama*
> *kuviṣaya-kūpe paḍi' goṅāinu janama!*

SYNONYMS

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi'*—having fallen down; *goṅāinu*—I have passed; *janama*—my life.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a *brāhmaṇa* family because he belonged to the Sārasvata division of the *brāhmaṇas* and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic

sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

madhya.20.100

> *āpanāra hitāhita kichui nā jāni!*
> *grāmya-vyavahāre paṇḍita, tāi satya māni*

SYNONYMS

āpanāra—of my personal self; *hita*—welfare; *ahita*—inauspiciousness; *kichui*—anything; *nā jāni*—I do not know; *grāmya-vyavahāre*—in ordinary dealings; *paṇḍita*—a learned man; *tāi satya māni*—I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

madhya.20.101

> *kṛpā kari' yadi more kariyācha uddhāra*
> *āpana-kṛpāte kaha 'kartavya' āmāra*

SYNONYMS

kṛpā kari'—by Your causeless mercy; *yadi*—if; *more*—unto me; *kariyācha*—You have done; *uddhāra*—deliverance; *āpana-kṛpāte*—by Your own mercy; *kaha*—please speak; *kartavya āmāra*—my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

madhya.20.102

> *'ke āmi', 'kene āmāya jāre tāpa-traya'*
> *ihā nāhi jāni—'kemane hita haya'*

SYNONYMS

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemane*—how; *hita*—my welfare; *haya*—there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo, of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Padaṁ padaṁ yad vipadām*. There is danger in every step of life.

madhya.20.103

> *'sādhya'-'sādhana'-tattva puchite nā jāni*
> *kṛpā kari' saba tattva kaha ta' āpani"*

SYNONYMS

sādhya—of the goal of spiritual life; *sādhana*—of the process of obtaining that goal; *tattva*—truth; *puchite*—to inquire; *nā jāni*—I do not know; *kṛpā kari'*—by Your causeless mercy; *saba tattva*—all such truths; *kaha ta' āpani*—please personally explain to me.

TRANSLATION

"Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

madhya.20.104

> *prabhu kahe,—"kṛṣṇa-kṛpā tomāte pūrṇa haya*
> *saba tattva jāna, tomāra nāhi tāpa-traya*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *tomāte*—on you; *pūrṇa*—full; *haya*—there is; *saba tattva*—all truths; *jāna*—you know; *tomāra*—of you; *nāhi*—there is not; *tāpa-traya*—the threefold miseries.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

madhya.20.105

> *kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva*
> *jāni' dārḍhya lāgi' puche,—sādhura svabhāva*

SYNONYMS

kṛṣṇa-śakti—the energy of Lord Kṛṣṇa; *dhara*—process; *tumi*—you; *jāna*—know; *tattva-bhāva*—the factual position; *jāni'*—although knowing all these things; *dārḍhya lāgi'*—for the sake of strictness; *puche*—he inquires; *sādhura*—of the saintly persons; *sva-bhāva*—the nature.

TRANSLATION

"Since you possess Lord Kṛṣṇa's potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

madhya.20.106

> *acirād eva sarvārthaḥ*
> *sidhyaty eṣām abhīpsitaḥ*
> *sad-dharmasyāvabodhāya*
> *yeṣāṁ nirbandhinī matiḥ*

SYNONYMS

acirāt—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired; *sat-dharmasya*—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhinī*—unflinching; *matiḥ*—intelligence.

TRANSLATION

“ 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the *Nāradīya Purāṇa,* is found in the *Bhakti-rasāmṛta-sindhu* (1.2.103).

madhya.20.107

> *yogya-pātra hao tumi bhakti pravartāite*
> *krame saba tattva śuna, kahiye tomāte*

SYNONYMS

yogya-pātra—fit person; *hao*—are; *tumi*—you; *bhakti*—devotional service; *pravartāite*—to propagate; *krame*—one after another; *saba*—all; *tattva*—truths; *śuna*—please hear; *kahiye*—I shall speak; *tomāte*—to you.

TRANSLATION

"You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

madhya.20.108-109

> *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'*
> *kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa*

> *sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya*
> *svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

SYNONYMS

jīvera—of the living entity; *sva-rūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation; *sūrya-aṁśa*—part and parcel of the sun; *kiraṇa*—a ray of sunshine; *yaiche*—as; *agni-jvālā-ca ya*—molecular particle of fire; *svābhāvika*—naturally; *kṛṣṇera*—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are.

TRANSLATION

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa's marginal potency. There are two worlds—the spiritual world and the material world-and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire." Another explanation of these verses can be found in *Ādi-līlā* (Chapter Two, verse 96).

madhya.20.110

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

SYNONYMS

eka-deśa—in one place; *sthitasya*—being situated; *agneḥ*—of fire; *jyotsnā*—the illumination; *vistāriṇī*—expanded everywhere; *yathā*—just as; *parasya*—of the illumination; *vistāriṇī*—expanded everywhere; *yathā*—just as; *parasya*—of the Supreme; *brahmaṇaḥ*—of the Absolute Truth; *śaktiḥ*—the energy; *tathā*—similarly; *idam*—this; *akhilam*—entire; *jagat*—universe.

TRANSLATION

“ 'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.22.53).

madhya.20.111

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

TRANSLATION

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

madhya.20.112

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñān yā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as kṣetrajña; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

“ 'Originally, Kṛṣṇa's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61). For a further explanation of this verse, refer to the *Ādi-līlā,* Chapter Seven, verse 119.

madhya.20.113

> *śaktayaḥ sarva-bhāvānām*
> *acintya-jñāna-gocarāḥ*
> *yato 'to brahmaṇas tās tu*
> *sargādyā bhāva-śaktayaḥ*
> *bhavanti tapatāṁ śreṣṭha*
> *pāvakasya yathoṣṇatā*

SYNONYMS

śaktayaḥ—energies; *sarva-bhāvānām*—of all types of creation; *acintya*—inconceivable; *jñāna-gocarāḥ*—by the range of man's knowledge; *yataḥ*—from whom; *ataḥ*—therefore; *brahmaṇaḥ*—from the Absolute Truth; *tāḥ*—those; *tu*—but; *sarga-ādyāḥ*—bringing about creation, maintenance and annihilation; *bhāva-*

śaktayaḥ—the creative energies; *bhavanti*—are; *tapatām*—of all the ascetics; *śreṣṭha*—O chief; *pāvakasya*—of fire; *yathā*—as; *uṣṇatā*—heat.

TRANSLATION

“ 'All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire-namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.3.2).

madhya.20.114

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; *kṣetra-jña-śaktiḥ*—the living entities, known as the kṣetra-jña potency; *sā*—that potency; *veṣṭita*—covered; *nṛpa*—O

King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

“ 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

PURPORT

This and the following verse are also quoted from the *Viṣṇu Purāṇa* (6.7.62-63).

madhya.20.115

> *tayā tirohitatvāc ca*
> *śaktiḥ kṣetra-jña-saṁjñitā*
> *sarva-bhūteṣu bhū-pāla*
> *tāratamyena vartate*

SYNONYMS

tayā—by her; *tiraḥ-hitatvāt*—from being freed from the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jña*—kṣetra-jña; *saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

TRANSLATION

“ 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

madhya.20.116

apareyam itas tv anyam
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed;

yayā—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

TRANSLATION

“ 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from *Bhagavad-gītā* (Bg. 7.5). It is also quoted in the *Ādi-līlā* (Chapter Seven, verse 118).

madhya.20.117

> *kṛṣṇa bhuli' sei jīva anādi-bahirmukha*
> *ataeva māyā tāre deya saṁsāra-duḥkha*

SYNONYMS

kṛṣṇa bhuli'—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahiḥ-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

TRANSLATION

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial.

Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement-past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity's forgetfulness is described herein as *anādi,* which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

madhya.20.118

> *kabhu svarge uṭhāya, kabhu narake ḍubāya*
> *daṇḍya-jane rājā yena nadīte cubāya*

SYNONYMS

kabhu—sometimes; *svarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *nadīte*—in the river; *cubāya*—dunks.

TRANSLATION

"In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the *Vedas* it is stated, *asaṅgo 'yaṁ puruṣaḥ:* the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called *nitya-mukta*. In other words, one who is eternally liberated from material contamination is called *nitya-mukta*. From time immemorial the *nitya-mukta* living entity has

always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

madhya.20.119

> *bhayaṁ dvitīyābhiniveśataḥ syād*
> *īśād apetasya viparyayo 'smṛtiḥ*
> *tan-māyayāto budha ābhajet taṁ*
> *bhaktyaikayeśaṁ guru-devatātmā*

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of the position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the

Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to karma and jñāna; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—the worshipable Lord; *ātmā*—the Supersoul.

TRANSLATION

“ 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa's father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī

Nārada Muni discoursed on *bhāgavata-dharma,* devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the *guru,* or *caitya-guru,* the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

madhya.20.120

> *sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya*
> *sei jīva nistare, māyā tāhāre chāḍaya*

SYNONYMS

sādhu—of saintly persons; *śāstra*—of scriptures; *kṛpāya*—by the mercy; *yadi*—if; *kṛṣṇa-unmukha haya*—one becomes Kṛṣṇa

conscious; *sei*—that; *jīva*—living entity; *nistare*—becomes liberated; *māyā*—the illusory energy; *tāhāre*—him; *chādaya*—gives up.

TRANSLATION

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (*sādhus),* Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

> *bhaktiḥ pareśānubhavo viraktir*
> *anyatra caiṣa trika eka-kālaḥ*
> *(Bhāg. 11.2.42)*

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that *māyā* has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of *māyā*. This is all explained in the following verse from *Bhagavad-gītā* (Bg. 7.14).

madhya.20.121

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

“ 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

madhya.20.122

> *māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna*
> *jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

SYNONYMS

māyā-mugdha—enchanted by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the Purāṇas (supplements to the Vedic literature).

TRANSLATION

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (*māyā). Māyā's* business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to *Śrīmad-Bhāgavatam* (1.7.5):

> *yayā sammohito jīva*
> *ātmānaṁ tri-guṇātmakam*
> *paro 'pi manute 'narthaṁ*
> *tat-kṛtaṁ cābhipadyate*

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of *māyā's* action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as

Vyāsadeva. Vyāsadeva is a *śaktyāveśa-avatāra* of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of *māyā*. The purpose of the Vedic literatures is explained in the following verses.

madhya.20.123

> *'śāstra-guru-ātma'-rūpe āpanāre jānāna*
> *'kṛṣṇa mora prabhu, trātā'—jīvera haya jñāna*

SYNONYMS

śāstra-guru-ātma-rūpe—in the form of Vedic literature, the spiritual master and the Supersoul; *āpanāre jānāna*—informs about Himself; *kṛṣṇa*—Lord Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliver; *jīvera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

TRANSLATION

"The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He

is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from *śāstra, guru* and the Supersoul within his heart. Kṛṣṇa is situated within everyone's heart as the Supersoul. As stated in *Bhagavad-gītā:*

> *īśvaraḥ sarva-bhūtānām*
> *hṛd-deśe 'rjuna tiṣṭhati*
> *bhrāmayan sarva-bhūtāni*
> *yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

As the *śaktyāveśa-avatāra* Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways-by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 18.66):

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

This same instruction is found throughout all Vedic literature. *Sādhu, śāstra* and *guru* act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

madhya.20.124

> *veda-śāstra kahe—'sambandha' 'abhidheya'*
> *'prayojana'*
> *'kṛṣṇa'—prāpya sambandha, 'bhakti'—prāptyera*
> *sādhana*

SYNONYMS

veda-śāstra kahe—the Vedic literature instructs; *sambandha*—the conditioned soul's relationship with the Lord; *abhidheya*—the regulated activities of the conditioned soul for reviving that

relationship; *prayojana*—and the ultimate goal of life to be attained by the conditioned soul; *kṛṣṇa*—Lord Kṛṣṇa; *prāpya*—to be awakened; *sambandha*—the original relationship; *bhakti*—devotional service; *prāptyera sādhana*—the means of attaining Kṛṣṇa.

TRANSLATION

"The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

madhya.20.125

> *abhidheya-nāma 'bhakti' 'prema'—prayojana*
> *puruṣārtha-śiromaṇi prema mahā-dhana*

SYNONYMS

abhidheya—activities to revive one's relationship; *nāma*—named; *bhakti*—devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *puruṣa-artha-śiromaṇi*—the topmost interest of the living entity; *prema*—love of Godhead; *mahā-dhana*—the greatest wealth.

TRANSLATION

"Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one's original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like *Bhagavad-gītā*. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the *Vedas* and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in *Bhagavad-gītā* (Bg. 15.15), *vedaiś ca sarvair aham eva vedyaḥ*/ through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may

ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore *Śrīmad-Bhāgavatam* says/ *na te viduḥ svārtha-gatiṁ hi viṣṇum* (Bhāg. 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures-of which the essence is *Bhagavad-gītā*-one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called *abhidheya*. When actually developed, love of Godhead is called *prayojana,* the living entity's ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

madhya.20.126

> *kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa*
> *kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana*

SYNONYMS

kṛṣṇa-mādhurya—of an intimate relationship with Kṛṣṇa; *sevā-ānanda*—of pleasure from rendering service unto Him; *prāptira*—of achievement; *kāraṇa*—because; *kṛṣṇa-sevā kare*—one renders service to Kṛṣṇa; *āra*—and; *kṛṣṇa-rasa*—of the mellows of such service; *āsvādana*—tasting.

TRANSLATION

"When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

madhya.20.127

> *ihāte dṛṣṭānta—yaiche daridrera ghare*
> *'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre*

SYNONYMS

ihāte—in this connection; *dṛṣṭānta*—the example; *yaiche*—just as; *daridrera ghare*—in the house of a poor man; *sarva-jña*—an astrologer; *āsi'*—coming; *duḥkha*—distressed condition; *dekhi'*—seeing; *puchaye tāhāre*—inquires from him.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the

circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called *brahma-jijñāsā*. *Athāto brahma-jijñāsā* (*Vedānta-sūtra* 1.1.1). *Brahma* here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

madhya.20.128

> *'tumi kene duḥkhī, tomāra āche pitṛ-dhana*
> *tomāre nā kahila, anyatra chāḍila jīvana"*

SYNONYMS

tumi—you; *kene*—why; *duḥkhī*—distressed; *tomāra*—your; *āche*—there is; *pitṛ-dhana*—the riches of your father; *tomāre*—unto you; *nā kahila*—he did not disclose; *anyatra*—somewhere else; *chāḍila*—gave up; *jīvana*—his life.

TRANSLATION

"The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

madhya.20.129

> *sarvajñera vākye kare dhanera uddeśe*
> *aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe*

SYNONYMS

sarvajñera—of the astrologer; *vāk ye*—the words; *kare*—make; *dhanera*—of the riches; *uddeśe*—news; *aiche*—similarly; *veda-purāṇa*—Vedic literatures; *jīve*—unto the living entity, the conditioned soul; *kṛṣṇa*—of Lord Kṛṣṇa; *upadeśe*—instructs.

TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

madhya.20.130

> *sarvajñera vākye mūla-dhana anubandha*
> *sarva-śāstre upadeśe, 'śrī-kṛṣṇa'—sambandha*

SYNONYMS

sarvajñera—of the astrologer; *vākye*—by the assurance; *mūla-dhana*—with the treasure; *anubandha*—connection; *sarva-śāstre*—all Vedic literatures; *upadeśe*—instruct; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; *sam-bandha*—the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gītā* (Bg. 7.26), Śrī Kṛṣṇa says:

> *vedāhaṁ samatītāni*
> *vartamānāni cārjuna*
> *bhaviṣyāṇi ca bhūtāni*
> *māṁ tu veda na kaścana*

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in *Bhagavad-gītā* that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. *Suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati* (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

madhya.20.131

> *'bāpera dhana āche'—jñāne dhana nāhi pāya*
> *tabe sarvajña kahe tāre prāptira upāya*

SYNONYMS

bāpera dhana āche—the father has some treasure; *jñāne*—by this knowledge; *dhana*—treasure; *nāhi pāya*—one does not get; *tabe*—then; *sarvajña*—the astrologer; *kahe*—says; *tāre*—unto the poor man; *prāptira upāya*—the means of getting the treasure.

TRANSLATION

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

madhya.20.132

> *'ei sthāne āche dhana'—yadi dakṣiṇe khudibe*
> *'bhīmarula-barulī' uṭhibe, dhana nā pāibe*

SYNONYMS

ei sthāne—at this place; *āche*—is; *dhana*—treasure; *yadi*—if; *dakṣiṇe*—on the southern side; *khudibe*—you will dig; *bhīmarula-barulī*—wasps and drones; *uṭhibe*—will rise; *dhana*—the riches; *nā pāibe*—you will not get.

TRANSLATION

"The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

madhya.20.133

> *'paścime' khudibe, tāhā 'yakṣa' eka haya*
> *se vighna karibe,—dhane hāta nā paḍaya*

SYNONYMS

paścime—on the western side; *khudibe*—if you dig; *tāhā*—there; *yakṣa*—ghost; *eka*—one; *haya*—there is; *se*—he; *vighna karibe*—will create disturbances; *dhane*—on the treasure; *hāta*—hand; *nā*—not; *paḍaya*—touches.

TRANSLATION

“ 'If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

madhya.20.134

> *'uttare' khudile āche kṛṣṇa 'ajagare'*
> *dhana nāhi pābe, khudite gilibe sabāre*

SYNONYMS

uttare—on the northern side; *khudile*—if you dig; *āche*—there is; *kṛṣṇa*—black; *ajagare*—snake; *dhana*—treasure; *nāhi*—not; *pābe*—you will get; *khudite*—digging; *gilibe*—will devour; *sabāre*—everyone.

TRANSLATION

“ 'If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

madhya.20.135

> *pūrva-dike tāte māṭī alpa khudite*
> *dhanera jhāri paḍibeka tomāra hātete*

SYNONYMS

pūrva-dike—on the eastern side; *tāte*—there; *māṭī*—the dirt; *alpa*—small quantity; *khudite*—digging; *dhanera*—of the treasure; *jhāri*—the pot; *paḍibeka*—you will get; *tomāra*—your; *hātete*—in the hands.

TRANSLATION

“ 'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

PURPORT

The Vedic literatures, including the *Purāṇas,* state that according to the position of the conditioned soul, there are different processes—*karma-kāṇḍa, jñāna-kāṇḍa,* the yogic process and the *bhakti-yoga* process. *Karma-kāṇḍa* is compared to wasps

and drones that will simply bite if one takes shelter of them. *jñāna-kāṇḍa,* the speculative process, is simply like a ghost who creates mental disturbances. *Yoga,* the mystic process, is compared to a black snake that devours people by the impersonal cultivation of *kaivalya*. However, if one takes to *bhakti-yoga,* he becomes quickly successful. In other words, through *bhakti-yoga,* one's hands touch the hidden treasure without difficulty.

Therefore it is said in *Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ*. One has to take to devotional service. Although the *Vedas* enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to *Bhagavad-gītā,* only the *bhakti* process is said to be definitive. *Bhaktyā mām abhijānāti*. This is the conclusive statement of the *Vedas,* and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa),* which ends in material gain. The western side represents *jñāna-kāṇḍa,* the process of mental speculation, sometimes called *siddhi-kāṇḍa*. The northern side represents the speculative method sometimes known as the mystic *yoga* system. It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain

prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic *yoga* process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the *yoga* system is to become one with the Absolute. This means finishing one's personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. *Bhagavad-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A *yakṣa,* a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatīti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura's *Śaraṇāgati), 'avaśya rakṣibe kṛṣṇa'-viśvāsa pālana*. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the *yoga* system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to *Śrīmad-Bhāgavatam* (10.2.32):

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

Such people may become *sannyāsīs,* but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

madhya.20.136

> *aiche śāstra kahe,—karma, jñāna, yoga tyaji'*
> *'bhaktye' kṛṣṇa vaśa haya, bhaktye tāṅre bhaji*

SYNONYMS

aiche—in that way; *śāstra kahe*—Vedic literatures confirm; *karma*—fruitive activities; *jñāna*—speculative knowledge; *yoga*—the mystic yoga system; *tyaji'*—giving up; *bhaktye*—by devotional service; *kṛṣṇa*—the Supreme Absolute Personality of Godhead; *vaśa haya*—becomes satisfied; *bhaktye*—by devotional service; *tāṅre*—Him; *bhaji*—we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

madhya.20.137

> *na sādhayati māṁ yogo*
> *na sāṅkhyaṁ dharma uddhava*
> *na svādhyāyas tapas tyāgo*
> *yathā bhaktir mamorjitā*

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—

nor; *svādhyāyaḥ*—study of the Vedas; *tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of sannyāsa, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] "'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). The explanation for this verse is given in *Ādi-līlā* (17.76).

madhya.20.138

> *bhaktyāham ekayā grāhyaḥ*
> *śraddhayātmā priyaḥ satām*
> *bhaktiḥ punāti man-niṣṭhā*
> *śva-pākān api sambhavāt*

SYNONYMS

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest of human beings, who are accustomed to eat dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and other circumstances.

TRANSLATION

“ 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

madhya.20.139

> *ataeva 'bhakti'—kṛṣṇa-prāptyera upāya*
> *'abhidheya' bali' tāre sarva-śāstre gāya*

SYNONYMS

ataeva—therefore; *bhakti*—devotional service; *kṛṣṇa-prāptyera*—of achieving the lotus feet of Kṛṣṇa; *upāya*—the only means; *abhidheya*—abhidheya; *bali'*—calling; *tāre*—this system; *sarva-śāstre*—in all revealed scriptures; *gāya*—is described.

TRANSLATION

"The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 18.55).

> *bhaktyā mām abhijānāti*
> *yāvān yaś cāsmi tattvataḥ*
> *tato māṁ tattvato jñātvā*
> *viśate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God."

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the *śāstras* prescribe

different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

madhya.20.140

> *dhana pāile yaiche sukha-bhoga phala pāya*
> *sukha-bhoga haite duḥkha āpani palāya*

SYNONYMS

dhana pāile—when one gets riches; *yaiche*—just as; *sukha-bhoga*—enjoyment of happiness; *phala*—result; *pāya*—one gets; *sukha-bhoga*—real enjoyment of happiness; *haite*—from; *duḥkha*—all distresses; *āpani*—themselves; *palāya*—run away.

TRANSLATION

"When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

madhya.20.141

> *taiche bhakti-phale kṛṣṇe prema upajaya*
> *preme kṛṣṇāsvāda haile bhava nāśa pāya*

SYNONYMS

taiche—similarly; *bhakti-phale*—by the result of devotional service; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema*—love; *upajaya*—arises; *preme*—in devotional love; *kṛṣṇa-āsvāda*—tasting the association of Lord Kṛṣṇa; *haile*—when there is; *bhava*—the distress of the repetition of birth and death; *nāśa*—annihilation; *pāya*—obtains.

TRANSLATION

"Similarly, as a result of bhakti, one's dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

madhya.20.142

> *dāridrya-nāśa, bha va-kṣa ya,—premera 'phala' naya*
> *prema-sukha-bhoga—mukhya prayojana haya*

SYNONYMS

dāridrya-nāśa—the end of poverty-stricken life; *bhava-kṣaya*—annihilation of material existence; *premera*—of love of Godhead;

phala—the result; *naya*—certainly is not; *prema-sukha-bhoga*—enjoyment of the happiness of love of God; *mukhya*—chief; *prayojana*—goal of life; *haya*—is.

TRANSLATION

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

madhya.20.143

> *veda-śāstre kahe sambandha, abhidheya, prayojana*
> *kṛṣṇa, kṛṣṇa-bhakti, prema,—tina mahā-dhana*

SYNONYMS

veda-śāstre—in Vedic literature; *kahe*—it is said; *sambandha*—relationship; *abhidheya*—execution; *pra yojana*—goal; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to the Lord; *prema*—love of Godhead; *tina*—these three; *mahā-dhana*—the supreme treasure.

TRANSLATION

"In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life's ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa's service and love of Kṛṣṇa are the three great riches of life.

madhya.20.144

> *vedādi sakala śāstre kṛṣṇa—mukhya sambandha*
> *tāṅra jñāne ānuṣaṅge yāya māyā-bandha*

SYNONYMS

veda-ādi—beginning with the Vedas; *sakala*—all; *śāstre*—in the revealed scriptures; *kṛṣṇa*—Lord Kṛṣṇa; *mukhya*—chief;

sambandha—central point or central attraction; *tāṅra jñāne*—by knowledge of Him; *ānuṣaṅge*—simultaneously; *yāya*—goes away; *māyā-bandha*—the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

madhya.20.145

> *vyāmohāya carācarasya jagatas te te purāṇāgamās*
> *tāṁ tām eva hi devatāṁ paramikāṁ jalpantu*
> *kalpāvadhi*
> *siddhānte punar eka eva bhagavān viṣṇuḥ*
> *samastāgama-*
> *vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate*

SYNONYMS

vyāmohāya—to increase the illusion and ignorance; *cara-acarasya*—of all living entities, moving and nonmoving; *jagataḥ*—of the world; *te te*—those respective; *purāṇa*—the supplementary Vedic literatures called the Purāṇas; *āgamāḥ*—and Vedas; *tām tām*—that respective; *eva hi*—certainly; *devatām*—demigod; *paramikām*—as supreme; *jalpantu*—let them speak about; *kalpa-avadhi*—until the end of the millennium; *siddhānte*—in conclusion; *punaḥ*—but; *ekaḥ*

—one; *eva*—only; *bhagavān*—Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *samasta*—all; *āgama*—of the Vedas; *vyāpāreṣu*—in the dealings; *vivecana-vyatikaram*—to collective consideration; *nīteṣu*—when forcibly brought; *niścīyate*—is established.

TRANSLATION

“ 'There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead.'

PURPORT

This is a verse from the *Padma Purāṇa*.

madhya.20.146

> *mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke*
> *vedera pratijñā kevala kahaye kṛṣṇake*

SYNONYMS

mukhya—chief; *gauṇa*—secondary; *vṛtti*—meaning; *kiṁvā*—or; *anvaya-vyatireke*—directly or indirectly; *vedera pratijñā*—ultimate declaration of the Vedas; *kevala*—only; *kahaye*—speaks; *kṛṣṇake*—about Kṛṣṇa.

TRANSLATION

"When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

madhya.20.147-148

kiṁ vidhatte kim ācaṣṭe
kim anūdya vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana

māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya māṁ bhidām
māyā-mātram anūdyānte
pratiṣidhya prasīdati

SYNONYMS

kim—what; *vidhatte*—direct; *kim*—what; *ācaṣṭe*—declare; *kim*—what; *anūdya*—taking as the object; *vikalpayet*—may conjecture; *iti*—thus; *asyāḥ*—of the Vedic literature; *hṛdayam*—intention; *loke*—in this world; *na*—not; *anyaḥ*—other; *mat*—than Me; *veda*—knows; *kaścana*—anyone; *mām*—Me; *vidhatte*—they ordain; *abhidhatte*—set forth; *mām*—Me; *vikalpya*—speculating; *aphyate*—am fixed; *hi*—certainly; *aham*—I; *etāvān*—of such measures; *sarva-veda-arthaḥ*—the purport of the Vedas; *śabdaḥ*—the Vedas; *āsthāya*—taking shelter of; *mām*—Me; *bhidām*—different; *māyā*—illusory energy; *mātram*—only; *anūdya*—saying; *ante*—at the end; *pratiṣidhya*—driving away; *prasīdati*—gets satisfaction.

TRANSLATION

“ 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

PURPORT

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.21.42,43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The *Vedas* are composed of *karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. If one analytically studies the purpose of the *Vedas,* he understands that by *karma-kāṇḍa,* sacrificial activity, one comes to the conclusion of *jñāna-kāṇḍa,* speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

madhya.20.149

> *kṛṣṇera svarūpa—ananta, vaibhava—apāra*
> *cic-chakti, māyā-śakti, jīva-śakti āra*

SYNONYMS

kṛṣṇera sva-rūpa—the transcendental form of Kṛṣṇa; *ananta*—unlimitedly expanded; *vaibhava*—opulence; *apāra*—unlimited; *cit-śakti*—internal potency; *māyā-śakti*—external potency; *jīva-śakti*—marginal potency; *āra*—and.

TRANSLATION

"The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

madhya.20.150

> *vaikuṇṭha, brahmāṇḍa-gaṇa—śakti-kārya ha ya*
> *svarūpa-śakti śakti-kāryera—kṛṣṇa samāśraya*

SYNONYMS

vaikuṇṭha—the spiritual world; *brahmāṇḍa-gaṇa*—universes of the material world; *śakti-kārya haya*—they are all activities of Kṛṣṇa's potencies; *svarūpa-śakti*—of the internal potency; *śakti-kāryera*—of the activities of the external potency; *kṛṣṇa*—Lord Kṛṣṇa; *samāśraya*—the original source.

TRANSLATION

"Both the material and spiritual world are transformations of Kṛṣṇa's internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

madhya.20.151

> *daśame daśamaṁ lakṣyam*
> *āśritāśraya-vigraham*
> *śrī-kṛṣṇākhyaṁ paraṁ dhāma*
> *jagad-dhāma namāmi tat*

SYNONYMS

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vigraham*—who is the form; *śrī-kṛṣṇa-ākhyam*—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

TRANSLATION

“ 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This is a quotation from *Bhāvārtha-dīpikā,* Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam* (10.1.1). In the Tenth Canto of *Śrīmad-Bhāgavatam* there is a description of the

āśraya-tattva, Śrī Kṛṣṇa. There are two *tattvas-āśraya-tattva* and *āśrita-tattva*. *Āśraya-tattva* is the objective, and *āśrita-tattva* is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called *paraṁ dhāma*. In *Bhagavad-gītā* it is stated: *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān*. Everything is resting under the lotus feet of Kṛṣṇa. In *Śrīmad-Bhāgavatam* (10.14.58) it is stated:

> *samāśritā ye pada-pallava-plavaṁ*
> *mahat-padaṁ puṇya-yaśo-murāreḥ*

Under the lotus feet of Śrī Kṛṣṇa, the entire *mahat-tattva* is existing. Since everything is under Śrī Kṛṣṇa's protection, Śrī Kṛṣṇa is called *āśraya-tattva*. Everything else is called *āśrita-tattva*. The material creation is also called *āśrita-tattva*. Liberation from material bondage and the attainment of the spiritual platform are also *āśrita-tattva*. Kṛṣṇa is the only *āśraya-tattva*. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also *āśraya-tattva*. Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam)*. To understand Kṛṣṇa perfectly, one has to make an analytical study of *āśraya-tattva* and *āśrita-tattva*.

madhya.20.152

> *kṛṣṇera svarūpa-vicāra śuna, sanātana*
> *advaya-jñāna-tattva, vraje vrajendra-nandana*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

madhya.20.153

> *sarva-ādi, sarva-aṁśī, kiśora-śekhara*
> *cid-ānanda-deha, sarvāśraya, sarveśvara*

SYNONYMS

sarva-ādi—origin of everything; *sarva-aṁśī*—sum total of all parts and parcels; *kiśora-śekhara*—the supreme youth; *cit-ānanda-deha*—a body of spiritual blissfulness; *sarva-āśraya*—shelter of everyone; *sarva-īśvara*—master of everyone.

TRANSLATION

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth,

and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all *viṣṇu-tattvas,* including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. *Advaitam acyutam anādim ananta-rūpaṁ, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca.* Although He is the supreme source of everyone, He is still always a fresh youth.

madhya.20.154

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

“ 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

madhya.20.155

> *svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma*
> *sarvaiśvarya-pūrṇa yāṅra goloka—nitya-dhāma*

SYNONYMS

sva yam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *govinda*—Govinda; *para nāma*—another name; *sarva-aiśvarya-pūrṇa*—full of all opulences; *yāṅra*—whose; *goloka*—Goloka Vṛndāvana; *nitya-dhāma*—eternal abode.

TRANSLATION

"The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

madhya.20.156

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the puruṣa-avatāras; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). See also *Ādi-līlā,* Chapter Two, verse 67.

madhya.20.157

> *jñāna, yoga, bhakti,—tina sādhanera vaśe*
> *brahma, ātmā, bhagavān—trividha prakāśe*

SYNONYMS

jñāna—knowledge; *yoga*—mystic power; *bhakti*—devotional service; *tina*—three; *sādhanera*—of the processes of spiritual life; *vaśe*—under the control; *brahma*—impersonal Brahman; *ātmā*—localized Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tri-vidha prakāśe*—three kinds of manifestation.

TRANSLATION

"There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.

madhya.20.158

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

“ 'Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see also *Ādi-līlā,* Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic *yoga* can attain the localized aspect of Paramātmā. As stated in *Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati:* the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

madhya.20.159

> *brahma—aṅga-kānti tāṅra, nirviśeṣa prakāśe*
> *sūrya yena carma-cakṣe jyotirmaya bhāse*

SYNONYMS

brahma—the impersonal Brahman effulgence; *aṅga-kānti*—the bodily rays; *tāṅra*—of Him; *nirviśeṣa*—without varieties; *prakāśe*—manifestation; *sūrya yena*—exactly like the sun; *carma-cakṣe*—with our ordinary material eyes; *jyotiḥ-maya*—simply effulgent; *bhāse*—appears.

TRANSLATION

"The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa's bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

madhya.20.160

> *yasya prabhā prabhavato jagad-aṇḍa-koṭi-*
> *koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*
> *tad brahma niṣkalam anantam aśeṣa-bhūtaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“ 'I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.'

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.40). For an explanation, refer to *Ādi-līlā,* Chapter Two, verse 14.

madhya.20.161

> *paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa*
> *ātmāra 'ātmā' haya kṛṣṇa sarva-avataṁsa*

SYNONYMS

paramātmā—the Supersoul within the heart; *yeṅho*—who; *teṅho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *aṁśa*—plenary portion; *ātmāra*—of the soul; *ātmā*—the soul; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of everything; *avataṁsa*—source.

TRANSLATION

"The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

madhya.20.162

> *kṛṣṇam enam avehi tvam*
> *ātmānam akhilātmanām*
> *jagad-dhitāya so 'py atra*
> *dehīvābhāti māyayā*

SYNONYMS

kṛṣṇam—in the Supreme Personality of Godhead; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmānam*—the soul; *akhila-ātmanām*—of all living entities; *jagat-hita-ya*—the benefit of the whole universe; *saḥ*—He; *api*—certainly; *atra*—here; *dehī*—a human being; *iva*—like; *ābhāti*—appears; *māyayā*—by His internal potency.

TRANSLATION

“ 'You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana, who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone's *ātmā,* or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that *ātmā,* the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body,

the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (*deha-ātma-bud-dhi)*. Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. *janasya moho 'yam aham mameti*. Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.7) states:

> *vāsudeve bhagavati*
> *bhakti-yogaḥ prayojitaḥ*
> *janayaty āśu vairāgyaṁ*
> *jñānaṁ ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

madhya.20.163

> *athavā bahunaitena*
> *kiṁ jñātena tavārjuna*

viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

“ 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 10.42).

madhya.20.164

'bhaktye' bhagavānera anubhava—pūrṇa-rūpa
eka-i vigrahe tāṅra ananta svarūpa

SYNONYMS

bhaktye—by devotional service; *bhagavānera*—of the Supreme Personality of Godhead; *anubhava*—perception; *pūrṇa-rūpa*—

perfectly; *eka-i*—one; *vigrahe*—in the transcendental form; *tāṅra*—His; *ananta*—unlimited; *sva-rūpa*—expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

madhya.20.165

> *sva yaṁ-rūpa, tad-ekātma-rūpa, āveśa—nāma*
> *prathamei tina-rūpe rahena bhagavān*

SYNONYMS

sva yam-rūpa—the personal form; *tat-ekātma-rūpa*—the same form, nondifferent from svayaṁ-rūpa; *āveśa*—especially empowered; *nāma*—named; *prathamei*—in the beginning; *tina-rūpe*—in three forms; *rahena*—remains; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms-svayaṁ-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described *svayaṁ-rūpa* in his *Laghu-bhāgavatāmṛta, pūrva-khaṇḍa,* verse 12, *ananyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate:* the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called *svayaṁ-rūpa,* and it is described in *Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam* (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called *svayaṁ-rūpa*. It is confirmed in the *Brahma-saṁhitā* (5.1):

> *īśvaraḥ paramaḥ kṛṣṇaḥ*
> *sac-cid-ānanda-vigrahaḥ*
> *anādir ādir govindaḥ*
> *sarva-kāraṇa-kāraṇam*

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In *Bhagavad-gītā* (Bg. 7.7) the Lord says, *mattaḥ parataraṁ nānyat:* "There is no truth superior to Me.

The *tad-ekātma-rūpa* is also described in the *Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa,* verse 14:

> *yad rūpaṁ tad-abhedena*
> *svarūpeṇa virājate*
> *ākṛtyādibhir anyādṛk*
> *sa tad-ekātma-rūpakaḥ*

The *tad-ekātma-rūpa* forms exist simultaneously with the *svayaṁ-rūpa* form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This *tad-ekātma-rūpa* is also divided into two categories—*svāṁśa* and *vilāsa*.

His *āveśa* form is also explained in the *Laghu-bhāgavatāmṛta,* verse 18:

> *jñāna-śaktyādi-kalayā*
> *yatrāviṣṭo janārdanaḥ*
> *ta āveśā nigadyante*
> *jīvā eva mahattamāḥ*

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called *āveśa-rūpa*. As stated in the *Caitanya-caritāmṛta* (Antya 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana:* unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word *āveśa-rūpa*.

madhya.20.166

> *'svayaṁ-rūpa' 's va yaṁ-prakāśa'—dui rūpe sphūrti*
> *svayaṁ-rūpe—eka 'kṛṣṇa' vraje gopa-mūrti*

SYNONYMS

sva yam-rūpa—the original form of the Lord; *sva yam-prakāśa*—the personal manifestation; *dui rūpe*—in two forms; *sphūrti*—exhibition; *svayam-rūpe*—in the original form; *eka*—one; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *gopa-mūrti*—the cowherd boy.

TRANSLATION

"The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms-svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

madhya.20.167

> *'prābhava-vaibhava'-rūpe dvividha prakāśe*
> *eka-vapu bahu rūpa yaiche haila rāse*

SYNONYMS

prābhava—prābhava; *vaibhava*—vaibhava; *rūpe*—in forms; *dvi-vidha pra-kāśe*—twofold manifestations; *eka-vapu*—the same original form; *bahu rūpa*—expanded into unlimited numbers; *yaiche*—like; *haila*—it was; *rāse*—while dancing in the rāsa dance with the gopīs.

TRANSLATION

"In His original form, Kṛṣṇa manifests Himself in two features-prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

madhya.20.168

> *mahiṣī-vivāhe haila bahu-vidha mūrti*
> *'prābhava prakāśa'—ei śāstra-parasiddhi*

SYNONYMS

mahiṣī-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; *haila*—there were; *bahu-vidha mūrti*—many forms; *prābhava prakāśa*—called *prābhava-prakāśa*; *ei*—this; *śāstra-parasiddhi*—determined by reference to the revealed scriptures.

TRANSLATION

"When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prābhava-prakāśa, according to the directions of revealed scriptures.

madhya.20.169

> *saubhary-ādi-prāya sei kāya-vyūha naya*
> *kāya-vyūha haile nāradera vismaya nā haya*

SYNONYMS

saubhari-ādi—beginning with the sage named Saubhari; *prāya*—like; *sei*—that; *kāya-vyūha*—the expansion of one's body; *naya*—is not; *kāya-vyūha*—expansions of the body; *haile*—if there are; *nāradera*—of Nārada Muni; *vismaya*—the astonishment; *nā haya*—there cannot be.

TRANSLATION

"The prābhava-prakāśa expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

madhya.20.170

> *citraṁ bataitad ekena*
> *vapuṣā yugapat pṛthak*
> *gṛheṣu dvy-aṣṭa-sāhasraṁ*
> *striya eka udāvahat*

SYNONYMS

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *pṛthak*—separately; *gṛheṣu*—in the houses; *dvi-asta-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

TRANSLATION

“ 'It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

PURPORT

This verse is spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (10.69.2).

madhya.20.171

> *sei vapu, sei ākṛti pṛthak yadi bhāse*
> *bhāvāveśa-bhede nāma 'vaibhava-prakāśe'*

SYNONYMS

sei vapu—that form; *sei ākṛti*—that feature; *pṛthak*—different; *yadi*—if; *bhāse*—appears; *bhāva-āveśa*—of the ecstatic emotion; *bhede*—according to varieties; *nāma*—named; *vaibhava-prakāśe*—vaibhava-prakāśa.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

madhya.20.172

> *ananta prakāśe kṛṣṇera nāhi mūrti-bheda*
> *ākāra-varṇa-astra-bhede nāma-vibheda*

SYNONYMS

ananta prakāśe—in innumerable manifestations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *mūrti-bheda*—difference of form; *ākāra*—of features; *varṇa*—of color; *astra*—of weapons; *bhede*—according to differentiation; *nāma-vibheda*—difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

madhya.20.173

> *anye ca saṁskṛtātmāno*
> *vidhināvhihitena te*

yajanti tvan-mayās tvāṁ vai
bahu-mūrtyeka-mūrtikam

SYNONYMS

anye—different persons; *ca*—also; *saṁskṛta-ātmānaḥ*—persons who are purified; *vidhinā*—by the regulative principles; *abhihitena*—stated in the revealed scriptures; *te*—such persons; *yajanti*—worship; *tvat-mayāḥ*—being absorbed in You; *tvām*—You; *vai*—certainly; *bahu-mūrti*—having many forms; *eka-mūrtikam*—although one.

TRANSLATION

“ 'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.40.7). In the *Vedas* it is stated that the one becomes many (*eko bahu syām).* The Supreme Personality of Godhead expands Himself in various forms—*viṣṇu-tattva, jīva-tattva* and *śakti-tattva.*

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If

one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.11): *mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be *avidhi-pūrvakam,* improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: *sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

madhya.20.174

> *vaibhava-prakāśa kṛṣṇera—śrī-balarāma*
> *varṇa-mātra-bheda, saba—kṛṣṇera samāna*

SYNONYMS

vaibhava-prakāśa—manifestation of the vaibhava feature; *kṛṣṇera*—of Lord Kṛṣṇa; *śrī-balarāma*—Śrī Balarāma; *varṇa-mātra*—color only; *bheda*—difference; *saba*—everything; *kṛṣṇera samāna*—equal to Kṛṣṇa.

TRANSLATION

"The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between *svayaṁ-rūpa, tad-ekātma-rūpa, āveśa, prābhava* and *vaibhava,* Śrīla Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) *svayaṁ-rūpa,* as a cowherd boy in Vṛndāvana; (2) *tad-ekātma-rūpa,* which is divided into *svāṁśaka* and *vilāsa;* and (3) *āveśa-rūpa*. The *svāṁśaka,* or expansions of the personal potency, are (1) Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛsiṁha. The *vilāsa-rūpa* has a *prābhava* division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a *vaibhava* division in which there are twenty-four forms, including the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve *tilaka* marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight

(Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

madhya.20.175

> *vaibhava-prakāśa yaiche devakī-tanuja*
> *dvibhuja-svarūpa kabhu, kabhu haya caturbhuja*

SYNONYMS

vaibhava-prakāśa—the feature of *vaibhava-prakāśa*; *yaiche*—just as; *devakī-tanuja*—the son of Devakī; *dvi-bhuja*—two-handed; *svarūpa*—form; *kabhu*—sometimes; *kabhu*—sometimes; *haya*—is; *catuḥ-bhuja*—four-handed.

TRANSLATION

"An example of vaibhava-prakāśa is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

madhya.20.176

> *ye-kāle dvibhuja, nāma—vaibhava-prakāśa*
> *caturbhuja haile, nāma—prābhava-prakāśa*

SYNONYMS

ye-kāle dvi-bhuja—when the Lord appears as two-handed; *nāma*—named; *vaibhava-prakāśa—vaibhava-prakāśa*; *catuḥ-bhuja haile*—when He becomes four-handed; *nāma*—named; *prābhava-prakāśa—prābhava-prakāśa.*

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

madhya.20.177

> *sva yaṁ-rūpera gopa-veśa, gopa-abhimāna*
> *vāsudevera kṣatriya-veśa, 'āmi—kṣatriya'-jñāna*

SYNONYMS

svayam-rūpera—of the original form; *gopa-veśa*—the dress of a cowherd boy; *gopa-abhimāna*—thinking Himself a cowherd boy; *vāsudevera*—of Vāsudeva, the son of Vasudeva and Devakī;

kṣatriya-veśa—the dress is like that of a kṣatriya; *āmi*—I; *kṣatriya*—a kṣatriya; *jñāna*—knowledge.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

madhya.20.178

> *saundarya, aiśvarya, mādhurya, vaidagdhya-vilāsa*
> *vrajendra-nandane ihā adhika ullāsa*

SYNONYMS

saundarya—the beauty; *aiśvarya*—the opulence; *mādhurya*—the sweetness; *vaidagdhya-vilāsa*—the intellectual pastimes; *vrajendra-nandane*—of the son of Nanda Mahārāja and Yaśodā; *ihā*—all these; *adhika ullāsa*—more jubilant.

TRANSLATION

"When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

madhya.20.179

> *govindera mādhurī dekhi' vāsudevera kṣobha*
> *se mādhurī āsvādite upajaya lobha*

SYNONYMS

govindera—of Lord Govinda; *mādhurī*—the sweetness; *dekhi'*—seeing; *vāsudevera*—of Vāsudeva; *kṣobha*—agitation; *se*—that; *mādhurī*—sweetness; *āsvādite*—to taste; *upajaya*—awakens; *lobha*—greed.

TRANSLATION

"Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

madhya.20.180

> *udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me*
> *dvaitaṁ hanta samīkṣayan muhur asau citrīyate*
> *cāraṇaḥ*
> *cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ*
> *yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam*
> *anvicchati*

SYNONYMS

udgīrṇa—overflowing; *adbhuta*—wonderful; *mādhurī*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *līlasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samīkṣayan*—showing; *muhuḥ*—again and again; *asau*—that; *citrīyate*—is acting like a picture; *cāraṇaḥ*—dramatic actor; *cetaḥ*—heart; *keli-kutūhala*—by longing for pastimes; *uttaralitam*—greatly excited; *satyam*—actually; *sakhe*—O dear friend; *māmakam*—My; *yasya*—of whom; *prekṣya*—by seeing; *sva-rūpatām*—similarity to My form; *vraja-vadhū*—of the damsels of Vrajabhūmi; *sārūpyam*—a form like the forms; *anvicchati*—desires.

TRANSLATION

“ 'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.'

PURPORT

This verse is found in the *Lalita-mādhava* (4.19).

madhya.20.181

> *mathurāya yaiche gandharva-nṛtya-daraśane*
> *punaḥ dvārakāte yaiche citra-vilokane*

SYNONYMS

mathurāya—at Mathurā; *yaiche*—just as; *gandharva-nṛtya*—the dance of the Gandharvas; *daraśane*—by seeing; *punaḥ*—again; *dvārakāte*—at Dvārakā; *yaiche*—just as; *citra-vilokane*—by seeing a picture of Kṛṣṇa.

TRANSLATION

"One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

madhya.20.182

> *aparikalita-pūrvaḥ kaś camatkāra-kārī*
> *sphuratu mama garīyān eṣa mādhurya-pūraḥ*
> *ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ*
> *sarabhasam upabhoktuṁ kāmaye rādhikeva*

SYNONYMS

aparikalita—not experienced; *pūrvaḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphuratu*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

“ 'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.'

PURPORT

This verse spoken by Vāsudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his *Lalita-mādhava* (8.34).

madhya.20.183

> *sei vapu bhinnābhāse kichu bhinnākāra*
> *bhāvāveśākṛti-bhede 'tad-ekātma' nāma tāṅra*

SYNONYMS

sei vapu—that body; *bhinna-ābhāse*—manifested differently; *kichu*—some; *bhinna-ākāra*—bodily differences; *bhāva-āveśa-ākṛti*—forms and transcendental emotions; *bhede*—by different; *tat-ekātma nāma*—the name is *tad-ekātma*; *tāṅra*—of Kṛṣṇa.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma.

madhya.20.184

> *tad-ekātma-rūpe 'vilāsa', 'svāṁśa'—dui bheda*
> *vilāsa, svāṁśera bhede vividha vibheda*

SYNONYMS

tat-ekātma-rūpe—in the form of *tad-ekātma*; *vilāsa*—pastime; *svāṁśa*—personal expansion; *dui bheda*—two divisions; *vilāsa*—of the pastime expansion; *svāṁśera*—of the personal expansion; *bhede*—by differences; *vividha*—various; *vibheda*—distinctions.

TRANSLATION

"In the tad-ekātma-rūpa there are pastime expansions [vilāsa] and personal expansions [svāṁśa]. Consequently there are two divisions. According to

pastime and personal expansion, there are various differences.

madhya.20.185

> *prābhava-vaibhava-bhede vilāsa—dvidhākāra*
> *vilāsera vilāsa-bheda—ananta prakāra*

SYNONYMS

prābhava-vaibhava-bhede—by the differences between *prābhava* and *vaibhava,*; *vilāsa*—pastime expansion; *dvidhā-ākāra*—twofold; *vilāsera*—of pastime forms; *vilāsa-bheda*—by the different pastimes; *ananta prakāra*—unlimited varieties.

TRANSLATION

"Again the vilāsa forms are divided into twofold categories-prābhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the *Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa,* verse 17, it is stated:

> *tādṛśo nyūna-śaktiṁ yo*
> *vyanakti svāṁśa īritaḥ*
> *saṅkarṣaṇādir matsyādir*
> *yathā tat-tat-svadhāmasu*

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called *svāṁśa*. Examples of the *svāṁśa* expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the *puruṣa-avatāras, līlā-avatāras, manvantara-avatāras* and *yuga-avatāras*.

madhya.20.186

> *prābhava-vilāsa—vāsudeva, saṅkarṣaṇa*
> *pradyumna, aniruddha,—mukhya cāri-jana*

SYNONYMS

prābhava-vilāsa—the *prābhava-vilāsa* forms; *vāsudeva*—Vāsudeva; *saṅkarṣaṇa*—Saṅkarṣaṇa; *pradyumna*—Pradyumna; *aniruddha*—Aniruddha; *mukhya cāri-jana*—the four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prābhava-vilāsa.

madhya.20.187

> *vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana*
> *varṇa-veśa-bheda, tāte 'vilāsa' tāṅra nāma*

SYNONYMS

vraje—in Vṛndāvana; *gopa-bhāva*—emotion of a cowherd boy; *rāmera*—of Balarāma; *pure*—in Dvārakā; *kṣatriya-bhāvana*—the emotion of a kṣatriya; *varṇa-veśa-bheda*—by differences of dress and color; *tāte*—therefore; *vilāsa*—pastime expansion; *tāṅra nāma*—His name.

TRANSLATION

"Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

madhya.20.188

> *vaibhava-prakāśe āra prābhava-vilāse*
> *eka-i mūrtye baladeva bhāva-bhede bhāse*

SYNONYMS

vaibhava-prakāśe—in vaibhava manifestation; *āra*—and; *prābhava-vilāse*—in the prābhava pastime form; *eka-i mūrtye*—in one form; *baladeva*—Lord Baladeva; *bhāva-bhede*—according to different emotions; *bhāse*—exists.

TRANSLATION

"Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

madhya.20.189

> *ādi-catur-vyūha—iṅhāra keha nāhi sama*
> *ananta caturvyūha-gaṇera prākaṭya-kāraṇa*

SYNONYMS

ādi-catuḥ-vyūha—the original quadruple group; *iṅhāra*—of this; *keha nāhi*—no one; *sama*—equal; *ananta*—unlimited; *catuḥ-vyūha-gaṇera*—of the quadruple expansions; *prākaṭya*—of manifestation; *kāraṇa*—the cause.

TRANSLATION

"The first expansion of the caturvyūha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

madhya.20.190

> *kṛṣṇera ei cāri prābhava-vilāsa*
> *dvārakā-mathurā-pure nitya iṅhāra vāsa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ei*—these; *cāri*—four; *prābhava-vilāsa*—*prābhava* pastime forms; *dvārakā-mathurā-pure*—in the two cities Dvārakā and Mathurā; *nitya*—eternal; *iṅhāra*—of Them; *vāsa*—the residential quarters.

TRANSLATION

"These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

madhya.20.191

> *ei cāri haite cabbiśa mūrti parakāśa*
> *astra-bhede nāma-bheda—vaibhava-vilāsa*

SYNONYMS

ei cāri haite—from these four; *cabbiśa*—twenty-four; *mūrti*—forms; *parakāśa*—manifestation; *astra-bhede*—according to the different weapons; *nāma-bheda*—the difference of names; *vaibhava-vilāsa*—the *vaibhava* pastime expansions.

TRANSLATION

"From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilāsa.

madhya.20.192

> *punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe*
> *paravyoma-madhye vaise nārāyaṇa-rūpe*

SYNONYMS

punaḥ—again; *kṛṣṇa*—Kṛṣṇa; *catuḥ-vyūha*—the quadruple expansions; *lañā*—taking; *pūrva-rūpe*—as previously; *paravyoma-madhye*—in the paravyoma area; *vaise*—resides; *nārāyaṇa-rūpe*—in the form of four-handed Nārāyaṇa.

TRANSLATION

"Lord Kṛṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-

handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the *paravyoma,* the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His *prābhava-vilāsa* forms. Balarāma, Kṛṣṇa's *vaibhava-prakāśa,* is eternally situated in Gokula. From the quadruple *prābhava-vilāsa,* twenty-four forms of the *vaibhava-vilāsa* are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

madhya.20.193

> *tāṅhā haite punaḥ catur-vyūha-parakāśa*
> *āvaraṇa-rūpe cāri-dike yāṅra vāsa*

SYNONYMS

tāṅhā haite—from that original *catur-vyūha*; *punaḥ*—again; *catuḥ-vyūha-parakāśa*—manifestation of quadruple expansions; *āvaraṇa-rūpe*—in the form of a covering; *cāri-dike*—in four directions; *yāṅra*—whose; *vāsa*—residence.

TRANSLATION

"Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

madhya.20.194

> *cāri-janera punaḥ pṛthak tina tina mūrti*
> *keśavādi yāhā haite vilāsera pūrti*

SYNONYMS

cāri-janera—of the original of the four expansions; *punaḥ*—again; *pṛthak*—separate; *tina tina*—three each; *mūrti*—forms; *keśava-ādi*—beginning with Lord Keśava; *yāhā haite*—from which; *vilāsera pūrti*—the vilāsa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

madhya.20.195

> *cakrādi-dhāraṇa-bhede nāma-bheda saba*
> *vāsudevera mūrti—keśava, nārāyaṇa, mādhava*

SYNONYMS

cakra-ādi—of the disc and other weapons; *dhāraṇa*—of holding; *bhede*—by differences; *nāma*—of names; *bheda*—differences; *saba*—all; *vāsudevera mūrti*—the expansions of Vāsudeva; *keśava*—Keśava; *nārāyaṇa*—Nārāyaṇa; *mādhava*—Mādhava.

TRANSLATION

"Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

madhya.20.196

> *saṅkarṣaṇera mūrti—govinda, viṣṇu, madhusūdana*
> *e anya govinda—nahe vrajendra-nandana*

SYNONYMS

saṅkarṣaṇera mūrti—the expansions of Saṅkarṣaṇa; *govinda*—Govinda; *viṣṇu*—Viṣṇu; *madhu-sūdana*—Madhusūdana; *e*—this; *anya*—another; *govinda*—Govinda; *nahe vrajendra-nandana*—not the son of Nanda Mahārāja.

TRANSLATION

"The expansions of Saṅkarṣaṇa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the

original Govinda, for He is not the son of Mahārāja Nanda.

madhya.20.197

> *pradyumnera mūrti—trivikrama, vāmana, śrīdhara*
> *aniruddhera mūrti—hṛṣīkeśa, padmanābha, dāmodara*

SYNONYMS

pradyumnera mūrti—expansions of the form of Pradyumna; *trivikrama*—Trivikrama; *vāmana*—Vāmana; *śrīdhara*—Śrīdhara; *aniruddhera mūrti*—expansions of Aniruddha; *hṛṣīkeśa*—Hṛṣīkeśa; *padmanābha*—Padmanābha; *dāmodara*—Dāmodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vāmana and Śrīdhara. The expansions of Aniruddha are Hṛṣīkeśa, Padmanābha and Dāmodara.

madhya.20.198

> *dvādaśa-māsera devatā—ei-bāra jana*
> *mārga-śīrṣe—keśava, pauṣe—nārāyaṇa*

SYNONYMS

dvādaśa-māsera—of the twelve months; *devatā*—predominating Deities; *ei*—these; *bāra jana*—twelve Personalities of Godhead; *mārga-śīrṣe*—the month of Agrahāyana (November-December); *keśava*—Keśava; *pauṣe*—the month of Pauṣa (December-January); *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

madhya.20.199

> *māghera devatā—mādhava, govinda—phālgune*
> *caitre—viṣṇu, vaiśākhe—śrī-madhusūdana*

SYNONYMS

māghera devatā—the predominating Deity of the month of Māgha (January-February); *mādhava*—Mādhava; *govinda*—Govinda; *phālgune*—in the month of Phālguna (February-March); *caitre*—in the month of Caitra (March-April); *viṣṇu*—Lord Viṣṇu; *vaiśākhe*—in the month of Vaiśākha (April-May); *śrī-madhusūdana*—Madhusūdana.

TRANSLATION

"The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

madhya.20.200

> *jyaiṣṭhe—trivikrama, āṣāḍhe—vāmana deveśa*
> *śrāvaṇe—śrīdhara, bhādre—deva hṛṣīkeśa*

SYNONYMS

jyaiṣṭhe—in the month of Jyaiṣṭha (May-June); *trivikrama*—Trivikrama; *āṣāḍhe*—in the month of Āṣāḍha (June-July); *vāmana deva-īśa*—Lord Vāmana; *śrāvaṇe*—in the month of Śrāvaṇa (July-August); *śrīdhara*—Śrīdhara; *bhādre*—in the month of Bhādra (August-September); *deva hṛṣīkeśa*—Lord Hṛṣīkeśa.

TRANSLATION

"In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śrīdhara, and in Bhādra the Deity is Hṛṣīkeśa.

madhya.20.201

> *āśvine—padmanābha, kārtike dāmodara*
> *'rādhā-dāmodara' anya vrajendra-koṅara*

SYNONYMS

āśvine—in the month of Āśvina (September-October); *padmanābha*—Padmanābha; *kārtike*—in the month of Kārttika (October-November); *dāmodara*—Dāmodara; *rādhā-dāmodara*—the Dāmodara of Śrīmatī Rādhārāṇī; *anya*—another; *vrajendra-koṅara*—the son of Mahārāja Nanda.

TRANSLATION

"In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

madhya.20.202

> *dvādaśa-tilaka-mantra ei dvādaśa nāma*
> *ācamane ei nāme sparśi tat-tat-sthāna*

SYNONYMS

dvādaśa-tilaka—for twelve marks of tilaka; *mantra*—the mantra; *ei*—these; *dvādaśa nāma*—twelve names; *ācamane*—in washing with

water; *ei nāme*—with these names; *sparśi*—we touch; *tat-tat-sthāna*—the respective places.

TRANSLATION

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with *tilaka,* one should chant the following *mantra,* which consists of the twelve names of Lord Viṣṇu.

> *lalāṭe keśavaṁ dhyāyen*
> *nārāyaṇam athodare*
> *vakṣaḥ-sthale mādhavaṁ tu*
> *govindaṁ kaṇṭha-kūpake*

> *viṣṇuṁ ca dakṣiṇe kukṣau*
> *bāhau ca madhusūdanam*
> *trivikramaṁ kandhare tu*
> *vāmanaṁ vāma-pārśvake*

> *śrīdharaṁ vāma-bāhau tu*
> *hṛṣīkeśaṁ tu kandhare*

> *pṛṣṭhe ca padmanābhaṁ ca*
> *kaṭyāṁ dāmodaraṁ nyaset*

"When one marks the forehead with *tilaka,* he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back."

madhya.20.203

> *ei cāri-janera vilāsa-mūrti āra aṣṭa jana*
> *tāṅ sabāra nāma kahi, śuna sanātana*

SYNONYMS

ei cāri-janera—of the four personalities; *vilāsa-mūrti*—pastime forms; *āra*—more; *aṣṭa jana*—eight personalities; *tāṅ sabāra*—of all of them; *nāma*—the holy names; *kahi*—I shall mention; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

"From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

madhya.20.204

> *puruṣottama, acyuta, nṛsiṁha, janārdana*
> *hari, kṛṣṇa, adhokṣaja, upendra,—aṣṭa-jana*

SYNONYMS

puruṣottama—Puruṣottama; *acyuta*—Acyuta; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *adhokṣaja*—Adhokṣaja; *upendra*—Upendra; *aṣṭa-jana*—eight persons.

TRANSLATION

"The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṁha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

madhya.20.205

> *vāsudevera vilāsa dui—adhokṣaja, puruṣottama*
> *saṅkarṣaṇera vilāsa—upendra, acyuta dui-jana*

SYNONYMS

vāsudevera vilāsa—the pastime expansions of Vāsudeva; *dui*—two; *adhokṣaja*—Adhokṣaja; *puruṣottama*—Puruṣottama; *saṅkarṣaṇera vilāsa*—the pastime expansions of Saṅkarṣaṇa; *upendra*—Upendra; *acyuta*—Acyuta; *dui-jana*—the two persons. persons.

TRANSLATION

"Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

madhya.20.206

> *pradyumnera vilāsa—nṛsiṁha, janārdana*
> *aniruddhera vilāsa—hari, kṛṣṇa dui-jana*

SYNONYMS

pradyumnera vilāsa—the pastime forms of Pradyumna; *nṛsiṁha*—Nṛsiṁha; *janārdana*—Janārdana; *aniruddhera vilāsa*—the pastime forms of Aniruddha; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *dui-jana*—the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nṛsiṁha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

madhya.20.207

> *ei cabbiśa mūrti—prābhava-vilāsa pradhāna*
> *astra-dhāraṇa-bhede dhare bhinna bhinna nāma*

SYNONYMS

ei cabbiśa mūrti—all of these twenty-four forms; *prābhava-vilāsa*—pastime forms of the prābhava expansions; *pradhāna*—chief; *astra-dhāraṇa*—of holding the weapons; *bhede*—in terms of differences; *dhare*—accept; *bhinna bhinna*—separate from one another; *nāma*—names.

TRANSLATION

"All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

madhya.20.208

> *iṅhāra madhye yāhāra haya ākāra-veśa-bheda*
> *sei sei haya vilāsa-vaibhava-vibheda*

SYNONYMS

iṅhāra madhye—out of Them all; *yāhāra*—of whom; *haya*—there is; *ākāra*—of bodily features; *veśa*—of dress; *bheda*—difference; *sei sei haya*—they are; *vilāsa-vaibhava*—of vaibhava-vilāsa; *vibheda*—the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilāsa.

madhya.20.209

> *padmanābha, trivikrama, nṛsiṁha, vāmana*
> *hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa*

SYNONYMS

padmanābha—Padmanābha; *trivikrama*—Trivikrama; *nṛsiṁha*—Nṛsiṁha; *vāmana*—Vāmana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *ādi*—and so on; *haya*—are; *ākāre vilakṣaṇa*—different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛsiṁha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

madhya.20.210

> *kṛṣṇera prābhava-vilāsa—vāsudevādi cāri jana*
> *sei cāri-janāra vilāsa—viṁśati gaṇana*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *prābhava-vilāsa*—prābhava pastime forms; *vāsudeva-ādi*—Vāsudeva and others; *cāri jana*—quadruple expansions; *sei*—those; *cāri-janāra*—of the four-personalities; *vilāsa*—pastime forms; *viṁśati gaṇana*—counted as twenty.

TRANSLATION

"Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

madhya.20.211

> *iṅhā-sabāra pṛthak vaikuṇṭha—paravyoma-dhāme*
> *pūrvādi aṣṭa-dike tina tina krame*

SYNONYMS

iṅhā—of them; *sabāra*—of all; *pṛthak*—separate; *vaikuṇṭha*—a Vaikuṇṭha planet; *paravyoma-dhāme*—in the spiritual world; *pūrva-ādi*—beginning from the east; *aṣṭa-dike*—in the eight directions; *tina tina*—three in each; *krame*—in consecutive order.

TRANSLATION

"All these forms preside over different Vaikuṇṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

madhya.20.212

> *yadyapi paravyoma sabākāra nitya-dhāma*
> *tathāpi brahmāṇḍe kāro kāṅho sannidhāna*

SYNONYMS

yadyapi—although; *paravyoma*—the spiritual sky; *sabākāra*—of all of Them; *nitya-dhāma*—the eternal abode; *tathāpi*—still; *brahmāṇḍe*—in the material universes; *kāro*—of some of Them; *kāṅho*—somewhere; *sannidhāna*—the residential places.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

madhya.20.213

> *paravyoma-madhye nārāyaṇera nitya-sthiti*
> *paravyoma-upari kṛṣṇalokera vibhuti*

SYNONYMS

paravyoma-madhye—in the spiritual sky; *nārāyaṇera*—of Nārāyaṇa; *nitya-sthiti*—eternal residence; *paravyoma-upari*—in the upper portion of the spiritual sky; *kṛṣṇa-lokera vibhuti*—the opulence of the Kṛṣṇaloka planet.

TRANSLATION

"There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

madhya.20.214

> *eka 'kṛṣṇaloka' haya trividha-prakāra*
> *gokulākhya, mathurākhya, dvārakākhya āra*

SYNONYMS

eka—one; *kṛṣṇa-loka*—the planet known as Kṛṣṇaloka; *haya*—there is; *tri-vidha-prakāra*—in three different divisions; *gokula-ākhya*—Gokula; *mathurā-ākhya*—Mathurā; *dvārakā-ākhya*—Dvārakā; *āra*—and.

TRANSLATION

"The planet of Kṛṣṇaloka is divided into three sections-Gokula, Mathurā and Dvārakā.

madhya.20.215

> *mathurāte keśavera nitya sannidhāna*
> *nīlācale puruṣottama—jagannātha' nāma*

SYNONYMS

mathurāte—in Mathurā; *keśavera*—of Lord Keśava; *nitya*—eternal; *san-nidhāna*—residence; *nīlācale*—in Nīlācala (Jagannātha Purī); *puruṣottama*—Puruṣottama; *jagannātha nāma*—also known as Jagannātha.

TRANSLATION

"Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

madhya.20.216

> *prayāge mādhava, mandāre śrī-madhusūdana*
> *ānandāraṇye vāsudeva, padmanābha janārdana*

SYNONYMS

prayāge—at Prayāga; *mādhava*—Bindu Mādhava; *mandāre*—at Mandāra-parvata; *śrī-madhusūdana*—Śrī Madhusūdana; *ānanda-araṇye*—at the place known as Ānandāraṇya; *vāsudeva*—Lord Vāsudeva; *padmanābha*—Lord Padmanābha; *janārdana*—Lord Janārdana.

TRANSLATION

"At Prayāga, the Lord is situated as Bindu Mādhava, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandāraṇya.

madhya.20.217

> *viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure*
> *aiche āra nānā mūrti brahmāṇḍa-bhitare*

SYNONYMS

viṣṇu-kāñcīte—at Viṣṇu-kāñcī; *viṣṇu*—Lord Viṣṇu; *hari*—Lord Hari; *rahe*—remains; *māyāpure*—at Māyāpur; *aiche*—similarly; *āra*—

also; *nānā*—various; *mūrti*—forms; *brahmāṇḍa-bhitare*—throughout the universe.

TRANSLATION

"At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are *mūrti* forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya's birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the *mūrtis* in the spiritual world of the Vaikuṇṭhas. Although the *arcā-mūrti,* the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as *arcā-mūrti* so that we can see Him. It is forbidden to

consider the *arcā-mūrti* to be made of stone or wood. In the *Padma Purāṇa* it is said:

> *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir*
> *viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ*
> *śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya-buddhir*
> *viṣṇau sarveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ*

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider *caraṇāmṛta* or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa *mahā-mantra* to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

madhya.20.218

> *ei-mata brahmāṇḍa-madhye sabāra 'parakāśa'*
> *sapta-dvīpe nava-khaṇḍe yāṅhāra vilāsa*

SYNONYMS

ei-mata—in this way; *brahmāṇḍa-madhye*—within this universe; *sabāra*—of all of Them; *parakāśa*—manifestations; *sapta-dvīpe*—on seven islands; *nava-khaṇḍe*—in different sections, nine in number; *yāṅhāra vilāsa*—the pastimes of whom.

TRANSLATION

"Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the *Siddhānta-śiromaṇi:*

> *bhūmer ardhaṁ kṣīra-sindhor udaka-sthaṁ*
> *jambu-dvīpaṁ prāhur ācārya-varyāḥ*
> *ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye*
> *kṣāra-kṣīrādy-ambudhīnāṁ niveśaḥ*

> *śākaṁ tataḥ śālmala-matra kauśaṁ*
> *krauñcaṁ ca go-medaka-puṣkare ca*
> *dvayor dvayor antaram ekam ekaṁ*
> *samudrayor dvīpam udāharanti*

The seven islands (*dvīpas*) are known as (1) Jambu, (2) Śāka, (3) Śālmalī, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and

(7) Puṣkara. The planets are called *dvīpa*. Outer space is like an ocean of air. just as there are islands in the watery ocean, these planets in the ocean of space are called *dvīpas,* or islands in outer space. There are nine *khaṇḍas,* known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and (9) Ketumāla. These are different parts of the Jambūdvīpa. A valley between two mountains is called a *khaṇḍa* or *varṣa*.

madhya.20.219

> *sarvatra prakāśa tāṅra—bhakte sukha dite*
> *jagatera adharma nāśi' dharma sthāpite*

SYNONYMS

sarvatra—everywhere; *prakāśa*—manifestations; *tāṅra*—His; *bhakte*—to the devotees; *sukha dite*—to give happiness; *jagatera*—of the material world; *adharma*—irreligious principles; *nāśi'*—destroying; *dharma*—religious principles; *sthāpite*—to establish.

TRANSLATION

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different *arcā-mūrtis* (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

madhya.20.220

> *iṅhāra madhye kāro haya 'avatāre' gaṇana*
> *yaiche viṣṇu, trivikrama, nṛsiṁha, vāmana*

SYNONYMS

iṅhāra madhye—of Them; *kāro*—of some; *haya*—there is; *avatare*—as incarnations; *gaṇana*—counting; *yaiche*—as; *viṣṇu*—Lord Viṣṇu; *trivikrama*—Lord Trivikrama; *nṛsiṁha*—Lord Nṛsiṁha; *vāmana*—Lord Vāmana.

TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsiṁha and Lord Vāmana.

madhya.20.221

> *astra-dhṛti-bheda—nāma-bhedera kāraṇa*
> *cakrādi-dhāraṇa-bheda śuna, sanātana*

SYNONYMS

astra-dhṛti—of holding the weapon; *bheda*—difference; *nāma-bhedera*—of differences of names; *kāraṇa*—the cause; *cakra-ādi*—of weapons, beginning with the disc; *dhāraṇa*—of holding; *bheda*—differences; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

madhya.20.222

> *dakṣiṇādho hasta haite vāmādhaḥ paryanta*
> *cakrādi astra-dhāraṇa-gaṇanāra anta*

SYNONYMS

dakṣiṇa-adhaḥ—the lower right; *hasta*—hand; *haite*—from; *vāma-adhaḥ*—the lower left hand; *paryanta*—up to; *cakra-ādi*—beginning

with the disc; *astra-dhāraṇa*—of holding the weapons; *gaṇanāra*—of counting; *anta*—the end.

TRANSLATION

"The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.

madhya.20.223

> *siddhārtha-saṁhitā kare cabbiśa mūrti gaṇana*
> *tāra mate kahi āge cakrādi-dhāraṇa*

SYNONYMS

siddhārtha-saṁhitā—the revealed scripture named Siddhārtha-saṁhitā; *kare*—does; *cabbiśa*—twenty-four; *mūrti*—forms; *gaṇana*—counting; *tāra mate*—according to the opinion of Siddhārtha-saṁhitā; *kahi*—I shall describe; *āge*—first; *cakra-ādi-dhāraṇa*—holding of the weapons, beginning with the disc.

TRANSLATION

"According to the Siddhārtha-saṁhitā there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nṛsiṁha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

madhya.20.224

> *vāsudeva—gadā-śaṅkha-cakra-padma-dhara*
> *saṅkarṣaṇa—gadā-śaṅkha-padma-cakra-kara*

SYNONYMS

vāsudeva—Vāsudeva; *gadā*—club; *śaṅkha*—conchshell; *cakra*—disc; *padma*—lotus flower; *dhara*—holding; *saṅkarṣaṇa*—Saṅkarṣaṇa; *gadā*—club; *śaṅkha*—conchshell; *padma*—lotus flower; *cakra-kara*—the disc in the hand.

TRANSLATION

"In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His

upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

madhya.20.225

> *pradyumna—cakra-śaṅkha-gadā-padma-dhara*
> *aniruddha—cakra-gadā-śaṅkha-padma-kara*

SYNONYMS

pradyumna—Lord Pradyumna; *cakra*—disc; *śaṅkha*—conch; *gadā*—club; *padma*—lotus; *dhara*—holding; *aniruddha*—Lord Aniruddha; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *padma-kara*—lotus flower in hand.

TRANSLATION

"Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

madhya.20.226

> *paravyome vāsudevādi—nija nija astra-dhara*
> *tāṅra mata kahi, ye-saba astra-kara*

SYNONYMS

para-vyome—in the spiritual sky; *vāsudeva-ādi*—beginning with Lord Vāsudeva; *nija nija*—Their own respective; *astra-dhara*—

holding of different weapons; *tāṅra mata kahi*—I am speaking the opinion of Siddhārtha-saṁhitā; *ye-saba*—all; *astra-kara*—weapons in the different hands.

TRANSLATION

"Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

madhya.20.227

> *śrī-keśava—padma-śaṅkha-cakra-gadā-dhara*
> *nārāyaṇa—śaṅkha-padma-gadā-cakra-dhara*

SYNONYMS

śrī-keśava—Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *dhara*—holding; *nārāyaṇa*—Lord Nārāyaṇa; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *cakra*—disc; *dhara*—holding.

TRANSLATION

"Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

madhya.20.228

> *śrī-mādhava—gadā-cakra-śaṅkha-padma-kara*
> *śrī-govinda—cakra-gadā-padma-śaṅkha-dhara*

SYNONYMS

śrī-mādhava—Lord Mādhava; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands; *śrī-govinda*—Lord Govinda; *cakra*—disc; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

madhya.20.229

> *viṣṇu-mūrti—gadā-padma-śaṅkha-cakra-kara*
> *madhusūdana—cakra-śaṅkha-padma-gadā-dhara*

SYNONYMS

viṣṇu-mūrti—Lord Viṣṇu; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *kara*—in the hands; *madhusūdana*—Lord Madhusūdana; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *dhara*—holding.

TRANSLATION

"Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

madhya.20.230

> *trivikrama—padma-gadā-cakra-śaṅkha-kara*
> *śrī-vāmana—śaṅkha-cakra-gadā-padma-dhara*

SYNONYMS

trivikrama—Lord Trivikrama; *padma*—lotus; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *kara*—in the hands; *śrī-vāmana*—Lord Vāmana; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *padma*—lotus; *dhara*—holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

madhya.20.231

> *śrīdhara—padma-cakra-gadā-śaṅkha-kara*
> *hṛṣīkeśa—gadā-cakra-padma-śaṅkha-dhara*

SYNONYMS

śrīdhara—Lord Śrīdhara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *kara*—in the hands; *hṛṣīkeśa*—Lord Hṛṣīkeśa; *gadā*—club; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

madhya.20.232

> *padmanābha—śaṅkha-padma-cakra-gadā-kara*
> *dāmodara—padma-cakra-gadā-śaṅkha-dhara*

SYNONYMS

padmanābha—Lord Padmanābha; *śaṅkha*—conch; *padma*—lotus; *cakra*—disc; *gadā*—club; *kara*—in the hands; *dāmodara*—Lord Dāmodara; *padma*—lotus; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

madhya.20.233

> *puruṣottama—cakra-padma-śaṅkha-gadā-dhara*
> *śrī-acyuta—gadā-padma-cakra-śaṅkha-dhara*

SYNONYMS

puruṣottama—Lord Puruṣottama; *cakra*—disc; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *dhara*—holding; *śrī-acyuta*—Lord Acyuta; *gadā*—club; *padma*—lotus; *cakra*—disc; *śaṅkha*—conch; *dhara*—holding.

TRANSLATION

"Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

madhya.20.234

> *śrī-nṛsiṁha—cakra-padma-gadā-śaṅkha-dhara*
> *janārdana—padma-cakra-śaṅkha-gadā-kara*

SYNONYMS

śrī-nṛsiṁha—Lord Nṛsiṁha; *cakra*—disc; *padma*—lotus; *gadā*—club; *śaṅkha*—conch; *dhara*—holding; *janārdana*—Lord Janārdana; *padma*—lotus; *cakra*—disc; *śaṅkha*—conch; *gadā*—club; *kara*—in the hands.

TRANSLATION

"Lord Nṛsiṁha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

madhya.20.235

> *śrī-hari—śaṅkha-cakra-padma-gadā-kara*
> *śrī-kṛṣṇa—śaṅkha-ga dā-padma-cakra-kara*

SYNONYMS

śrī-hari—Lord Hari; *śaṅkha*—conch; *cakra*—disc; *padma*—lotus; *gadā*—club; *kara*—in the hand; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *śaṅkha*—conch; *gadā*—club; *padma*—lotus; *cakra*—disc; *kara*—in the hands.

TRANSLATION

"Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

madhya.20.236

> *adhokṣaja—padma-gadā-śaṅkha-cakra-kara*
> *upendra—śaṅkha-gadā-cakra-padma-kara*

SYNONYMS

adhokṣaja—Lord Adhokṣaja; *padma*—lotus; *gadā*—club; *śaṅkha*—conch; *cakra*—disc; *kara*—in hand; *upendra*—Lord Upendra;

śaṅkha—conch; *gadā*—club; *cakra*—disc; *padma*—lotus; *kara*—in hand.

TRANSLATION

"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

madhya.20.237

> *hayaśīrṣa-pañcarātre kahe ṣola-jana*
> *tāra mate kahi ebe cakrādi-dhāraṇa*

SYNONYMS

hayaśīrṣa-pañcarātre—the revealed scripture named the Hayaśīrṣa-pañcarātra; *kahe*—says; *ṣola-jana*—sixteen personalities; *tāra mate*—according to this opinion; *kahi*—I shall describe; *ebe*—now; *cakra-ādi-dhāraṇa*—the holding of weapons, beginning with the disc.

TRANSLATION

"According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6)

Nārāyaṇa, (7) Mādhava, (B) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara.

madhya.20.238

> *keśava-bhede padma-śaṅkha-gadā-cakra-dhara*
> *mādhava-bhede cakra-gadā-śaṅkha-padma-kara*

SYNONYMS

keśava-bhede—according to the different opinion about Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *cakra*—and disc; *dhara*—holding; *mādhava-bhede*—according to the different opinion about the bodily features of Lord Mādhava; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands.

TRANSLATION

"Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.

madhya.20.239

> *nārāyaṇa-bhede nānā astra-bheda-dhara*
> *ityādika bheda ei saba astra-kara*

SYNONYMS

nārāyaṇa-bhede—according to the different opinion about the bodily features of Lord Nārāyaṇa; *nānā*—various; *astra*—of weapons; *bheda-dhara*—differences in holding; *iti-ādika*—in this way; *bheda*—differentiated; *ei saba*—all these; *astra-kara*—weapons in the hands.

TRANSLATION

"According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

madhya.20.240

> *'svayaṁ bhagavān' āra 'līlā-puruṣottama'*
> *ei dui nāma dhare vrajendra-nandana*

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; *āra*—and; *līlā-puruṣottama*—the Lord Puruṣottama of pastimes; *ei dui*—these two; *nāma*—names; *dhare*—takes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names.

One is svayaṁ bhagavān, and the other is līlā-puruṣottama.

madhya.20.241

> *purīra āvaraṇa-rūpe purīra nava-deśe*
> *nava-vyūha-rūpe nava-mūrti parakāśe*

SYNONYMS

purīra—of Dvārakā Purī; *āvaraṇa-rūpe*—as a covering for the four sides; *purīra nava-deśe*—in nine different parts of the city; *nava-vyūha-rūpe*—in nine Deities; *nava-mūrti*—nine forms; *parakāśe*—manifests.

TRANSLATION

"Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In different parts of the Purī, in nine places, He expands in nine different forms.

madhya.20.242

> *catvāro vāsudevādyā*
> *nārāyaṇa-nṛsiṁhakau*
> *hayagrīvo mahākroḍo*
> *brahmā ceti navoditāḥ*

SYNONYMS

catvāraḥ—four principal protectors; *vāsudeva-ādyāḥ*—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *nārāyaṇa*—including Lord Nārāyaṇa; *nṛsiṁhakau*—as well as Lord Nṛsiṁha; *hayagrīvaḥ*—Lord Hayagrīva; *mahākroḍaḥ*—Lord Varāha; *brahmā*—Lord Brahmā; *ca*—also; *iti*—thus; *nava-uditāḥ*—nine personalities.

TRANSLATION

“ 'The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṁha, Hayagrīva, Varāha and Brahmā.'

PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā's post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

madhya.20.243

> *prakāśa-vilāsera ei kailuṅ vivaraṇa*
> *svāṁśera bheda ebe śuna, sanātana*

SYNONYMS

prakāśa-vilāsera—of pastime forms and manifestations; *ei*—this; *kailuṅ*—I have made; *vivaraṇa*—description; *svāṁśera*—of personal expansions; *bhede*—the differences; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana Gosvāmī.

TRANSLATION

"I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

madhya.20.244

> *saṅkarṣaṇa, matsyādika,—dui bheda tāṅra*
> *saṅkarṣaṇa—puruṣāvatāra, līlāvatāra āra*

SYNONYMS

saṅkarṣaṇa—Saṅkarṣaṇa; *matsya-ādika*—and incarnations such as the fish; *dui*—two; *bheda*—differentiations; *tāṅra*—His; *saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-avatāra*—incarnations of Viṣṇu; *līlā-avatāra*—pastime incarnations; *āra*—and.

TRANSLATION

"The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu.

The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The *puruṣa-avatāras* are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also *līlā-avatāras,* and these include (1) Catuḥsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreya, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṁha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalki.

These twenty-five Personalities of Godhead are known as *līlā-avatāras*. Because they appear in each day of Brahmā, or in each *kalpa* (millennium), they are sometimes known as *kalpa-avatāras*. Of these incarnations, Haṁsa and Mohinī are not very permanent or well known, but They are listed among the *prābhava-avatāras*. Kapila, Dattātreya, Ṛṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the *prābhava* incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, the killer of Pralambāsura, are counted among the *vaibhava-avatāras*.

madhya.20.245

> *avatāra haya kṛṣṇera ṣaḍ-vidha prakāra*
> *puruṣāvatāra eka, līlāvatāra āra*

SYNONYMS

avatāra—incarnations; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-vidha prakāra*—six kinds; *puruṣa-avatāra*—incarnations of Viṣṇu; *eka*—one; *līlā-avatāra*—incarnations for the execution of pastimes; *āra*—also.

TRANSLATION

"There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras].

madhya.20.246

> *guṇāvatāra, āra manvantarāvatāra*
> *yugāvatāra, āra śaktyāveśāvatāra*

SYNONYMS

guṇa-avatāra—the incarnations to control the material qualities; *āra*—also; *manu-antara-avatāra*—the incarnations of the Manus;

yuga-avatāra—the incarnations according to different yugas; *āra*—and; *śakti-āveśa-avatāra*—empowered incarnations.

TRANSLATION

"There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

PURPORT

The *guṇa-avatāras* are three-Lord Brahmā, Lord Śiva and Lord Viṣṇu (*Bhāg*. 10.88.3). The *avatāras* of Manu, or *manvantara-avatāras,* are listed as follows in *Śrīmad-Bhāgavatam* (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yajña and Vāmana are also counted among the *līlā-avatāras*. All these Manu incarnations are sometimes called *vaibhava-avatāras*.

The four *yuga-avatāras* are (1) *śukla* (white) in the Satya-yuga (*Bhāg*. 11.5.21), (2) *rakta* (red) in the Tretā-yuga (*Bhāg*. 11.5.24), (3) *śyāma* (dark blue) in the Dvāpara-yuga (*Bhāg*. 11.5.27), and (4) generally *kṛṣṇa* (black) but in special cases *pīta* (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (*Bhāg*. 11.5.32 and 10.8.13).

The *śaktyāveśa-avatāra* is categorized into (1) forms of divine absorption (*bhagavad-āveśa*) like Kapiladeva or Ṛṣabhadeva and (2) divinely empowered forms (*śaktyāveśa),* of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (*sva-sevana-śakti),* (2) Anantadeva, empowered to bear all the planets within the universe (*bhū-dhāraṇa-śakti),* (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (*sṛṣṭi-śakti),* (4) Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (*jñāna-śakti),* (5) Nārada Muni, empowered to distribute devotional service (*bhakti-śakti),* (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (*pālana-śakti*) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (*duṣṭa-damana-śakti).*

madhya.20.247

> *bālya, paugaṇḍa haya vigrahera dharma*
> *eta-rūpe līlā karena vrajendra-nandana*

SYNONYMS

bālya—childhood; *paugaṇḍa*—boyhood; *haya*—there are; *vigrahera*—of the Deity; *dharma*—characteristics; *eta-rūpe*—in so many forms; *līlā*—pastimes; *karena*—executes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

madhya.20.248

> *ananta avatāra kṛṣṇera, nāhika gaṇana*
> *śākhā-candra-nyāya kari dig-daraśana*

SYNONYMS

ananta—unlimited; *avatāra*—incarnations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no possibility of counting; *śākhā-candra-nyāya*—by the analogy of the moon and the branches of a tree; *kari*—I make; *dik-daraśana*—a slight indication.

TRANSLATION

"There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the *avatāras,* or incarnations, of Lord Kṛṣṇa are within this material

world, but they are visible by the causeless mercy of the Lord. We should not consider them to belong to this material world. As stated in *Bhagavad-gītā:*

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His *avatāras* can be understood only by the grace of the Lord.

> *nāyam ātmā pravacanena labhyo*
> *na medhayā na bahunā śrutena*
> *yam evaiṣa vṛṇute tena labhyas*
> *tasyaiṣa ātmā vivṛṇute tanūṁ svām*
> *(Kaṭha Upaniṣad 1.2.23)*

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*
> *jānāti tattvaṁ bhagavan-mahimno*

> *na cānya eko 'pi ciraṁ vicinvan*
> *(Bhāg. 10.14.29)*

madhya.20.249

> *avatārā hy asaṅkhyeyā*
> *hareḥ sattva-nidher dvijāḥ*
> *yathā 'vidāsinaḥ kulyāḥ*
> *sarasaḥ syuḥ sahasraśaḥ*

SYNONYMS

avatārāḥ—all the incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—beyond counting; *hareḥ*—from the Supreme Personality of Godhead; *sattva-nidheḥ*—who is the reservoir of spiritual energy; *dvijāḥ*—O brāhmaṇas; *yathā*—as; *avidāsinaḥ*—containing a great reservoir of water; *kulyāḥ*—small ponds; *sarasaḥ*—from a lake; *syuḥ*—must be; *sahasraśaḥ*—by hundreds and thousands of times.

TRANSLATION

“ 'O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (1.3.26).

madhya.20.250

prathamei kare kṛṣṇa 'puruṣāvatāra'
seita puruṣa haya trividha prakāra

SYNONYMS

prathamei—in the beginning; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *puruṣa-avatāra*—the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); *seita*—that; *puruṣa*—Viṣṇu; *haya*—becomes; *tri-vidha pra-kāra*—three different manifestations.

TRANSLATION

"In the beginning, Kṛṣṇa incarnates Himself as puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.

madhya.20.251

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ

ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the puruṣa; *atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

TRANSLATION

“ 'Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

PURPORT

This verse appears in the *Laghu-bhāgavatāmṛta* (*Pūrva-khaṇḍa* 33), where it has been quoted from the *Sātvata-tantra*.

madhya.20.252

> *ananta-śakti-madhye kṛṣṇera tina śakti pradhāna*
> *'icchā-śakti' 'jñāna-śakti' 'kriyā-śakti' nāma*

SYNONYMS

ananta-śakti—of unlimited potencies; *madhye*—in the midst; *kṛṣṇera*—of Lord Kṛṣṇa; *tina*—three; *śakti*—potencies; *pradhāna*—are chief; *icchā-śakti*—willpower; *jñāna-śakti*—the power of knowledge; *kriyā-śakti*—the creative energy; *nāma*—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, out of which three are chief-willpower, the power of knowledge and the creative energy.

madhya.20.253

> *icchā-śakti-pradhāna kṛṣṇa—icchāya sarva-kartā*
> *jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā*

SYNONYMS

icchā-śakti—of willpower; *pradhāna*—predominator; *kṛṣṇa*—Lord Kṛṣṇa; *icchāya*—simply by willing; *sarva-kartā*—the creator of everything; *jñāna-śakti-pradhāna*—the predominator of the power of knowledge; *vāsudeva*—Lord Vāsudeva; *adhiṣṭhātā*—reservoir.

TRANSLATION

"The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

madhya.20.254

> *icchā-jñāna-kriyā vinā nā haya sṛjana*
> *tinera tina-śakti meli' prapañca-racana*

SYNONYMS

icchā-jñāna-kriyā—thinking, feeling, willing, knowledge and activity; *vina*—without; *nā*—not; *haya*—there is; *sṛjana*—creation; *tinera*—of the three; *tina-śakti*—three potencies; *meli'*—being amalgamated; *prapañca-racana*—there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

madhya.20.255

> *kriyā-śakti-pradhāna saṅkarṣaṇa balarāma*
> *prākṛtāprākṛta-sṛṣṭi karena nirmāṇa*

SYNONYMS

kriyā-śakti-pradhāna—the predominator of the creative energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *balarāma*—Lord Balarāma; *prākṛta*—material; *aprākṛta*—spiritual; *sṛṣṭi*—worlds; *karena*—does; *nirmāṇa*—creation.

TRANSLATION

"Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

madhya.20.256

> *ahaṅkārera adhiṣṭhātā kṛṣṇera icchāya*
> *goloka, vaikuṇṭha sṛje cic-chakti-dvārāya*

SYNONYMS

ahaṅkārera—of egotism; *adhiṣṭhātā*—the source or predominating Deity; *kṛṣṇera*—of Lord Kṛṣṇa; *icchāya*—by the will; *goloka*—the supreme spiritual planet, known as Goloka; *vaikuṇṭha*—other,

lower planets, known as Vaikuṇṭhas; *sṛje*—creates; *cit-śakti-dvārāya*—by the spiritual energy.

TRANSLATION

"That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

madhya.20.257

> *yadyapi asṛjya nitya cic-chakti-vilāsa*
> *tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa*

SYNONYMS

yadyapi—although; *asṛjya*—there is no question of creation; *nitya*—eternal; *cit-śakti-vilāsa*—pastimes of the eternal spiritual energy; *tathāpi*—still; *saṅkarṣaṇa-icchāya*—by the will of Saṅkarṣaṇa; *tāhāra*—of the spiritual world; *prakāśa*—manifestation.

TRANSLATION

"Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of

Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

madhya.20.258

> *sahasra-patraṁ kamalaṁ*
> *gokulākhyaṁ mahat-padam*
> *tat-karṇikāraṁ tad-dhāma*
> *tad anantāṁśa-sambhavam*

SYNONYMS

sahasra-patram—with thousands of petals; *kamalam*—resembling a lotus flower; *gokula-ākhyam*—named Gokula; *mahat-padam*—the supreme abode; *tat-karṇikāram*—the whorl of that lotus flower; *tat-dhāma*—the abode of the Lord; *tat*—that; *ananta-aṁśa*—from the expansion of energy of Ananta; *sambhavam*—creation.

TRANSLATION

“ 'Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.'

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.2).

madhya.20.259

> *māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa*
> *jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa*

SYNONYMS

māyā-dvāre—by the agency of the external energy; *sṛje*—creates; *teṅho*—Lord Saṅkarṣaṇa; *brahmāṇḍera gaṇa*—all the groups of universes; *jaḍa-rūpā*—appearing dull; *prakṛti*—the material energy; *nahe*—is not; *brahmāṇḍa-kāraṇa*—the cause of the cosmic manifestation.

TRANSLATION

"By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy-known in modern language as nature-is not the cause of the material universe.

madhya.20.260

> *jaḍa haite sṛṣṭi nahe īśvara-śakti vine*
> *tāhātei saṅkarṣaṇa kare śaktira ādhāne*

SYNONYMS

jaḍa haite—from the dull material energy; *sṛṣṭi nahe*—the cosmic manifestation is not possible; *īśvara-śakti vine*—without the help of

the energy of the Supreme Lord, the Personality of Godhead; *tāhātei*—in the material energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kare*—does; *śaktira*—of the spiritual energy; *ādhāne*—empowering.

TRANSLATION

"Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

madhya.20.261

> *īśvarera śaktye sṛṣṭi karaye prakṛti*
> *lauha yena agni-śaktye pāya dāha-śakti*

SYNONYMS

īśvarera śaktye—by the energy of the Supreme Personality of Godhead; *sṛṣṭi*—creation; *kara ye*—does; *prakṛti*—material energy; *lauha*—iron; *yena*—as; *agni-śaktye*—by the power of fire; *pāya*—gets; *dāha-śakti*—the power to burn.

TRANSLATION

"Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

madhya.20.262

> *etau hi viśvasya ca bīja-yonī*
> *rāmo mukundaḥ puruṣaḥ pradhānam*
> *anvīya bhūteṣu vilakṣaṇasya*
> *jñānasya ceśāta imau purāṇau*

SYNONYMS

etau—these two, namely Rāma and Kṛṣṇa; *hi*—certainly; *viśvasya*—of the universe; *ca*—and; *bīja-yonī*—both the cause and ingredient; *rāmaḥ*—Balarāma; *mukundaḥ*—Kṛṣṇa; *puruṣaḥ*—the original Mahā-Viṣṇu; *pradhānam*—material energy; *anvīya*—after entering; *bhūteṣu*—into the material elements; *vilakṣaṇasya*—of varieties of manifestation; *jñānasya*—of knowledge; *ca*—also; *īśāte*—are the controlling power; *imau*—both of Them; *purāṇau*—are the original cause.

TRANSLATION

“ 'Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.46.31).

madhya.20.263

> *sṛṣṭi-hetu yei mūrti prapañce avatare*
> *sei īśvara-mūrti 'avatāra' nāma dhare*

SYNONYMS

sṛṣṭi-hetu—for the purpose of creation; *yei mūrti*—which form of the Lord; *prapañce*—in the material world; *avatare*—descends; *sei*—that; *īśvara-mūrti*—form of the Lord; *avatāra*—incarnation; *nāma dhare*—takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

madhya.20.264

> *māyātīta paravyome sabāra avasthāna*
> *viśve avatari' dhare 'avatāra' nāma*

SYNONYMS

māyā-atīta—beyond the material nature; *para-vyome*—in the spiritual sky; *sabāra*—all of them; *avasthāna*—residence; *viśve*—within the material universe; *avatari'*—coming down; *dhare*—take; *avatāra nāma*—the name avatāra.

TRANSLATION

"All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

madhya.20.265

> *sei māyā avalokite śrī-saṅkarṣaṇa*
> *puruṣa-rūpe avatīrṇa ha-ilā prathama*

SYNONYMS

sei māyā—that material energy; *avalokite*—just to glance over; *śrī-saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-rūpe*—in the original form of Mahā-Viṣṇu; *avatīrṇa*—incarnated; *ha-ilā*—became; *prathama*—at first.

TRANSLATION

"To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

madhya.20.266

> *jagṛhe pauruṣaṁ rūpaṁ*
> *bhagavān mahad-ādibhiḥ*

sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe—accepted; *pauruṣam rūpam*—the form of the puruṣa incarnation; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—with the material energy, etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—elements; *ādau*—in the beginning; *loka*—of the material worlds; *sisṛkṣayā*—with a desire for the creation.

TRANSLATION

“ 'In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.1). For an explanation, refer to *Ādi-līlā,* Chapter Five, verse 84.

madhya.20.267

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan-manaś ca

dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ—the original incarnation; *puruṣaḥ*—the Lord; *parasya*—of the Supreme; *kālaḥ*—time; *svabhāvaḥ*—nature; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikāraḥ*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—complete independence; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

“ 'Kāraṇābdhiśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.42). For an explanation, refer to *Ādi-līlā,* Chapter Five, verse 83.

madhya.20.268

> *sei puruṣa virajāte karena śayana*
> *'kāraṇābdhiśāyī' nāma jagat-kāraṇa*

SYNONYMS

sei puruṣa—the Supreme Personality of Godhead; *virajāte*—on the border known as Virajā; *karena śayana*—lies down; *kāraṇa-abdhi-śāyī*—Kāraṇābdhiśāyī; *nāma*—named; *jagat-kāraṇa*—is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the river Virajā, which serves as a border between the material and spiritual worlds. As Kāraṇābdhiśāyī Viṣṇu, He is the original cause of the material creation.

madhya.20.269

> *kāraṇābdhi-pāre māyāra nitya avasthiti*
> *virajāra pāre paravyome nāhi gati*

SYNONYMS

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; *māyāra*—of the material energy; *nitya*—eternal; *avasthiti*—position; *virajāra*

pāre—on the other bank of the Virajā, or the Causal Ocean; *para-vyome*—in the spiritual world or sky; *nāhi*—there is not; *gati*—admission.

TRANSLATION

"The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

madhya.20.270

> *pravartate yatra rajas tamas tayoḥ*
> *sattvaṁ ca miśraṁ na ca kāla-vikramaḥ*
> *na yatra māyā kim utāpare harer*
> *anuvratā yatra surāsurārcitāḥ*

SYNONYMS

pravartate—exists; *yatra*—where; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *tayoḥ*—of both of them; *sattvam ca*—and the mode of goodness; *miśram*—mixture; *na*—not; *ca*—also; *kāla-vikramaḥ*—the influence of time or annihilation; *na*—not; *yatra*—where; *māyā*—external energy; *kim*—what; *uta*—to speak; *apare*—others; *hareḥ*—of the Supreme Personality of Godhead; *anuvratāḥ*—strict followers; *yatra*—where; *sura*—by demigods; *asura*—and by demons; *arcitāḥ*—being worshiped.

TRANSLATION

“ 'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of *Śrīmad-Bhāgavatam* in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

madhya.20.271

> *māyāra ye dui vṛtti—'māyā' āra 'pradhāna'*
> *'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'*

SYNONYMS

māyāra—of the material nature; *ye*—which; *dui*—two; *vṛtti*—functions; *māyā*—called māyā; *āra*—and; *pradhāna*—ingredients;

māyā—the word ma-ya; *nimitta-hetu*—the efficient cause; *viśvera*—of the material universe; *upādāna*—ingredients; *pradhāna*—is called pradhāna.

TRANSLATION

"Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see *Ādi-līlā,* Chapter Five, verse 58.

madhya.20.272

> *sei puruṣa māyā-pāne kare avadhāna*
> *prakṛti kṣobhita kari' kare vīryera ādhāna*

SYNONYMS

sei puruṣa—that Supreme Personality of Godhead; *māyā-pāne*—toward māyā; *kare avadhāna*—glances; *prakṛti*—the material nature; *kṣobhita kari'*—making agitated; *kare*—impregnates; *vīryera*—of the semina; *ādhāna*—injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that

time, the Lord injects the original semina of the living entities.

PURPORT

In *Bhagavad-gītā* (Bg. 7.10), Kṛṣṇa says, *bījaṁ māṁ sarva-bhūtānām*/ "I am the original seed of all existences." This is also confirmed in another verse in *Bhagavad-gītā* (Bg. 14.4):

> *sarva-yoniṣu kaunteya*
> *mūrtayaḥ sambhavanti yāḥ*
> *tāsāṁ brahma mahad-yonir*
> *ahaṁ bīja-pradaḥ pitā*

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

For a further explanation, one may refer to *Brahma-saṁhitā* (Chapter Five, verses 10-13). *Brahma-saṁhitā* also states (5.51):

> *agnir mahī gaganam ambu marud diśaś ca*
> *kālas tathātma-manasīti jagat-trayāṇi*
> *yasmād bhavanti vibhavanti viśanti yaṁ ca*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the *Vedānta-sūtra* (1.1). *janmādy asya yataḥ:* "The Absolute Truth is He from whom

everything emanates." He is the Supreme Truth: *satyaṁ paraṁ dhīmahi* (Bhāg. 1.1.1). The absolute ultimate truth is Kṛṣṇa. *Oṁ namo bhagavate vāsudevāya janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ*/ "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (Bhāg. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (Bhāg. 1.1.1)/ *tene brahma hṛdā ya ādi-kavaye*. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. *Sei puruṣa māyā-pāne kare avadhāna*. Simply by His glance, material nature is impregnated with all living entities. According to their *karma* and fruitive activity, they emerge in different bodies. That is the explanation given by *Bhagavad-gītā* (Bg. 2.13):

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

madhya.20.273

> *svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana*
> *jīva-rūpa 'bīja' tāte kailā samarpaṇa*

SYNONYMS

sva-aṅga-viśeṣa-ābhāsa-rūpe—in the form of a specific shadow from His personal body; *prakṛti-sparśana*—the Lord glances over the material nature; *jīva-rūpa*—having the form of the sparklike living entities, who are parts and parcels; *bīja*—semina; *tāte*—in that material nature; *kailā samarpaṇa*—impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to *Bhagavad-gītā:*

> *mamaivāṁśo jīva-loke*
> *jīva-bhūtaḥ sanātanaḥ*

> *manaḥ ṣaṣṭhānīndriyāṇi*
> *prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word *prakṛti-sparśana* is explained in *Caitanya-caritamṛta* in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: *sa aikṣata lokān nu sṛjā iti* (*Aitareya Upaniṣad* 1.1.1). In the conditional stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in the *Brahma-saṁhitā* (5.32):

> *aṅgāni yasya sakalendriya-vṛttimanti*
> *paśyanti pānti kalayanti ciraṁ jaganti*
> *ānanda-cinmaya-sad-ujjvala-vigrahasya*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word *svāṅga-viśeṣābhāsa-rūpe,* the form by which the Lord begets living entities in the material world, is explained

herein. He is Lord Śiva. In the *Brahma-saṁhitā* it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as *śiva-liṅga*. This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time innumerable living entities are conceived. *Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate* (*Śvetāśvatara Upaniṣad* 5.9). These living entities are very, very small.

> *keśāgra-śata-bhāgasya*
> *śatāṁśa-sadṛśātmakaḥ*
> *jīvaḥ sūkṣma-svarūpo 'yam*
> *saṅkhyātīto hi cit-kaṇaḥ*

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless

living entities. They are all *cit-kaṇa,* particles of spirit, not matter."

The innumerable *brahmāṇḍas,* or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in *Bhagavad-gītā:*

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the *Vedas*. The materialistic theory that life develops from matter is incorrect. Life and matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in *Vedānta-sūtra* as *janmādy asya yataḥ* (1.1), or the original source of everything, *sarva-kāraṇa-kāraṇam*. This is further explained in the following verse.

madhya.20.274

daivāt kṣubhita-dharmiṇyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sā 'sūta
mahat-tattvaṁ hiraṇmayam

SYNONYMS

daivāt—from time immemorial; *kṣubhita-dharmiṇyām*—the material nature, which is subjected to agitation; *svasyām*—which belongs to the Supreme as one of His energies; *yonau*—in the womb from which the living entity takes his birth; *paraḥ pumān*—the Supreme Brahman, the Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semina; *sā*—that material nature; *asūta*—

produced; *mahat-tattvam*—the total material energy; *hiraṇmayam*—the original source for the emanation of varieties of material things.

TRANSLATION

“ 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from life itself. As explained in the *Vedas: nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad* 2.2.13). The Supreme Lord is the original source of life.

madhya.20.275

kāla-vṛttyā tu māyāyāṁ
guṇamayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

SYNONYMS

kāla-vṛttyā—in due course of time, as the immediate cause of creation; *tu*—but; *māyāyām*—within the material nature; *guṇa-mayyām*—full of the three material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); *adhokṣajaḥ*—the Supreme Personality of Godhead, who is beyond material conceptions; *puruṣeṇa*—by the enjoyer of material nature; *ātma-bhūtena*—who is an expansion of His personal self; *vīryam*—semina; *ādhatta*—placed; *vīryavān*—the omnipotent.

TRANSLATION

“ 'In due course of time, the Supreme Personality of Godhead [Mahā-Viṣṇu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called *kaitava-dharma,* or a cheating religion. Such religious systems are rejected in *Śrīmad-Bhāgavatam* (1.1.2): *dharmaḥ projjhita-kaitavo 'tra*. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

madhya.20.276

> *tabe mahat-tattva haite tri-vidha ahaṅkāra*
> *yāhā haite devatendriya-bhūtera pracāra*

SYNONYMS

tabe—thereafter; *mahat-tattva haite*—from the total material energy; *tri-vidha*—three kinds of; *ahaṅkāra*—egotism; *yāhā haite*—

from which; *devatā*—of predominating deities; *indriya*—of the senses; *bhūtera*—and of material elements; *pracāra*—expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (*ahaṅkāra*) are technically known as *vaikārika, taijasa* and *tāmasa*. The *mahat-tattva* is situated within the heart, or *citta,* and the predominating Deity of the *mahat-tattva* is Lord Vāsudeva (Bhāg. 3.26.21). The *mahat-tattva* is transformed into three divisions/ (1) *vaikārika,* egotism in goodness (*sāttvika-ahaṅkāra*), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (Bhāg. 3.26.27-28); (2) *taijasa,* or egotism in passion (*rājasa-ahaṅkāra*), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (Bhāg. 3.26.29-31); (3) *tāmasa,* or egotism in ignorance, from which sound vibration (*śabda-tanmātra*) expands. From the sound vibration, the sky (*ākāśa*) is manifest and, the senses, beginning with the ear, are also manifest (Bhāg. 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the *Sāṅkhya-kārikā,* it is stated: *sāttvika ekādaśakaḥ*

pravartate vaikṛtād ahaṅkārāt-bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam.

madhya.20.277

> *sarva tattva mili' sṛjila brahmāṇḍera gaṇa*
> *ananta brahmāṇḍa, tāra nāhika gaṇana*

SYNONYMS

sarva tattva—all different elements; *mili'*—combining; *sṛjila*—created; *brahmāṇḍera gaṇa*—all the universes; *ananta brahmāṇḍa*—those universes are unlimited in number; *tāra nāhika gaṇana*—there is no possibility of counting them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

madhya.20.278

> *iṅho mahat-sraṣṭā puruṣa—'mahā-viṣṇu' nāma*
> *ananta brahmāṇḍa tāṅra loma-kūpe dhāma*

SYNONYMS

iṅho—He; *mahat-sraṣṭā*—the creator of the mahat-tattva, or total material energy; *puruṣa*—the person; *mahā-viṣṇu nāma*—called Lord Mahā-Viṣṇu; *ananta*—unlimited; *brahmāṇḍa*—universes; *tāṅra*—of His body; *loma-kūpe*—within the hair holes; *dhāma*—are situated.

TRANSLATION

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

madhya.20.279-280

> *gavākṣe uḍiyā yaiche reṇu āse yāya*
> *puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya*

> *punarapi niśvāsa-saha yāya abhyantara*
> *ananta aiśvarya tāṅra, saba—māyā-pāra*

SYNONYMS

gavākṣe—from a hole at the top of a wall; *uḍiyā*—floating; *yaiche*—as; *reṇu*—atomic particles; *āse yāya*—come and go; *puruṣa-niśvāsa-saha*—with the exhaling of Mahā-Viṣṇu; *brahmāṇḍa*—the universes; *bāhirāya*—come outside; *punarapi*—again; *niśvāsa-saha*

—by His inhalation; *yāya*—go; *abhyantara*—within; *ananta*—unlimited; *aiśvarya*—opulences; *tāṅra*—of Him; *saba*—everything; *māyā-pāra*—beyond the material conception.

TRANSLATION

"These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

madhya.20.281

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*
> *viṣṇur mahān sa iha yasya kalā-viśeṣo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—

particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“ 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48).

madhya.20.282

> *samasta brahmāṇḍa-gaṇera iṅho antaryāmī*
> *kāraṇābdhiśāyī—saba jagatera svāmī*

SYNONYMS

samasta brahmāṇḍa-gaṇera—of the aggregate of the brahmāṇḍas, or universes; *iṅho*—that Lord Mahā-Viṣṇu; *antaryāmī*—the Supersoul; *kāraṇa-abdhi-śāyī*—Lord Mahā-Viṣṇu, lying on the Causal Ocean; *saba jagatera*—of all the universes; *svāmī*—the Supreme Lord.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

madhya.20.283

> *eita kahiluṅ prathama puruṣera tattva*
> *dvitīya puruṣera ebe śunaha mahattva*

SYNONYMS

eita—thus; *kahiluṅ*—I have explained; *prathama puruṣera*—of the first incarnation of the Personality of Godhead; *tattva*—the truth; *dvitīya puruṣera*—of the second incarnation of the Personality of Godhead; *ebe*—now; *śunaha*—please hear; *mahattva*—glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Mahā Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

madhya.20.284

> *sei puruṣa ananta-koṭi brahmāṇḍa sṛjiyā*
> *ekaika-mūrtye praveśilā bahu mūrti hañā*

SYNONYMS

sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; *ananta-koṭi brahmāṇḍa*—millions and trillions of brahmāṇḍas, or universes; *sṛjiyā*—after creating; *eka-eka*—in each one of them; *mūrtye*—in a form; *praveśilā*—entered; *bahu mūrti haña*—becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

madhya.20.285

> *praveśa kariyā dekhe, saba—andhakāra*
> *rahite nāhika sthāna, karilā vicāra*

SYNONYMS

praveśa kariyā—after entering; *dekhe*—He sees; *saba*—everywhere; *andhakāra*—complete darkness; *rahite*—to remain there; *nāhika sthāna*—there was no place; *karilā vicāra*—then He considered.

TRANSLATION

"When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around

and that there was no place to stay. He therefore began to consider the situation.

madhya.20.286

> *nijāṅga-sveda-jale brahmāṇḍārdha bharila*
> *sei jale śeṣa-śayyāya śayana karila*

SYNONYMS

nija-aṅga—from His own personal body; *sveda-jale*—by emitting the water of perspiration; *brahmāṇḍa-ardha*—half of the universe; *bharila*—filled; *sei jale*—on that water; *śeṣa-śayyāya*—on the bed of Lord Śeṣa; *śayana karila*—lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa.

madhya.20.287

> *tāṅra nābhi-padma haite uṭhila eka padma*
> *sei padme ha-ila brahmāra janma-sadma*

SYNONYMS

tāṅra nābhi-padma haite—from His lotus navel; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus flower; *ha-ila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

madhya.20.288

> *sei padma-nāle ha-ila caudda bhuvana*
> *teṅho 'brahmā' hañā sṛṣṭi karila sṛjana*

SYNONYMS

sei padma-nāle—within the stem of that lotus; *ha-ila*—became manifested; *caudda*—fourteen; *bhuvana*—planetary systems; *teṅho*—He; *brahmā*—Lord Brahmā; *hañā*—having become; *sṛṣṭi*—the material creation; *karila sṛjana*—created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

madhya.20.289

> *'viṣṇu'-rūpa hañā kare jagat pālane*
> *guṇātīta viṣṇu—sparśa nāhi māyā-sane*

SYNONYMS

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālane*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities, transcendental; *viṣṇu*—Lord Viṣṇu; *sparśa*—touching; *nāhi*—there is not; *māyā-sane*—with māyā, the material energy.

TRANSLATION

"In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities-Lord Śiva and Lord Brahmā-are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the *mantras* of the *Ṛg Veda* it is said: *oṁ tad viṣṇoḥ paramaṁ padam (Ṛg Veda-saṁhitā*

1.22.20). The words *paramaṁ padam* indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.

madhya.20.290

> *'rudra'-rūpa dhari kare jagat saṁhāra*
> *sṛṣṭi, sthiti, pralaya haya icchāya yāṅhāra*

SYNONYMS

rudra-rūpa dhari—accepting the form of Lord Śiva; *kare*—performs; *jagat saṁhāra*—dissolution of the universal creation; *sṛṣṭi*—creation; *sthiti*—maintenance; *pralaya*—and dissolution; *haya*—take place; *icchāya*—by the will; *yāṅhāra*—of whom.

TRANSLATION

"The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

madhya.20.291

> *brahmā, viṣṇu, śiva—tāṅra guṇa-avatāra*
> *sṛṣṭi-sthiti-pralayera tinera adhikāra*

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tāṅra*—of Garbhodakaśāyī Viṣṇu; *guṇa-avatāra*—incarnations of the material qualities; *sṛṣṭi-sthiti-pralayera*—of the three functions, namely creation, maintenance and dissolution; *tinera adhikāra*—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

"Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

madhya.20.292

> *hiraṇyagarbha-antaryāmī—garbhodakaśāyī*
> *'sahasra-śīrṣādi' kari' vede yāṅre gāi*

SYNONYMS

hiraṇyagarbha—named Hiraṇyagarbha; *antaryāmī*—the Supersoul; *garbha-udaka-śāyī*—Lord Garbhodakaśāyī Viṣṇu; *sahasra-śīrṣā-ādi kari'*—by the Vedic hymns beginning with sahasra-śīrṣā (*Ṛg Veda-saṁhitā* 10.90); *vede yāṅre ga-i*—unto whom the Vedas pray.

TRANSLATION

"Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-śīrṣā.

madhya.20.293

> *ei ta' dvitīya-puruṣa—brahmāṇḍera īśvara*
> *māyāra 'āśraya' haya, tabu māyā-pāra*

SYNONYMS

ei ta'—in this way; *dvitīya-puruṣa*—the second Personality of Godhead; *brahmāṇḍera īśvara*—the master of the universe; *māyāra*—of the external, material energy; *āśraya haya*—becomes the shelter; *tabu*—still; *māyā-pāra*—is beyond the touch of the material energy.

TRANSLATION

"This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

madhya.20.294

> *tṛtīya-puruṣa viṣṇu—'guṇa-avatāra'*
> *dui avatāra-bhitara gaṇanā tāṅhāra*

SYNONYMS

tṛtīya-puruṣa—the third Personality; *viṣṇu*—Lord Viṣṇu; *guṇa-avatāra*—the incarnation of the material quality of goodness; *dui avatāra-bhitara*—within the two incarnations; *gaṇanā-tāṅhāra*—He is designated.

TRANSLATION

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].

madhya.20.295

> *virāṭ vyaṣṭi-jīvera teṅho antaryāmī*
> *kṣīrodakaśāyī teṅho—pālana-kartā, svāmī*

SYNONYMS

virāṭ—the universal form; *vyaṣṭi-jīvera*—of all other living entities; *teṅho*—He; *antaryāmī*—the Supersoul; *kṣīra-udaka-śāyī*—Lord Viṣṇu who lies down in the ocean of milk; *teṅho*—He; *pālana-kartā*—the maintainer; *svāmī*—the master.

TRANSLATION

"This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

madhya.20.296

> *puruṣāvatārera ei kailuṅ nirūpaṇa*
> *līlāvatāra ebe śuna, sanātana*

SYNONYMS

puruṣa-avatārera—of all the puruṣa-avatāras; *ei*—this; *kailuṅ nirūpaṇa*—I have described; *līlā-avatāra*—incarnations for pastimes; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

madhya.20.297

> *līlāvatāra kṛṣṇera nā yāya gaṇana*
> *pradhāna kariyā kahi dig-daraśana*

SYNONYMS

līlā-avatāra—incarnations for pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *nā yāya gaṇana*—are not countable; *pradhāna kariyā*—chiefly; *kahi*—let me describe; *dik-daraśana*—by a sample direction.

TRANSLATION

"No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

madhya.20.298

> *matsya, kūrma, raghunātha, nṛsiṁha, vāmana*
> *varāhādi—lekhā yāṅra nā yāya gaṇana*

SYNONYMS

matsya—the fish incarnation; *kūrma*—the tortoise incarnation; *raghunātha*—Lord Rāmacandra; *nṛsiṁha*—the man-lion incarnation; *vāmana*—the dwarf incarnation; *varāha-ādi*—the hog incarnation and others; *lekhā*—describing; *yāṅra*—of which incarnations; *nā yāya gaṇana*—cannot be counted.

TRANSLATION

"Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsiṁha, Lord Vāmana, and Lord Varāha. There is no end to them.

madhya.20.299

> *matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsa-*
> *rājanya-vipra-vibudheṣu kṛtāvatāraḥ*
> *tvaṁ pāsi nas tribhuvanaṁ ca tathādhuneśa*
> *bhāraṁ bhuvo hara yadūttama vandanaṁ te*

SYNONYMS

matsya—in the forms of a fish; *aśva*—of a horse; *kacchapa*—of a tortoise; *nṛsiṁha*—of Lord Nṛsiṁhadeva; *varāha*—of a boar; *haṁsa*—of a swan; *rājanya*—of Lord Rāmacandra; *vipra*—of Lord Paraśurāma; *vibudheṣu*—and of Vāmanadeva; *kṛta-avatāraḥ*—who have accepted incarnation; *tvam*—You; *pāsi*—please protect; *naḥ*—us demigods; *tri-bhuvanam ca*—and the three worlds; *tathā*—as well; *adhunā*—now; *īśa*—O Lord; *bhāram*—the burden; *bhuvaḥ*—of the universe; *hara*—kindly take away; *yadu-uttama*—O best of the Yadu dynasty; *vandanam te*—to You we offer our prayers.

TRANSLATION

“ 'O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsiṁha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.40).

madhya.20.300

> *līlāvatārera kailuṅ dig-daraśana*
> *guṇāvatārera ebe śuna vivarana*

SYNONYMS

līlā-avatārera—of the incarnations of pastimes; *kailuṅ*—I have done; *dik-daraśana*—indicating the direction only; *guṇa-avatārera*—of incarnations of the material qualities; *ebe*—now; *śuna vivaraṇa*—hear the description.

TRANSLATION

"I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

madhya.20.301

> *brahmā, viṣṇu, śiva,—tina guṇa avatāra*
> *tri-guṇa aṅgīkari' kare sṛṣṭy-ādi-vyavahāra*

SYNONYMS

brahmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; *tina*—three; *guṇa avatāra*—the incarnations of the material qualities; *tri-guṇa*—the three qualities of material nature; *aṅgīkari'*—

accepting; *kare*—does; *sṛṣṭi-ādi-vyavahāra*—transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

"There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

madhya.20.302

> *bhakti-miśra-kṛta-puṇye kona jīvottama*
> *rajo-guṇe vibhāvita kari' tāṅra mana*

SYNONYMS

bhakti-miśra-kṛta-puṇye—because of pious activities mixed with devotional service; *kona*—someone; *jīva-uttama*—the best of the living entities; *rajaḥ-guṇe*—by the mode of passion; *vibhāvita*—influenced; *kari'*—making; *tāṅra*—his; *mana*—mind.

TRANSLATION

"Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

madhya.20.303

> *garbhodakaśāyī-dvārā śakti sañcāri'*
> *vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'*

SYNONYMS

garbha-udaka-śāyi-dvārā—by Lord Garbhodakaśāyī Viṣṇu; *śakti sañcāri'*—giving him special powers; *vyaṣṭi*—total; *sṛṣṭi*—creation; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *brahmā-rūpa dhari'*—accepting the form of Lord Brahmā.

TRANSLATION

"Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

PURPORT

The Garbhodakaśāyī Viṣṇu *puruṣa-avatāra* expansion of Lord Viṣṇu accepts the material modes—*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*-and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

madhya.20.304

> *bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ*
> *svīyaṁ kiyat prakaṭayaty api tadvad atra*
> *brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

bhāsvān—the illuminating sun; *yathā*—as; *aśma-sakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakaṭayati*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who is; *eṣaḥ*—the Lord; *jagat-aṇḍa-vidhāna-kartā*—becomes the chief of the universe; *govindam ādi-puruṣam*—Lord Govinda, the original Supreme Personality of Godhead; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“ 'The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.49).

madhya.20.305

> *kona kalpe yadi yogya jīva nāhi pāya*
> *āpane īśvara tabe aṁśe 'brahmā' haya*

SYNONYMS

kona kalpe—in some lifetime of Brahmā; *yadi*—if; *yogya*—suitable; *jīva*—living entity; *nāhi*—not; *pāya*—is available; *āpane*—personally; *īśvara*—the Supreme Lord; *tabe*—then; *aṁśe*—by His plenary expansion; *brahmā haya*—becomes Lord Brahmā.

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahmā's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four *yugas* multiplied a thousand times-or, according to solar calculations, 4,320,000,000 years-and such also is the duration of his night. One year of Brahmā's life consists of 360 days and nights, and

Brahmā lives for one hundred such years. Such is the life of a Brahmā.

madhya.20.306

> *yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair*
> *mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham*
> *brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ*
> *śrīś codvahema ciram asya nṛpāsanaṁ kva*

SYNONYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

“ 'What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of

His plenary portion, eternally carry that dust on our heads.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

madhya.20.307

> *nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari'*
> *saṁhārārthe māyā-saṅge rudra-rūpa dhari*

SYNONYMS

nija-aṁśa—of His personal plenary expansion; *kalāya*—by an expansion known as kalā; *kṛṣṇa*—Lord Kṛṣṇa; *tamaḥ-guṇa*—the material mode of darkness; *aṅgīkari'*—accepting; *saṁhāra-arthe*—for the purpose of dissolution; *māyā-saṅge*—in association with the external energy; *rudra-rūpa*—the form of Rudra; *dhari*—assumes.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only *viṣṇu-mūrtis* are expansions of Kṛṣṇa's personal and plenary portions. Mahā Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of *māyā*. How, then, can He associate with *māyā*? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with *māyā,* the external energy. Lord Brahmā and Lord Śiva are to be considered creations of *māyā*.

madhya.20.308

> *māyā-saṅga-vikārī rudra—bhinnābhinna rūpa*
> *jīva-tattva nahe, nahe kṛṣṇera 'svarūpa'*

SYNONYMS

māyā-saṅga—by association with māyā; *vikārī*—transformed; *rudra*—the form of Rudra; *bhinna-abhinna rūpa*—having different types of forms; *jīva-tattva nahe*—still he is not called jīva-tattva; *nahe*—nor; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—personal form.

TRANSLATION

"Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on a level with the jīva-tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT

Rudra is simultaneously one with and different from the *viṣṇu-tattva*. Due to his association with *māyā,* he is different from the *viṣṇu-tattva,* but at the same time he is an expansion of Kṛṣṇa's personal form. This situation is called *bhedābheda-tattva,* or *acintya-bhedābheda-tattva,* simultaneously one and different.

madhya.20.309

> *dugdha yena amla-yoge dadhi-rūpa dhare*
> *dugdhāntara vastu nahe, dugdha haite nāre*

SYNONYMS

dugdha—milk; *yena*—as; *amla:yoge*—in association with a sour substance; *dadhi-rūpa*—the form of yogurt; *dhare*—takes; *dugdha-antara*—something other than milk; *vastu*—substance; *nahe*—is not; *dugdha*—milk; *haite*—to be; *nāre*—is not able.

TRANSLATION

"Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with *māyā,* are different from Viṣṇu. Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with *māyā,* the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called *guṇa-avatāras,* for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the *viṣṇu-tattvas*. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

madhya.20.310

> *kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt*
> *sañjāyate na tu tataḥ pṛthag asti hetoḥ*

> *yaḥ śambhutām api tathā samupaiti kāryād*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—with a special transforming agent; *yogāt*—by mixing; *sañjāyate*—is transformed into; *na*—not; *tu*—but; *tataḥ*—from the milk; *pṛthak*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *śambhutām*—the nature of Lord Śiva; *api*—even though; *tathā*—as; *samupaiti*—accepts; *kāryāt*—from the matter of some particular business; *govindam*—unto Govinda, the Supreme Personality of Godhead; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my respectful obeisances.

TRANSLATION

“ 'Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.45).

> *'śiva'—māyā-śakti-saṅgī, tamo-guṇā veśa*
> *māyātīta, guṇātīta 'viṣṇu'—parameśa*

SYNONYMS

śiva—Lord Śiva; *māyā-śakti-saṅgī*—an associate of the external energy; *tamaḥ-guṇa-āveśa*—absorbed by the quality of ignorance; *māyā-atīta*—transcendental to the external energy; *guṇa-atīta*—transcendental to the qualities of matter; *viṣṇu*—Viṣṇu; *parama-īśa*—the Supreme Lord.

TRANSLATION

"Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: *nārāyaṇaḥ paro 'vyaktāt (Gīta-bhāṣya).* In his constitutional form, Śiva is a *mahā-bhāgavata,* a supreme devotee of the Lord, but because he accepts *māyā's*

association-especially the quality of ignorance-he is not free from *māyā's* influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts *māyā,* but in the presence of Lord Viṣṇu, *māyā* does not exist. Consequently Lord Śiva has to be considered a product of *māyā*. When Lord Śiva is free from *māyā's* influence, he is in the position of a *mahā-bhāgavata,* a supreme devotee of Lord Viṣṇu. *Vaiṣṇavānāṁ yathā śambhuḥ.*

madhya.20.312

> *śivaḥ śakti-yuktaḥ śaśvat*
> *triliṅgo guṇa-saṁvṛtaḥ*
> *vaikārikas taijasaś ca*
> *tāmasaś cety ahaṁ tridhā*

SYNONYMS

śivaḥ—Lord Śiva; *śakti-yuktaḥ*—associated with material nature; *śaśvat*—eternally; *tri-liṅgaḥ*—in three features; *guṇa-saṁvṛtaḥ*—covered by the modes of nature; *vaikārikaḥ*—one is called vaikārika; *taijasaḥ ca*—another is called taijasa; *tāmasaḥ ca*—as well as tāmasa; *iti*—thus; *aham*—egotism; *tri-dhā*—three kinds.

TRANSLATION

“ 'The truth about Lord Śiva is that he is always covered with three material coverings-vaikārika, taijasa and tāmasa. Because of these three modes of material

nature, he always associates with the external energy and egotism itself.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.88.3).

madhya.20.313

> *harir hi nirguṇaḥ sākṣāt*
> *puruṣaḥ prakṛteḥ paraḥ*
> *sa sarva-dṛg upadraṣṭā*
> *taṁ bhajan nirguṇo bhavet*

SYNONYMS

hariḥ—the Supreme Personality of Godhead, Viṣṇu; *hi*—certainly; *nirguṇaḥ*—transcendental to all material qualities; *sākṣāt*—directly; *puruṣaḥ*—the supreme enjoyer; *prakṛteḥ*—material nature; *paraḥ*—beyond; *saḥ*—He; *sarva-dṛk*—the seer of everything; *upadraṣṭā*—the overseer of everything; *tam*—Him; *bhajan*—by worshiping; *nirguṇaḥ*—transcendental to material qualities; *bhavet*—one becomes.

TRANSLATION

“ 'Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the

supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (10.88.5).

madhya.20.314

> *pālanārtha svāṁśa viṣṇu-rūpe avatāra*
> *sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra*

SYNONYMS

pālana-artha—for maintenance; *svāṁśa*—personal plenary expansion; *viṣṇu-rūpe*—in the form of Lord Viṣṇu; *avatāra*—incarnation; *sattva-guṇa*—of the mode of goodness; *draṣṭā*—director; *tāte*—therefore; *guṇa-māyā-pāra*—transcendental to the material modes of nature.

TRANSLATION

"For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

madhya.20.315

> *svarūpa—aiśvarya-pūrṇa, kṛṣṇa-sama prāya*
> *kṛṣṇa aṁśī, teṅho aṁśa, vede hena gāya*

SYNONYMS

sva-rūpa—personal expansion; *aiśvarya-pūrṇa*—full of all opulences; *kṛṣṇa-sama*—equal to Kṛṣṇa; *prāya*—almost; *kṛṣṇa aṁśī*—Kṛṣṇa is the Supreme Personality of Godhead; *teṅho*—Lord Viṣṇu; *aṁśa*—personal expansion; *vede*—the Vedas; *hena*—thus; *gāya*—sing.

TRANSLATION

"Lord Viṣṇu is in the category of svāṁśa because He has opulences almost equal to Kṛṣṇa's. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendentally situated beyond the jurisdiction of the

modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

madhya.20.316

> *dīpārcir eva hi daśāntaram abhyupetya*
> *dīpāyate vivṛta-hetu-samāna-dharmā*
> *yas tādṛg eva hi ca viṣṇutayā vibhāti*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

dīpa-arciḥ—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādṛk*—similarly; *eva*—certainly; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—to Lord Kṛṣṇa; *ādi-puruṣam*—the supreme original person; *tam*—to Him; *aham*—I; *bhajāmi*—offer my worshipful respect.

TRANSLATION

“ 'When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of

Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.46).

madhya.20.317

> *brahmā, śiva—ājñā-kārī bhakta-avatāra*
> *pālanārthe viṣṇu—kṛṣṇera svarūpa-ākāra*

SYNONYMS

brahmā—Lord Brahmā; *śiva*—Lord Śiva; *ājñā-kārī*—order carriers; *bhakta-avatāra*—incarnations of devotees; *pālana-arthe*—for maintenance; *viṣṇu*—Lord Viṣṇu; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-ākāra*—in the form of a personal feature.

TRANSLATION

"The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

madhya.20.318

sṛjāmi tan-niyukto 'ham-
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti triśakti-dhṛk

SYNONYMS

sṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

“ 'Lord Brahmā said, "I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣīrodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu." '

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was

receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva's position are controlled by Lord Viṣṇu.

madhya.20.319

> *manvantarāvatāra ebe śuna, sanātana*
> *asaṅkhya gaṇana tāṅra, śunaha kāraṇa*

SYNONYMS

manu-antara-avatāra—the Manu incarnations; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *asaṅkhya*—unlimited; *gaṇana*—counting; *tāṅra*—of them; *śunaha*—just hear; *kāraṇa*—the cause.

TRANSLATION

"O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

madhya.20.320

> *brahmāra eka-dine haya caudda manvantara*
> *caudda avatāra tāhāṅ karena īśvara*

SYNONYMS

brahmāra eka-dine—in one day of Brahmā; *haya*—there are; *caudda*—14; *manu-antara*—changes of Manu; *caudda*—14; *avatāra*—incarnations; *tāhāṅ*—in that time; *karena*—manifests; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

"In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be *manvantara-avatāras* of the Supreme Personality of Godhead. Thus in one month days) of Brahmā's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā's life, there is a total of 504,000 *manvantara-avatāras.*

madhya.20.321

> *caudda eka dine, māse cāri-śata biśa*
> *brahmāra vatsare pañca-sahasra calliśa*

SYNONYMS

caudda—14; *eka dine*—in one day; *māse*—in one month; *cāri-śata biśa*—420; *brahmāra vatsare*—in one year of Brahmā; *pañca-sahasra calliśa*—5,040 avatāras.

TRANSLATION

"There are 14 manvantara-avatāras in one day of Brahmā, 420 in one month, and 5,040 in one year.

madhya.20.322

> *śateka vatsara haya jīvana' brahmāra*
> *pañca-lakṣa cāri-sahasra manvantarāvatāra*

SYNONYMS

śateka vatsara haya—there are one hundred years; *jīvana*—the duration of life; *brahmāra*—of Brahmā; *pañca-lakṣa*—500,000; *cāri-sahasra*—4,000; *manu-antara-avatāra*—incarnations of Manu.

TRANSLATION

"During the hundred years of Brahmā's life, there are 504,000 manvantara-avatarās.

madhya.20.323

> *ananta brahmāṇḍe aiche karaha gaṇana*
> *mahā-viṣṇu eka-śvāse brahmāra jīvana*

SYNONYMS

ananta brahmāṇḍe—in innumerable universes; *aiche*—in that way; *karaha gaṇana*—just try to count; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *eka-śvāse*—by one exhalation; *brahmāra jīvana*—the duration of life of one Brahmā.

TRANSLATION

"The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

madhya.20.324

> *mahā-viṣṇura niśvāsera nāhika paryanta*
> *eka manvantarāvatārera dekha lekhāra anta*

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *niśvāsera*—of the exhalations; *nāhika paryanta*—there is no limit; *eka manvantara-avatārera*—

of only one feature of the Lord, namely the *manvantara-avatāra*; *dekha*—just see; *lekhāra anta*—it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

madhya.20.325

> *svāyaṁbhuve 'yajña', svārociṣe 'vibhu' nāma*
> *auttame 'satyasena', tāmase 'hari' abhidhāna*

SYNONYMS

svāyaṁbhuve—in the Svāyambhuva-manvantara; *yajña*—the avatāra named Yajña; *svārociṣe*—in the Svārociṣa-manvantara; *vibhu*—the avatāra Vibhu; *nāma*—named; *auttame*—in the Auttama-manvantara; *satyasena*—the avatāra named Satyasena; *tāmase*—in the Tāmasa-manvantara; *hari*—Hari; *abhidhāna*—named.

TRANSLATION

"In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

madhya.20.326

> *raivate 'vaikuṇṭha' cākṣuṣe 'ajita', vaivasvate 'vāmana' sāvarṇye 'sārvabhauma', dakṣa-sāvarṇye 'ṛṣabha' gaṇana*

SYNONYMS

raivate—in the Raivata-manvantara; *vaikuṇṭha*—the avatāra named Vaikuṇṭha; *cākṣuṣe*—in the Cākṣuṣa-manvantara; *ajita*—the avatāra named Ajita; *vaivasvate*—in the Vaivasvata-manvantara; *vāmana*—the avatāra named Vāmana; *sāvarṇye*—in the Sāvarṇya-manvantara; *sārvabhauma*—the avatāra named Sārvabhauma; *dakṣa-sāvarṇye*—in the Dakṣa-sāvarṇya-manvantara; *ṛṣabha*—the avatāra Ṛṣabha; *gaṇana*—named.

TRANSLATION

"In the Raivata-manvantara, the avatāra was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named Ṛṣabha.

madhya.20.327

> *brahma-sāvarṇye 'viṣvaksena', 'dharmasetu' dharma-sāvarṇye*
> *rudra-sāvarṇye 'sudhāmā', 'yogeśvara' deva-sāvarṇye*

SYNONYMS

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; *viṣvaksena*—the avatāra named Viṣvaksena; *dharmasetu*—the avatāra named Dharmasetu; *dharma-sāvarṇye*—in the Dharma-sāvarṇya-manvantara; *rudra-sāvarṇye*—in the Rudra-sāvarṇya-manvantara; *sudhāmā*—the avatāra named Sudhāmā; *yogeśvara*—the avatāra named Yogeśvara; *deva-sāvarṇye*—in the Deva-sāvarṇya-manvantara.

TRANSLATION

"In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

madhya.20.328

> *indra-sāvarṇye 'bṛhadbhānu' abhidhāna*
> *ei caudda manvantare caudda 'avatāra' nāma*

SYNONYMS

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; *bṛhadbhānu*—the *avatāra* named Bṛhadbhānu; *abhidhāna*—named; *ei caudda manvantare*—in the fourteen manvantaras; *caudda*—fourteen; *avatāra*—of the incarnations; *nāma*—different names.

TRANSLATION

"In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahma; (2) Svārociṣa, the son of Svarociḥ, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama; (5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in *Bhagavad-gītā* (Bg. 4.1)); (8) Sāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

madhya.20.329

> *yugāvatāra ebe śuna, sanātana*
> *satya-tretā-dvāpara-kali-yugera gaṇana*

SYNONYMS

yuga-avatāra—incarnation of millenniums; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *satya-tretā-dvāpara-kali-yugera*—of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; *gaṇana*—the chronological order.

TRANSLATION

"O Sanātana, now hear from Me about the yuga-avatāras, the incarnations for the millenniums. First of all, there are four yugas-Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

madhya.20.330

> *śukla-rakta-kṛṣṇa-pīta—krame cāri varṇa*
> *cāri varṇa dhari' kṛṣṇa karena yuga-dharma*

SYNONYMS

śukla—white; *rakta*—red; *kṛṣṇa*—black; *pīta*—yellow; *krame*—one after another; *cāri varṇa*—four colors; *cāri varṇa dhari'*—accepting

these four colors; *kṛṣṇa*—Lord Kṛṣṇa; *karena yuga-dharma*—manifests His pastimes in different millenniums.

TRANSLATION

"In the four yugas-Satya, Tretā, Dvāpara and Kali—the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

madhya.20.331

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīṁ kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of your son; *gṛhṇataḥ*—accepting; *anu-yugam*—according to the millennium; *tanūḥ*—body; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—as well as; *pītaḥ*—yellow; *idānīm*—just now; *kṛṣṇatām gataḥ*—He has assumed a blackish hue.

TRANSLATION

“ 'This child formerly had three colors according to the prescribed color for different millenniums. Formerly

He was white, red and yellow, and now He has assumed a blackish color.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from *Śrīmad-Bhāgavatam* (11.5.21,24).

madhya.20.332

> *kṛte śuklaś catur-bāhur*
> *jaṭilo valkalāmbaraḥ*
> *kṛṣṇājinopavītākṣān*
> *bibhrad daṇḍa-kamaṇḍalū*

SYNONYMS

kṛte—in the Satya-yuga; *śuklaḥ*—having a white color and bearing the name Śukla; *catuḥ-bāhuḥ*—having four arms; *jaṭilaḥ*—with a bunch of hair; *valkala-ambaraḥ*—wearing a garment made of tree bark; *kṛṣṇa-ajina*—black-colored antelope skin; *upavīta*—sacred thread; *akṣān*—a garland of beads for chanting; *bibhrat*—carried; *daṇḍa-kamaṇḍalū*—a rod and waterpot.

TRANSLATION

“ 'In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore

tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.'

madhya.20.333

> *tretāyāṁ rakta-varṇo 'sau*
> *catur-bāhus trimekhalaḥ*
> *hiraṇya-keśas trayy-ātmā*
> *sruk-sruv-ādy-upalakṣaṇaḥ*

SYNONYMS

tretāyām—in the Tretā-yuga; *rakta-varṇaḥ*—of a reddish color; *asau*—He; *catuḥ-bāhuḥ*—with four arms; *tri-mekhalaḥ*—having three circles on the abdomen; *hiraṇya-keśaḥ*—hair colored like gold; *trayī-ātmā*—whose form manifests the Vedas; *sruk-sruv-ādi-upalakṣaṇaḥ*—decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

“ 'In the Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.'

madhya.20.334

> *satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'*
> *kardamake vara dilā yeṅho kṛpā kari'*

SYNONYMS

satya-yuge—in the millennium of Satya-yuga; *dharma-dhyāna*—religious principles and meditation; *karāya*—induces; *śukla*—whitish; *mūrti*—form; *dhari'*—accepting; *kardamake*—to Kardama Muni; *vara dilā*—gave benedictions; *yeṅho*—who; *kṛpā kari'*—out of causeless mercy.

TRANSLATION

"As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the *prajāpatis*. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni's austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

madhya.20.335

> *kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī*
> *tretāra dharma 'yajña' karāya 'rakta'-varṇa dhari'*

SYNONYMS

kṛṣṇa-dhyāna—meditation upon Kṛṣṇa; *kare*—perform; *loka*—the people; *jñāna-adhikārī*—who are advanced in spiritual knowledge; *tretāra*—of the Tretā-yuga; *dharma*—the occupational duty; *yajña*—performance of sacrifices; *karāya*—induces; *rakta-varṇa dhari'*—assuming a reddish color.

TRANSLATION

"In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people's occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

madhya.20.336

> *'kṛṣṇa-padārcana' haya dvāparera dharma*
> *'kṛṣṇa'-varṇe karāya loke kṛṣṇārcana-karma*

SYNONYMS

kṛṣṇa-pada-arcana—worshiping the lotus feet of Kṛṣṇa; *haya*—is; *dvāparera*—of the Dvāpara millennium; *dharma*—the occupational duty; *kṛṣṇa-varṇe*—in a blackish color; *karāya*—induces; *loke*—to the people; *kṛṣṇa-arcana-karma*—the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

"In Dvāpara-yuga the people's occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

madhya.20.337

> *dvāpare bhagavān śyāmaḥ*
> *pīta-vāsā nijāyudhaḥ*
> *śrī-vatsādibhir aṅkaiś ca*
> *lakṣaṇair upalakṣitaḥ*

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and;

lakṣaṇaiḥ—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

TRANSLATION

“ 'In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. That is how His symptoms are described.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.27). The *śyāma* color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the *atasī* flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa's appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the *Viṣṇu Purāṇa, Hari-vaṁśa* and *Mahābhārata*.

madhya.20.338

> *namas te vāsudevāya*
> *namaḥ saṅkarṣaṇāya ca*
> *pradyumnāyāniruddhāya*
> *tubhyaṁ bhagavate namaḥ*

SYNONYMS

namaḥ—let me offer my respectful obeisances; *te*—unto You; *vāsudevāya*—Lord Vāsudeva; *namaḥ*—respectful obeisances; *saṅkarṣaṇāya ca*—also to Lord Saṅkarṣaṇa; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—unto Aniruddha; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—my respectful obeisances.

TRANSLATION

“ 'I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.'

PURPORT

This is a prayer from *Śrīmad-Bhāgavatam* (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific *yugas* and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

madhya.20.339

> *ei mantre dvāpare kare kṛṣṇārcana*
> *'kṛṣṇa-nāma-saṅkīrtana'—kali-yugera dharma*

SYNONYMS

ei mantre—by this mantra; *dvāpare*—in the age of Dvāpara; *kare*—perform; *kṛṣṇa-arcana*—the worship of Lord Kṛṣṇa; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa; *kali-yugera dharma*—the occupational duty in the Age of Kali.

TRANSLATION

"By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (12.3.51):

> *kaler doṣa-nidhe rājann*
> *asti hy eko mahān guṇaḥ*
> *kīrtanād eva kṛṣṇasya*
> *mukta-saṅgaḥ paraṁ vrajet*

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

madhya.20.340

> *pita'-varṇa dhari' tabe kailā pravartana*
> *prema-bhakti dilā loke lañā bhakta-gaṇa*

SYNONYMS

pīta-varṇa dhari'—assuming the color yellow; *tabe*—thereafter; *kailā pravartana*—introduced the saṅkīrtana movement; *prema-bhakti dilā*—He distributed love of Kṛṣṇa; *loke*—to the people in general; *lañā bhakta-gaṇa*—accompanied by His devotees.

TRANSLATION

"Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the Age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

madhya.20.341

> *dharma pravartana kare vrajendra-nandana*
> *preme gāya nāce loka kare saṅkīrtana*

SYNONYMS

dharma pravartana kare—introduces a particular type of religious activity; *vrajendra-nandana*—Kṛṣṇa Himself; *preme*—in love; *gāya*

—chants; *nāce*—dances; *loka*—all people; *kare*—perform; *saṅkīrtana*—congregational chanting.

TRANSLATION

"Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

madhya.20.342

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇam-*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi su-medhasaḥ*

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

“ 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of

Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.32). See also *Ādi-līlā,* Chapter Three, text 52.

madhya.20.343

> *āra tina-yuge dhyānādite yei phala haya*
> *kali-yuge kṛṣṇa-nāme sei phala pāya*

SYNONYMS

āra tina-yuge—in the three other yugas; *dhyāna-ādite*—by processes beginning with meditation; *yei*—whatever; *phala*—result; *haya*—there is; *kali-yuge*—in this Age of Kali; *kṛṣṇa-nāme*—by chanting the Hare Kṛṣṇa mahā-mantra; *sei phala pāya*—one gets the same achievement.

TRANSLATION

"In the other three yugas-Satya, Tretā and Dvāpara-people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahāmantra.

madhya.20.344

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet

SYNONYMS

kaleḥ—of the Age of Kali; *doṣa-nidhe*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-bandhaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

TRANSLATION

“ 'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (12.3.51).

madhya.20.345

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

SYNONYMS

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the Age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

“ 'Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (12.3.52). At the present moment in Kali-yuga there are many false meditators

who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. *Yad dhyāyato viṣṇum*. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the *śāstras,* so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in *Bhagavad-gītā* (Bg. 12.5):

> *kleśo 'dhikataras teṣām*
> *avyaktāsakta-cetasām*
> *avyaktā hi gatir duḥkhaṁ*
> *dehavadbhir avāpyate*

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the *Viṣṇu Purāṇa* (6.2.17), *Padma Purāṇa* (*Uttara-khaṇḍa* 72.25) and *Bṛhan-nāradīya Purāṇa* (38.97).

madhya.20.346

> *dhyāyan kṛte yajan yajñais*
> *tretāyāṁ dvāpare 'rcayan*

yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

SYNONYMS

dhyāyan—meditating; *kṛte*—in the Satya-yuga; *yajan*—worshiping; *yajñaiḥ*—by the performance of great sacrifices; *tretāyām*—in the Tretā-yuga; *dvāpare*—in the Dvāpara-yuga; *arcayan*—worshiping the lotus feet; *yat*—whatever; *āpnoti*—is achieved; *tat*—that; *āpnoti*—is obtained; *kalau*—in the Age of Kali; *saṅkīrtya*—simply by chanting; *keśavam*—the pastimes and qualities of Lord Keśava.

TRANSLATION

“ 'Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the Age of Kali simply by chanting and glorifying Lord Keśava.'

madhya.20.347

kaliṁ sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate

SYNONYMS

kalim—the Kali-yuga; *sabhājayanti*—worship; *āryāḥ*—advanced people; *guṇa-jñāḥ*—appreciating this good quality of Kali-yuga; *sāra-bhāginaḥ*—persons who accept the essence of life; *yatra*—in which age; *saṅkīrtanena*—simply by performing saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra; *eva*—certainly; *sarva-sva-arthaḥ*—all interests of life; *abhilabhyate*—are achieved.

TRANSLATION

“ 'Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahāmantra, one can advance in spiritual knowledge and attain life's goal.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different *yugas*.

madhya.20.348

> *pūrvavat likhi yabe guṇāvatāra-gaṇa*
> *asaṅkhya saṅkhyā tāṅra, nā haya gaṇana*

SYNONYMS

pūrva-vat—as previously; *likhi*—I write; *yabe*—when; *guṇa-avatāra-gaṇa*—incarnations of the material modes of nature; *asaṅkhya*—innumerable; *saṅkhya*—counting; *tāṅra*—of them; *nā haya gaṇana*—not actually countable.

TRANSLATION

"As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

madhya.20.349

> *cāri-yugāvatāre ei ta' gaṇana*
> *śuni' bhaṅgi kari' tāṅre puche sanātana*

SYNONYMS

cāri-yuga-avatāre—of the incarnations in the four different yugas; *ei ta' gaṇana*—such enumeration; *śuni'*—hearing; *bhaṅgi kari'*—

giving a hint; *tāṅre*—unto Lord Śrī Caitanya Mahāprabhu; *puche*—inquired; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

"Thus I have given a description of the incarnations of the four different yugas." After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

madhya.20.350

> *rāja-mantrī sanātana—buddhye bṛhaspati*
> *prabhura kṛpāte puche asaṅkoca-mati*

SYNONYMS

rāja-mantrī sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; *buddhye*—in intelligence; *bṛhaspati*—exactly like Bṛhaspati, the priest in the heavenly kingdom; *prabhura kṛpāte*—because of the unlimited mercy of the Lord; *puche*—inquires; *asaṅkoca-mati*—without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

madhya.20.351

> *'ati kṣudra jīva muñi nīca, nīcācāra*
> *kemane jāniba kalite kon avatāra?'*

SYNONYMS

ati—very; *kṣudra*—unimportant, insignificant; *jīva*—living entity; *muñi*—I; *nīca*—low; *nīca-ācāra*—having very abominable behavior; *kemane*—how; *jāniba*—shall i know; *kalite*—in this age; *kon avatāra*—who is the incarnation.

TRANSLATION

Sanātana Gosvāmī said, "I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this Age of Kali?"

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this

Age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

madhya.20.352

> *prabhu kahe,—"anyāvatāra śāstra-dvāre jāni*
> *kalite avatāra taiche śāstra-vākye māni*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *anya-avatāra*—the incarnations in other yugas; *śāstra-dvāre jāni*—one has to accept by reference to the śāstras; *kalite*—in this Age of Kali; *avatāra*—incarnation; *taiche*—similarly; *śāstra-vākye māni*—one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "As in other ages an incarnation is accepted according to the directions of the śāstras, in this Age of Kali an incarnation of God should be accepted in that way.

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākya, cittete kariyā aikya*. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and *śāstra*. The actual center is *śāstra,* the

revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the *śāstra,* he is not a saintly person. *Śāstra* is the center for all. Unfortunately, at the present moment, people do not refer to the *śāstras;* therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu's instructions and the instructions of the *ācārya,* the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a *brāhmaṇa* from Nadia and introduced the *saṅkīrtana* movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the *śāstra,* rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in *Caitanya-caritāmṛta,* we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this Age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare HareHare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

madhya.20.353

> *sarvajña munira vākya—śāstra-'paramāṇa'*
> *āmā-sabā jīvera haya śāstra-dvārā jñāna'*

SYNONYMS

sarva-jña munira vākya—the words of the omniscient muni (Vyāsadeva); *śāstra-paramāṇa*—evidence of revealed scriptures; *āmā-sabā*—all of us; *jīvera*—of the conditioned souls; *haya*—there is; *śāstra-dvārā*—through the medium of revealed scriptures; *jñāna*—knowledge.

TRANSLATION

"The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is *śabda-pramāṇa,* evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many *śāstras*. He has divided the *Vedas* into four divisions—*Sāma, Ṛg, Yajur* and *Atharva*. He has expanded the *Vedas* into eighteen *Purāṇas* and

has summarized Vedic knowledge in the *Vedānta-sūtra*. He also compiled the *Mahābhārata,* which is accepted as the fifth *Veda*. *Bhagavad-gītā* is contained within the *Mahābhārata*. Therefore *Bhagavad-gītā* is also Vedic literature (*smṛti)*. Some of the Vedic literatures are called *śrutis,* and some are called *smṛtis*. Śrīla Rūpa Gosvāmī recommends in the *Bhakti-rasāmṛta-sindhu* (1.2.101):

> *śruti-smṛti-purāṇādi-*
> *pañcarātra-vidhiṁ vinā*
> *aikāntikī harer bhaktir*
> *utpātāyaiva kalpate*

Unless one refers to *śāstra (śruti, smṛti* and *purāṇādi),* one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

madhya.20.354

> *avatāra nāhi kahe—'āmi avatāra'*
> *muni saba jāni' kare lakṣaṇa-vicāra*

SYNONYMS

avatāra—the actual incarnation of Godhead; *nāhi*—never; *kahe*—says; *āmi avatāra*—I am an incarnation; *muni*—the great sage Mahāmuni Vyāsadeva; *saba jāni'*—knowing all (past, present and future); *kare lakṣaṇa-vicāra*—describes the symptoms of the avatāras.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the *śāstra,* one can understand who is an *avatāra* and who is not.

madhya.20.355

> *yasyāvatārā jñāyante*
> *śarīriṣv aśarīriṇaḥ*
> *tais tair atulyātiśayair*
> *vīryair dehiṣv asaṅgataiḥ*

SYNONYMS

yasya—whose; *avatārāḥ*—incarnations; *jñāyante*—can be known; *śarīriṣu*—among the living entities; *aśarīriṇaḥ*—of the Lord, who has no material body; *taiḥ taiḥ*—all those; *atulya*—incomparable; *atiśayaiḥ*—extraordinary; *vīryaiḥ*—by prowess; *dehiṣu*—among the living entities; *asaṅgataiḥ*—impossible.

TRANSLATION

“ 'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.10.34).

madhya.20.356

> *'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'*
> *ei dui lakṣaṇe 'vastu' jāne muni-gaṇa*

SYNONYMS

svarūpa-lakṣaṇa—the personal characteristics; *āra*—and; *taṭastha-lakṣaṇa*—the marginal characteristics; *ei dui lakṣaṇe*—by these two symptoms; *vastu*—an object; *jāne*—know; *muni-gaṇa*—the great sages.

TRANSLATION

"By two symptoms-personal characteristics and marginal characteristics—the great sages can understand an object.

madhya.20.357

> *ākṛti, prakṛti, svarūpa,—svarūpa-lakṣaṇa*
> *kārya-dvārā jñāna,—ei taṭastha-lakṣaṇa*

SYNONYMS

ākṛti—bodily features; *prakṛti*—nature; *svarūpa*—form; *svarūpa-lakṣaṇa*—personal symptoms; *kārya-dvārā*—by activities; *jñāna*—knowledge; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

madhya.20.358

> *bhāgavatārambhe vyāsa maṅgalācaraṇe*
> *'parameśvara' nirūpila ei dui lakṣaṇe*

SYNONYMS

bhāgavata-ārambhe—in the beginning of *Śrīmad-Bhāgavatam*; *vyāsa*—the great author Vyāsadeva; *maṅgala-ācaraṇe*—in the auspicious invocation; *parama-īśvara*—the Supreme Personality of Godhead; *nirūpila*—has described; *ei dui lakṣaṇe*—by these two characteristics, namely svarūpa (personal) and taṭastha (marginal) symptoms.

TRANSLATION

"In the auspicious invocation in the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

madhya.20.359

> *janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ*
> *tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*
> *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*

> *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; *tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

“ 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and

indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (1.1.1), links *Śrīmad-Bhāgavatam* with the *Vedānta-sūtra* with the words *janmādy asya yataḥ*. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all *ācāryas*. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on *Bhagavad-gītā: nārāyaṇaḥ paro 'vyaktāt*. When this material creation is not yet manifested from the *mahat-tattva,* it is called *avyakta,* and when it is demonstrated from that total energy, it is called *vyakta*. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this *vyakta-avyakta,* manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but

Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He imparted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*.

madhya.20.360

> *ei śloke 'paraṁ'-śabde 'kṛṣṇa'-nirūpaṇa*
> *'satyaṁ' śabde kahe tāṅra svarūpa-lakṣaṇa*

SYNONYMS

ei śloke—in this verse; *param-śabde*—by the word param, or supreme; *kṛṣṇa*—of Lord Kṛṣṇa; *nirūpaṇa*—there is an indication; *satyam śabde*—by the word satyam, or Absolute Truth; *kahe*—indicates; *tāṅra*—His; *svarūpa-lakṣaṇa*—personal characteristics.

TRANSLATION

"In this invocation from Śrīmad-Bhāgavatam, the word param indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

madhya.20.361

> *viśva-sṛṣṭy-ādi kaila, veda brahmāke paḍāila*
> *arthābhijñatā, svarūpa-śaktye māyā dūra kaila*

SYNONYMS

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; *kaila*—performed; *veda*—the Vedic knowledge; *brahmāke*—unto Lord Brahmā; *paḍāila*—instructed; *artha-abhijñatā*—having full knowledge of past, present and future; *svarūpa-śaktye*—by His personal energy; *māyā*—the illusory energy; *dūra kaila*—separated.

TRANSLATION

"In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past,

present and future and that His personal energy is separate from māyā, the illusory energy.

madhya.20.362

> *ei saba kārya—tāṅra taṭastha-lakṣaṇa*
> *anya avatāra aiche jāne muni-gaṇa*

SYNONYMS

ei saba kārya—all these activities; *tāṅra*—His; *taṭastha-lakṣaṇa*—marginal characteristics; *anya avatāra*—another incarnation; *aiche*—in that same way; *jāne*—know; *muni-gaṇa*—the great saintly persons like Vyāsadeva.

TRANSLATION

"All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

madhya.20.363

> *avatāra-kāle haya jagate gocara*
> *ei dui lakṣaṇe keha jānaye īśvara"*

SYNONYMS

avatāra-kāle—at the time of incarnation; *haya*—there is; *jagate*—in the world; *gocara*—information; *ei dui lakṣaṇe*—by these two characteristics, namely svarūpa and taṭastha; *keha*—some persons; *jānaye*—know; *īśvara*—the incarnation of the Supreme Lord.

TRANSLATION

"At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation's chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons."

madhya.20.364

> *sanātana kahe,—"yāte īśvara-lakṣaṇa*
> *pīta-varṇa, kārya—prema-dāna-saṅkīrtana*

SYNONYMS

sanātana kahe—Sanātana said; *yāte*—in whom; *īśvara-lakṣaṇa*—the characteristics of the Lord are found; *pīta-varṇa*—yellowish color; *kārya*—activities; *prema-dāna*—distributing love of Godhead; *saṅkīrtana*—and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, "The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

madhya.20.365

> *kali-kāle sei 'kṛṣṇāvatāra' niścaya*
> *sudṛḍha kariyā kaha, yāuka saṁśaya"*

SYNONYMS

kali-kāle—in the Age of Kali; *sei*—that personality; *kṛṣṇa-avatāra*—the incarnation of Kṛṣṇa; *niścaya*—certainly; *su-dṛḍha kariyā*—firmly; *kaha*—kindly inform me; *yāuka saṁśaya*—so that all doubts may go away.

TRANSLATION

"The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According

to *śāstra,* in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the *saṅkīrtana* movement. In accordance with *śāstra* and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the *śāstras,* and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī's argument, He remained silent on this point and thereby indirectly accepted Sanātana's statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

madhya.20.366

> *prabhu kahe,—caturāli chāḍa, sanātana*
> *śaktyāveśāvatārera śuna vivarana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *caturāli*—very intelligent argument; *chāḍa*—give up; *sanātana*—O Sanātana; *śakti-āveśa-avatārera*—of the especially empowered incarnations; *śuna*—hear; *vivaraṇa*—the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

madhya.20.367

> *śaktyāveśāvatāra kṛṣṇera asaṅkhya gaṇana*
> *dig-daraśana kari mukhya mukhya jana*

SYNONYMS

śakti-āveśa-avatāra—incarnations especially empowered by the Lord; *kṛṣṇera*—of Lord Kṛṣṇa; *asaṅkhya gaṇana*—unlimited and innumerable; *dik-daraśana kari*—let Me describe some of them; *mukhya mukhya jana*—who are counted as the chief.

TRANSLATION

"There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

madhya.20.368

> *śaktyāveśa dui-rūpa—'mukhya', 'gauṇa' dekhi*
> *sākṣāt-śaktye 'avatāra', ābhāse 'vibhūti' likhi*

SYNONYMS

śakti-āveśa—empowered incarnations; *dui-rūpa*—two categories; *mukhya*—primary; *gauṇa*—secondary; *dekhi*—I see; *sākṣāt-śaktye*—when there is direct power; *avatāra*—they are called incarnations; *ābhāse*—when there is indication; *vibhūti likhi*—they are called vibhūti, or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types-primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

madhya.20.369

> *'sanakādi', 'nārada', 'pṛthu' 'paraśurāma'*
> *jīva-rūpa 'brahmāra' āveśāvatāra-nāma*

SYNONYMS

sanaka-ādi—the four Kumāras; *nārada*—Nārada; *pṛthu*—Mahārāja Pṛthu; *paraśurāma*—Paraśurāma; *jīva-rūpa*—as the living entity; *brahmāra*—of Lord Brahmā; *āveśa-avatāra-nāma*—all of them are called empowered incarnations.

TRANSLATION

"Some śaktyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāveśa-avatāra.

madhya.20.370

> *vaikuṇṭhe 'śeṣa'—dharā dharaye 'ananta'*
> *ei mukhyāveśāvatāra—vistāre nāhi anta*

SYNONYMS

vaikuṇṭhe—in the spiritual world; *śeṣa*—Lord Śeṣa; *dharā dharaye*—carries innumerable planets; *ananta*—Ananta; *ei*—these; *mukhya-āveśa-avatāra*—primary directly empowered incarnations; *vistāre*—in expanding them; *nāhi*—there is not; *anta*—limit.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

madhya.20.371

> *sanakādye 'jñāna'-śakti, nārade śakti 'bhakti'*
> *brahmāya 'sṛṣṭi'-śakti, anante 'bhū-dhāraṇa'-śakti*

SYNONYMS

sanaka-ādye—in the four Kumāras; *jñāna-śakti*—the power of knowledge; *nārade*—in Nārada Muni; *śakti*—the power; *bhakti*—of devotional service; *brahmāya*—in Lord Brahmā; *sṛṣṭi-śakti*—the power of creation; *anante*—in Lord Ananta; *bhū-dhāraṇa-śakti*—the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was invested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

madhya.20.372

> *śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'*
> *paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa'*

SYNONYMS

śeṣe—in Lord Śeṣa; *sva-sevana śakti*—the power to serve the Lord personally; *pṛthute*—in King Pṛthu; *pālana*—the power to rule; *paraśurāme*—in Paraśurāma; *duṣṭa-nāśaka-vīrya*—the extraordinary power to kill rogues and miscreants; *sañcāraṇa*—empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.8): *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

madhya.20.373

> *jñāna-śakty-ādi-kala yā*
> *yatrāviṣṭo janārdanaḥ*

ta āveśā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants; *yatra*—wherever; *āviṣṭaḥ*—is entered; *janārdanaḥ*—the Supreme Personality of Godhead, Viṣṇu; *te*—they; *āveśāḥ*—empowered; *nigadyante*—are called; *jīvāḥ*—living entities; *eva*—although; *mahat-tamāḥ*—most exalted devotees.

TRANSLATION

“ 'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra—that is, an incarnation invested with special power.'

PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.18).

madhya.20.374

'vibhūti' kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe

SYNONYMS

vibhūti—specific power; *kahiye*—we say; *yaiche*—just like; *gītā*—of Bhagavad-gītā; *ekādaśe*—in the Eleventh Chapter; *jagat*—throughout the whole universe; *vyāpila*—He expanded; *kṛṣṇa-śakti-ābhāsa-āveśe*—by the reflection of His power.

TRANSLATION

"As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific *māyā* powers is explained in *Śrīmad-Bhāgavatam* (2.7.39).

madhya.20.375

> *yad yad vibhūtimat sattvaṁ*
> *śrīmad ūrjitam eva vā*
> *tat tad evāvagaccha tvaṁ*
> *mama tejo 'ṁśa-sambhavam*

SYNONYMS

yat yat—whatever and wherever; *vibhūtimat*—extraordinarily opulent; *sat-tvam*—living entity; *śrīmat*—full of wealth; *ūrjitam*—

full of power; *eva*—certainly; *vā*—or; *tat tat*—there; *eva*—certainly; *avagaccha*—should know; *tvam*—you; *mama*—of Me; *tejaḥ*—of power; *aṁśa*—of a part; *sambhavam*—exhibition.

TRANSLATION

“ 'Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in *Bhagavad-gītā* (Bg. 10.41).

madhya.20.376

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

“ 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

PURPORT

This is also a statement made by Kṛṣṇa in *Bhagavad-gītā* (Bg. 10.42).

madhya.20.377

> *eita kahiluṅ śakty-āveśa-avatāra*
> *bālya-paugaṇḍa-dharmera śunaha vicāra*

SYNONYMS

eita—thus; *kahiluṅ*—I have explained; *śakti-āveśa-avatāra*—the incarnations specifically empowered; *bālya*—in childhood; *paugaṇḍa*—in boyhood; *dharmera*—of the characteristics; *śunaha*—now hear; *vicāra*—the consideration.

TRANSLATION

"Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa's childhood, boyhood and youth.

madhya.20.378

> *kiśora-śekhara-dharmī vrajendra-nandana*
> *prakaṭa-līlā karibāre yabe kare mana*

SYNONYMS

kiśora-śekhara—topmost of youth; *dharmī*—whose natural position; *vrajendra-nandana*—the son of Mahārāja Nanda; *prakaṭa-līlā*—manifested pastimes; *karibāre*—to perform; *yabe*—when; *kare*—makes; *mana*—mind.

TRANSLATION

"As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.

madhya.20.379

> *ādau prakaṭa karāya mātā-pita—bhakta-gaṇe*
> *pāche prakaṭa haya janmādika-līlā-krame*

SYNONYMS

ādau—first; *prakaṭa*—manifest; *karāya*—He makes; *mātā-pitā*—His mother and father; *bhakta-gaṇe*—similar devotees; *pāche*—after that; *prakaṭa haya*—becomes manifest; *janma-ādika-līlā-krame*—such pastimes as birth, in order.

TRANSLATION

"Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

madhya.20.380

vayaso vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsa vān

SYNONYMS

vayasaḥ—of age; *vividhatve*—in varieties; *api*—although; *sarva*—of all kinds; *bhakti-rasa-āśrayaḥ*—the shelter of devotional service; *dharmī*—whose constitutional nature; *kiśoraḥ*—in the age before youth; *eva*—certainly; *atra*—in this; *nitya-līlā*—of eternal pastimes; *vilāsavān*—the supreme enjoyer.

TRANSLATION

“ 'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.63).

madhya.20.381

> *pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe*
> *saba līlā nitya prakaṭa kare anukrame*

SYNONYMS

pūtanā-vadha-ādi—killing of the demons like Pūtanā; *yata*—all; *līlā*—pastimes; *kṣaṇe kṣaṇe*—one moment after another; *saba līlā*—all these pastimes; *nitya*—eternally; *prakaṭa*—manifesting; *kare*—does; *anukrame*—one after another.

TRANSLATION

"When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

madhya.20.382

> *ananta brahmāṇḍa, tāra nāhika gaṇana*
> *kona līlā kona brahmāṇḍe haya prakaṭana*

SYNONYMS

ananta brahmāṇḍa—innumerable universes; *tāra*—of which; *nāhika gaṇana*—there is no counting; *kona līlā*—some pastimes; *kona brahmāṇḍe*—in some universe; *haya*—there is; *prakaṭana*—manifestation.

TRANSLATION

"The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

madhya.20.383

> *ei-mata saba līlā—yena gaṅgā-dhāra*
> *se-se līlā prakaṭa kare vrajendra-kumāra*

SYNONYMS

ei-mata—in this way; *saba līlā*—all pastimes; *yena*—like; *gaṅgā-dhāra*—the flowing of the water of the Ganges; *se-se*—those; *līlā*—pastimes; *prakaṭa kare*—demonstrates; *vrajendra-kumāra*—the son of Mahārāja Nanda.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

madhya.20.384

> *krame bālya-paugaṇḍa-kaiśoratā-prāpti*
> *rāsa-ādi līlā kare, kaiśore nitya-sthiti*

SYNONYMS

krame—gradually; *bālya*—childhood; *paugaṇḍa*—boyhood; *kaiśoratā*—youth; *prāpti*—development; *rāsa*—dancing with the gopīs; *ādi*—and others; *līlā*—pastimes; *kare*—performs; *kaiśore*—in His age of pre-youth; *nitya-sthiti*—eternally existing.

TRANSLATION

"Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He

reaches the age of pre-youth, *kaiśora,* He does not grow any older. He simply remains in His *kaiśora* age. He is therefore described in the *Brahma-saṁhitā* (5.33) as *nava-yauvana*.

> *advaitam acyutam anādim ananta-rūpam*
> *ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca*
> *vedeṣu durlabham adurlabham ātma-bhaktau*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

This *nava-yauvana,* or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than *nava-yauvana*.

madhya.20.385

> *'nitya-līlā' kṛṣṇera sarva-śāstre kaya*
> *bujhite nā pāre līlā kemane 'nitya' haya*

SYNONYMS

nitya-līlā—eternal pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-śāstre kaya*—described in every śāstra; *bujhite nā pāre*—not able to understand; *līlā*—pastimes; *kemane*—how; *nitya haya*—are eternal.

TRANSLATION

"Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

madhya.20.386

> *dṛṣṭānta diyā kahi tabe loka yadi jāne*
> *kṛṣṇa-līlā—nitya, jyotiścakra-pramāṇe*

SYNONYMS

dṛṣṭānta diyā—giving an example; *kahi*—let Me say; *tabe*—then; *loka*—people; *yadi*—if; *jāne*—can understand; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *nitya*—eternal; *jyotiḥ-cakra*—of the zodiac; *pramāṇe*—by evidence.

TRANSLATION

"Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac.

madhya.20.387

> *jyotiścakre sūrya yena phire rātri-dine*
> *sapta-dvīpāmbudhi laṅghi' phire krame krame*

SYNONYMS

jyotiḥ-cakre—in the zodiac; *sūrya*—of the sun; *yena*—as; *phire*—moves; *rātri-dine*—the day and night; *sapta-dvīpa-ambudhi*—the oceans of the islands; *laṅghi'*—crossing; *phire*—rotates; *krame krame*—one after another.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

madhya.20.388

> *rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa*
> *tina-sahasra chaya-śata 'pala' tāra māna*

SYNONYMS

rātri-dine—during the whole day and night; *haya*—there is; *ṣaṣṭi-daṇḍa*—of sixty daṇḍas (a measure of time); *parimāṇa*—duration; *tina-sahasra*—three thousand; *chaya-śata*—six hundred; *pala*—palas; *tāra*—of that; *māna*—measurement.

TRANSLATION

"According to Vedic astronomical calculations, the rotation of the sun consists of sixty daṇḍas, and it is divided into thirty-six hundred palas.

madhya.20.389

> *sūryodaya haite ṣaṣṭi-pala-kramodaya*
> *sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya*

SYNONYMS

sūrya-udaya haite—beginning from the sunrise; *ṣaṣṭi-pala*—sixty palas; *krama-udaya*—gradually rising higher and higher; *sei*—that; *eka daṇḍa*—one daṇḍa; *aṣṭa daṇḍe*—in eight daṇḍas; *prahara haya*—there is a prahara.

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

madhya.20.390

> *eka-dui-tina-cāri prahare asta haya*
> *cāri-prahara rātri gele punaḥ sūryodaya*

SYNONYMS

eka-dui-tina-cāri—one, two, three, four; *prahare*—in praharas; *asta haya*—the sun sets in the evening; *cāri-prahara*—generally after four praharas; *rātri*—the night; *gele*—when it passes; *punaḥ*—again; *sūryodaya*—the sun rises.

TRANSLATION

"Day and night are divided into eight praharas-four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

madhya.20.391

> *aiche kṛṣṇera līlā-maṇḍala caudda-manvantare*
> *brahmāṇḍa-maṇḍala vyāpi' krame krame phire*

SYNONYMS

aiche—in the same way; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā-maṇḍala*—groups of different pastimes; *caudda-manvantare*—in the duration of fourteen Manus; *brahmāṇḍa-maṇḍala*—all of the universes; *vyāpi'*—spreading through; *krame krame*—gradually; *phire*—return.

TRANSLATION

"Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

madhya.20.392

> *saoyāśata vatsara kṛṣṇera prakaṭa-prakāśa*
> *tāhā yaiche vraja-pure karilā vilāsa*

SYNONYMS

saoyāśata—125; *vatsara*—years; *kṛṣṇera*—of Lord Kṛṣṇa; *prakaṭa-prakāśa*—manifestation of the appearance; *tāhā*—that; *yaiche*—like; *vraja-pure*—in Vṛndāvana and Dvārakā; *karilā vilāsa*—enjoys the pastimes.

TRANSLATION

"Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

madhya.20.393

> *alāta-cakra-prāya sei līlā-cakra phire*
> *saba līlā saba brahmāṇḍe krame udaya kare*

SYNONYMS

alāta-cakra-prāya—exactly like a wheel of fire; *sei*—that; *līlā-cakra*—the cycle of Kṛṣṇa's pastimes; *phire*—turns; *saba līlā*—all these pastimes; *saba brahmāṇḍe*—in all the universes; *krame*—one after another; *udaya kare*—become manifest.

TRANSLATION

"The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

madhya.20.394

> *janma, bālya, paugaṇḍa, kaiśora prakāśa*
> *pūtanā-vadhādi kari' mauṣalānta vilāsa*

SYNONYMS

janma—birth; *bālya*—childhood; *paugaṇḍa*—boyhood; *kaiśora*—pre-youth; *prakāśa*—manifestation; *pūtanā-vadha-ādi*—killing the demons, beginning from Pūtanā; *kari'*—manifesting; *mauṣalānta*—until the end of the mauṣala pastimes; *vilāsa*—pastimes.

TRANSLATION

"Kṛṣṇa's pastimes-appearance, childhood, boyhood and youth-are all manifest, beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

madhya.20.395

> *kona brahmāṇḍe kona līlāra haya avasthāna*
> *tāte līlā 'nitya' kahe āgama-purāṇa*

SYNONYMS

kona brahmāṇḍe—in some universe; *kona līlāra*—some pastimes; *haya*—there is; *avasthāna*—the presence; *tāte*—therefore; *līlā*—

pastimes; *nitya*—eternal; *kahe*—explains; *āgama-purāṇa*—the Vedas and Purāṇas.

TRANSLATION

"Since all Kṛṣṇa's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

madhya.20.396

> *goloka, gokula-dhāma—'vibhu' kṛṣṇa-sama*
> *kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama*

SYNONYMS

goloka—the planet known as Goloka; *gokula-dhāma*—the spiritual land, the pasturing fields for the surabhi cows; *vibhu*—opulent and powerful; *kṛṣṇa-sama*—as much as Kṛṣṇa; *kṛṣṇa-icchāya*—by the supreme will of Kṛṣṇa; *brahmāṇḍa-gaṇe*—in each of the universes; *tāhāra*—of the Goloka and Gokula dhāmas; *saṅkrama*—appearance.

TRANSLATION

"The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original

Goloka and Gokula dhāmas are manifest with Him in all the universes.

madhya.20.397

> *ataeva goloka-sthāne nitya vihāra*
> *brahmāṇḍa-gaṇe krame prākaṭya tāhāra*

SYNONYMS

ataeva—therefore; *goloka-sthāne*—in the original Goloka Vṛndāvana planet; *nitya vihāra*—eternal pastimes; *brahmāṇḍa-gaṇe*—within the material universes; *krame*—gradually; *prākaṭya*—manifestation; *tāhāra*—of them.

TRANSLATION

"The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa's pastimes. Kṛṣṇa's pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa's appearance may be manifest in this universe at one

moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa's lifetime equal one moment for Kṛṣṇa. One moment these pastimes are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa's pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun's moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Kṛṣṇa's pastimes seem to appear and disappear, they are continuously existing in one *brahmāṇḍa* (universe) or another. Thus all of Kṛṣṇa's *līlās* are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa's eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called *nitya-līlā* (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes.

There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa's pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees—the *sādhaka,* who is preparing for perfection, and the *siddha,* who is already perfect. As far as those who are already perfect are concerned, *Bhagavad-gītā* says, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna:* "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a *gopī* on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the *Ujjvala-nīlamaṇi,* which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

madhya.20.398

> *vraje kṛṣṇa—sarvaiśvarya-prakāśe 'pūrṇatama'*
> *purī-dvaye, paravyome—'pūrṇatara', 'pūrṇa'*

SYNONYMS

vraje—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aiśvarya-prakāśe*—manifestation of His full opulence; *pūrṇa-tama*—most complete; *purī-dvaye*—in Dvārakā and Mathurā; *para-vyome*—and in the spiritual world; *pūrṇa-tara*—more complete; *pūrṇa*—complete.

TRANSLATION

"Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from the *Bhakti-rasāmṛta-sindhu* (2.1.221-223).

madhya.20.399

> *hariḥ pūrṇatamaḥ pūrṇa-*
> *taraḥ pūrṇa iti tridhā*
> *śreṣṭha-madhyādibhiḥ śabdair*
> *nāṭye yaḥ paripaṭhyate*

SYNONYMS

hariḥ—the Supreme Personality of Godhead; *pūrṇa-tamaḥ*—most complete; *pūrṇa-taraḥ*—more complete; *pūrṇaḥ*—complete; *iti*—

thus; *tri-dhā*—three stages; *śreṣṭha*—best; *madhya-ādibhiḥ*—middle, etc.; *śabdaiḥ*—by the words; *nāṭye*—in books on dramatics; *yaḥ*—who; *paripaṭhyate*—is proclaimed.

TRANSLATION

“ 'This is stated in the dramatic literatures as "perfect," "more perfect," and "most perfect." Thus Lord Kṛṣṇa manifests Himself in three ways-perfect, more perfect and most perfect.

madhya.20.400

> *prakāśitākhila-guṇaḥ*
> *smṛtaḥ pūrṇatamo budhaiḥ*
> *asarva-vyañjakaḥ pūrṇa-*
> *taraḥ pūrṇo 'lpa-darśakaḥ*

SYNONYMS

prakāśita-akhila-guṇaḥ—having all transcendental qualities manifested; *smṛtaḥ*—is understood; *pūrṇa-tamaḥ*—most perfect; *budhaiḥ*—by learned scholars; *asarva-vyañjakaḥ*—having qualities not fully manifested; *pūrṇa-taraḥ*—more perfect; *pūrṇaḥ*—perfect; *alpa-darśakaḥ*—still less fully manifested.

TRANSLATION

“ 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called

complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

madhya.20.401

> *kṛṣṇasya pūrṇatamatā*
> *vyaktābhūd gokulāntare*
> *pūrṇatā pūrṇataratā*
> *dvārakā-mathurādiṣu*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *pūrṇa-tamatā*—being most perfect; *vyaktā*—manifested; *abhūt*—became; *gokula-antare*—in the domain of Gokula Vṛndāvana; *pūrṇatā*—completeness; *pūrṇa-taratā*—more completeness; *dvārakā*—in Dvārakā; *mathurā-ādiṣu*—and Mathurā, and so on.

TRANSLATION

“ 'The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.'

madhya.20.402

> *ei kṛṣṇa—vraje 'pūrṇatama' bhagavān*
> *āra saba svarūpa—'pūrṇatara' 'pūrṇa' nāma*

SYNONYMS

ei kṛṣṇa—the same Kṛṣṇa; *vraje*—Vṛndāvana; *pūrṇa-tama bhagavān*—the most complete manifestation of the Supreme Personality of Godhead; *āra*—other; *saba*—all; *sva-rūpa*—forms; *pūrṇa-tara*—more complete; *pūrṇa*—complete; *nāma*—named.

TRANSLATION

"Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

madhya.20.403

> *saṅkṣepe kahiluṅ kṛṣṇera svarūpa-vicāra*
> *'ananta' kahite nāre ihāra vistāra*

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of His different forms and features; *ananta*—Lord Ananta; *kahite nāre*—not able to describe; *ihāra*—of this; *vistāra*—the expanse.

TRANSLATION

"Thus I have briefly described Kṛṣṇa's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

madhya.20.404

> *ananta svarūpa kṛṣṇera nāhika gaṇana*
> *śākhā-candra-nyāye kari dig-daraśana*

SYNONYMS

ananta—unlimited; *svarūpa*—forms; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no counting; *śākhā-candra-nyāye*—by the logic of showing the moon through the branches of a tree; *kari*—I do; *dik-daraśana*—only partial showing.

TRANSLATION

"In this way Kṛṣṇa's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

madhya.20.405

> *ihā yei śune, paḍe, sei bhāgyavān*
> *kṛṣṇera svarūpa-tattvera haya kichu jñāna*

SYNONYMS

ihā—this narration; *yei śune*—anyone who hears; *paḍe*—or reads; *sei*—such a person; *bhāgyavān*—is most fortunate; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-tattvera*—of personal bodily features; *haya*—there is; *kichu*—something; *jñāna*—knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa's body.

madhya.20.406

> *śrī-rūpa-raghunātha pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation;

caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.*

Chapter 21

madhya.21.1

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhāmy asya
mādhuryaiśvarya-śīkaram

SYNONYMS

agati-eka-gatim—to the only shelter for the conditioned souls who do not know the goal of life; *natvā*—offering obeisances; *hīna-artha*—of the necessities of the conditioned souls, who are poor in spiritual knowledge; *adhika*—increase; *sādhakam*—bringing about; *śrī-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *likhāmi*—I am writing; *asya*—of Him; *mādhurya-aiśvarya*—of the sweetness and opulence; *śīkaram*—a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

madhya.21.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya—all glories; *jaya*—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

madhya.21.3

> *sarva svarūpera dhāma—paravyoma-dhāme*
> *pṛthak pṛthak vaikuṇṭha saba, nāhika gaṇane*

SYNONYMS

sarva—all; *svarūpera*—of the personal forms; *dhāma*—abode; *para-vyoma-dhāme*—in the spiritual sky; *pṛthak pṛthak*—separate;

vaikuṇṭha—Vaikuṇṭha planets; *saba*—all; *nāhika gaṇane*—there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṇṭha planets.

madhya.21.4

> *śata, sahasra, ayuta, lakṣa, koṭī-yojana*
> *eka eka vaikuṇṭhera vistāra varṇana*

SYNONYMS

śata—a hundred; *sahasra*—a thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *koṭī*—ten million; *yojana*—a distance of eight miles; *eka eka*—each and every one; *vaikuṇṭhera*—of the spiritual planets; *vistāra*—the breadth; *varṇana*—description.

TRANSLATION

"The breadth of each Vaikuṇṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

madhya.21.5

> *saba vaikuṇṭha—vyāpaka, ānanda-cinmaya*
> *pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya*

SYNONYMS

saba—all; *vaikuṇṭha*—the spiritual planets; *vyāpaka*—vast; *ānanda-cit-maya*—made of spiritual bliss; *pāriṣada*—associates; *ṣaṭ-aiśvarya*—six kinds of opulence; *pūrṇa*—in full; *saba*—all; *haya*—are.

TRANSLATION

"Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

madhya.21.6

> *ananta vaikuṇṭha eka eka deśe yāra*
> *sei paravyoma-dhāmera ke karu vistāra*

SYNONYMS

ananta vaikuṇṭha—unlimited Vaikuṇṭha planets; *eka eka*—certain; *deśe*—in a place; *yāra*—of which; *sei*—that; *para-vyoma*—of the

spiritual sky; *dhāmera*—of the abode; *ke karu vistāra*—who can understand the breadth.

TRANSLATION

"Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

madhya.21.7

> *ananta vaikuṇṭha-paravyoma yāra dala-śreṇī*
> *sarvopari kṛṣṇaloka 'karṇikāra' gaṇi*

SYNONYMS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *para-vyoma*—the spiritual sky; *yāra*—of which; *dala-śreṇī*—the bunches of outlying petals; *sarva-upari*—in the topmost portion of the spiritual sky; *kṛṣṇa-loka*—the abode of Lord Kṛṣṇa; *karṇikāra gaṇi*—we consider the whorl of the lotus flower.

TRANSLATION

"The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa's abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.

madhya.21.8

> *ei-mata ṣaḍ-aiśvarya, sthāna, avatāra*
> *brahmā, śiva anta nā pāya—jīva kon chāra*

SYNONYMS

ei-mata—such; *ṣaṭ-aiśvarya*—six opulences; *sthāna*—abode; *avatāra*—incarnations; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *anta nā pāya*—cannot find the limit; *jīva*—a living entity; *kon*—what of; *chāra*—worthless.

TRANSLATION

"Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?

madhya.21.9

> *ko vetti bhūman bhagavan parātman*
> *yogeśvarotīr bhavatas trilokyām*
> *kva vā kathaṁ vā kati vā kadeti*
> *vistārayan krīḍasi yoga-māyām*

SYNONYMS

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supersoul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—spiritual energy.

TRANSLATION

“ 'O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.21).

madhya.21.10

> *ei-mata kṛṣṇera divya sad-guṇa ananta*
> *brahmā-śiva-sanakādi nā pāya yāṅra anta*

SYNONYMS

ei-mata—in this way; *kṛṣṇera*—of Lord Kṛṣṇa; *divya*—transcendental; *sat-guṇa*—spiritual qualities; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the four Kumāras and so on; *nā*—not; *pāya*—obtain; *yāṅra*—of which; *anta*—the limit.

TRANSLATION

"The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

madhya.21.11

> *guṇātmanas te 'pi guṇān vimātuṁ*
> *hitāvatīrṇasya ka īśire 'sya*
> *kālena yair vā vimitāḥ sukalpair*
> *bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ*

SYNONYMS

guṇa-ātmanaḥ—the overseer of the three qualities; *te*—of You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatīrṇasya*—who have descended for the benefit of all living entities; *ke*—who; *īśire*—were able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted;

su-kalpaiḥ—by great scientists; *bhū-pāṁśavaḥ*—the atoms of the universe; *khe*—in the sky; *mihikāḥ*—particles of snow; *dyu-bhāsaḥ*—the illuminating stars and planets.

TRANSLATION

“ 'In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.7).

madhya.21.12

> *brahmādi rahu—sahasra-vadane 'ananta'*
> *nirantara gāya mukhe, nā pāya guṇera anta*

SYNONYMS

brahmā-ādi rahu—leave aside Lord Brahmā and others; *sahasra-vadane*—in thousands of mouths; *ananta*—Lord Ananta; *nirantara*—continuously; *gāya*—chants; *mukhe*—in the mouths; *nā pāya*—does not obtain; *guṇera*—of qualities of the Lord; *anta*—the end.

TRANSLATION

"To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord's transcendental qualities, even though He is continuously chanting their praises.

madhya.21.13

> *nāntaṁ vidāmy aham amī munayo 'grajās te*
> *māyā-balasya puruṣasya kuto 'varā ye*
> *gāyan guṇān daśa-śatānana ādi-devaḥ*
> *śeṣo 'dhunāpi samavasyati nāsya pāram*

SYNONYMS

na antam—no limit; *vidāmi*—know; *aham*—I; *amī*—those; *munayaḥ*—great saintly persons; *agrajāḥ*—brothers; *te*—of you; *māyā-balasya*—who has multi-energies; *puruṣasya*—of the Personality of Godhead; *kutaḥ*—how; *avarāḥ*—less intelligent; *ye*—those who; *gāyan*—chanting; *guṇān*—the qualities; *daśa-śata-ānanaḥ*—who has a thousand hoods; *ādi-devaḥ*—the Personality of Godhead; *śeṣaḥ*—Ananta Śeṣa; *adhunā api*—even until now; *samavasyati*—reaches; *na*—not; *asya*—of the Lord; *pāram*—limit.

TRANSLATION

“ 'If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the

Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord's activities.'

PURPORT

This verse, spoken to Nārada Muni, is from *Śrīmad-Bhāgavatam* (2.7.41).

madhya.21.14

> *seho rahu—sarvajña-śiromaṇi śrī-kṛṣṇa*
> *nija-guṇera anta nā pāñā hayena satṛṣṇa*

SYNONYMS

seho rahu—let Him (Ananta) alone; *sarva-jña*—the omniscient; *śiromaṇi*—the topmost; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *nija-guṇera*—of His personal qualities; *anta*—limit; *nā*—not; *pāñā*—getting; *hayena*—becomes; *sa-tṛṣṇa*—very inquisitive.

TRANSLATION

"To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

madhya.21.15

> *dyu-pataya eva te na yayur antam anantatayā*
> *tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ*
> *kha iva rajāṁsi vānti vayasā saha yac chrutayas*
> *tvayi hi phalanty atannirasanena bhavan-nidhanāḥ*

SYNONYMS

dyu-patayaḥ—the predominating deities of higher planetary systems (Lord Brahmā and others); *eva*—also; *te*—Your; *na*—not; *yayuḥ*—could reach; *antam*—the limit of transcendental qualities; *anantatayā*—due to being unlimited; *tvam api*—You also; *yat*—since; *antara*—within You; *aṇḍa-nicayāḥ*—the groups of universes; *nanu*—O sir; *sāvaraṇāḥ*—having different coverings; *khe*—in the sky; *iva*—like; *rajāṁsi*—atoms; *vānti*—rotate; *vayasā*—the course of time; *saha*—with; *yat*—what; *śrutayaḥ*—great personalities who understand the *Vedas*; *tvayi*—in You; *hi*—certainly; *phalanti*—end in; *atannirasanena*—by refuting the inferior elements; *bhavat-nidhanāḥ*—whose conclusion is in You.

TRANSLATION

“ 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven

coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.87.41) is confirmed in *Bhagavad-gītā:*

> *bahūnāṁ janmanām ante*
> *jñānavān māṁ prapadyate*
> *vāsudevaḥ sarvam iti*
> *sa mahātmā sudurlabhaḥ*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as *neti neti* ("not this, not that"). Until one

comes to the right conclusion, the process of thinking, "This is not the Absolute Truth, that is not the Absolute Truth," will continue. When we come to the right conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

madhya.21.16

> *seha rahu—vraje yabe kṛṣṇa avatāra*
> *tāṅra caritra vicārite mana nā pāya pāra*

SYNONYMS

seha rahu—leave aside such negative arguments; *vraje*—in Vṛndāvana; *yabe*—when; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *tāṅra*—His; *caritra*—character; *vicārite*—to deliberate; *mana*—mind; *nā*—not; *pāya*—gets; *pāra*—the limit.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

madhya.21.17

> *prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe*
> *aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane*

SYNONYMS

prākṛta-aprākṛta—material and spiritual; *sṛṣṭi*—creation; *kailā*—did; *eka-kṣaṇe*—in one moment; *aśeṣa*—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *aja-aṇḍa*—material planets; *sva-sva-nātha-sane*—with their own predominating deities.

TRANSLATION

"At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

madhya.21.18

> *e-mata anyatra nāhi śuniye adbhuta*
> *yāhāra śravaṇe citta haya avadhūta*

SYNONYMS

e-mata—like this; *anyatra*—anywhere else; *nāhi*—not; *śuniye*—I hear; *adbhuta*—wonderful event; *yāhāra*—of which; *śravaṇe*—by

hearing; *citta*—consciousness; *haya*—becomes; *avadhūta*—agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas-all expansions of the Lord's spiritual energy-were manifested. As stated in the *Brahma-saṁhitā: ānanda-cinmaya-rasa-pratibhāvitābhiḥ.* Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in *Śrīmad-Bhāgavatam,* will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly,

in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā's return.

The word *avadhūta* means "rambling, agitating, moving, absorbed, defeated." In some readings of *Caitanya-caritāmṛta,* it is said: *yāhāra śravaṇe citta-mala haya dhūta*. Instead of the word *avadhūta,* the words *haya dhūta,* meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

madhya.21.19

> *"kṛṣṇa-vatsair asaṅkhyātaiḥ"—śukadeva-vāṇī*
> *kṛṣṇa-saṅge kata gopa—saṅkhyā nāhi jāni*

SYNONYMS

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; *śukadeva-vāṇī*—the words of Śukadeva Gosvāmī; *kṛṣṇa-saṅge*—with Lord Kṛṣṇa; *kata gopa*—how many cowherd boys; *saṅkhyā*—the count; *nāhi jāni*—we do not know.

TRANSLATION

"According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

madhya.21.20

> *eka eka gopa kare ye vatsa cāraṇa*
> *koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana*

SYNONYMS

eka eka—one after another; *gopa*—cowherd boys; *kare*—do; *ye*—whatever; *vatsa*—calves; *cāraṇa*—grazing; *koṭi*—ten millions;

arbuda—a hundred million; *śaṅkha*—one trillion; *padma*—ten trillion; *tāhāra gaṇana*—the enumeration of that.

TRANSLATION

"Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (*daśa*), hundreds (*śata*), thousands (*sahasra*), ten thousands (*ayuta*) and hundred thousands (*lakṣa).* Ten times *lakṣa* is *niyuta*. Ten times *niyuta* is *koṭi*. Ten times *koṭi* is *arbuda*. Ten times *arbuda* is *vṛnda*. Ten times *vṛnda* is *kharva*. Ten times *kharva* is *nikharva*. Ten times *nikharva* is *śaṅkha*. Ten times *śaṅkha* is *padma,* and ten times *padma* is *sāgara*. Ten times *sāgara* is *antya,* and ten times *antya* is *madhya,* and ten times *madhya* is *parārdha*. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

madhya.21.21

> *vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra*
> *gopa-gaṇera yata, tāra nāhi lekhā-pāra*

SYNONYMS

vetra—canes; *veṇu*—flutes; *dala*—lotus flowers; *śṛṅga*—horns; *vastra*—garments; *alaṅkāra*—ornaments; *gopa-gaṇera yata*—as many as are possessed by the cowherd boys; *tāra*—of them; *nāhi*—there is not; *lekhā-pāra*—limitation to writing.

TRANSLATION

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

madhya.21.22

> *sabe hailā caturbhuja vaikuṇṭhera pati*
> *pṛthak pṛthak brahmāṇḍera brahmā kare stuti*

SYNONYMS

sabe—all of them; *hailā*—became; *catuḥ-bhuja*—four-handed; *vaikuṇṭhera pati*—predominating Deities of the Vaikuṇṭha planets; *pṛthak pṛthak*—separately; *brahmāṇḍera*—of the universes; *brahmā*—the predominating deities known as Lord Brahmā; *kare stuti*—offer prayers.

TRANSLATION

"The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

madhya.21.23

> *eka kṛṣṇa-deha haite sabāra prakāśe*
> *kṣaṇeke sabāi sei śarīre praveśe*

SYNONYMS

eka—one; *kṛṣṇa-deha*—transcendental body of Kṛṣṇa; *haite*—from; *sabāra*—of everyone; *prakāśe*—the manifestation; *kṣaṇeke*—in a second; *sabāi*—every one of Them; *sei śarīre*—in that body of Kṛṣṇa; *praveśe*—enter.

TRANSLATION

"All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

madhya.21.24

> *ihā dekhi' brahmā hailā mohita, vismita*
> *stuti kari' ei pāche karilā niścita*

SYNONYMS

ihā dekhi'—seeing this; *brahmā*—Lord Brahmā; *hailā*—became; *mohita*—astonished; *vismita*—struck with wonder; *stuti kari'*—offering prayers; *ei*—this; *pāche*—at the end; *karilā*—made; *niścita*—conclusion.

TRANSLATION

"When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

madhya.21.25

> *"ye kahe—'kṛṣṇera vaibhava muñi saba jānoṅ'*
> *se jānuka,—kāya-mane muñi ei mānoṅ*

SYNONYMS

ye kahe—if anyone says; *kṛṣṇera*—of Lord Kṛṣṇa; *vaibhava*—opulences; *muñi*—I; *saba*—all; *jānoṅ*—know; *se jānuka*—let him know; *kāya-mane*—by my body and mind; *muñi*—myself; *ei*—this; *mānoṅ*—accept.

TRANSLATION

"Lord Brahmā said, 'If someone says that he knows everything about Kṛṣṇa's opulence, let him think that

way. However, as far as I am concerned, with my body and mind I consider it in this way.

madhya.21.26

> *ei ye tomāra ananta vaibhavāmṛta-sindhu*
> *mora vāṅ-mano-gamya nahe eka bindu*

SYNONYMS

ei ye—all this; *tomāra*—Your; *ananta*—unlimited; *vaibhava-amṛta-sindhu*—ocean of the nectar of Your opulence; *mora*—my; *vāk-manaḥ-gamya*—within the reach of words and mind; *nahe*—not; *eka bindu*—even a drop.

TRANSLATION

“ 'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

madhya.21.27

> *jānanta eva jānantu*
> *kiṁ bahūktyā na me prabho*
> *manaso vapuṣo vāco*
> *vaibhavaṁ tava gocaraḥ"*

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

TRANSLATION

“ 'There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His *viṣṇu-mūrti* expansions. After he had seen this, Brahmā offered the above prayer.

madhya.21.28

> *kṛṣṇera mahimā rahu—kebā tāra jñātā*
> *vṛndāvana-sthānera dekha āścarya vibhutā*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mahimā*—glories; *rahu*—let be; *kebā*—*who*; *tāra*—of those; *jñātā*—a knower; *vṛndāvana-sthānera*—of the abode of Kṛṣṇa, Vṛndāvana; *dekha*—just see; *āścarya*—wonderful; *vibhutā*—opulences.

TRANSLATION

"Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

madhya.21.29

> *ṣola-krośa vṛndāvana,—śāstrera prakāśe*
> *tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse*

SYNONYMS

ṣola-krośa—measuring sixteen *krośas* (thirty-two miles); *vṛndāvana*—Vṛndāvana-dhāma; *śāstrera prakāśe*—according to the revelation of revealed scripture; *tāra*—of Vṛndāvana; *eka-deśe*—

in one corner; *vaikuṇṭha*—all the Vaikuṇṭha planets; *ajāṇḍa-gaṇa*—the innumerable universes; *bhāse*—are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vṛndāvana extends only sixteen krośas [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various *vanas,* or forests. The forests total twelve, and their extension is estimated to be eighty-four *krośas*. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen *krośas* (thirty-two miles).

madhya.21.30

> *apāra aiśvarya kṛṣṇera—nāhika gaṇana*
> *śākhā-candra-nyāye kari dig-daraśana*

SYNONYMS

apāra—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no estimation; *śākhā-candra-nyāye*—

according to the logic of seeing the moon through the branches of a tree; *kari*—I make; *dik-daraśana*—an indication only.

TRANSLATION

"No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called *śākhā-candra-nyāya*. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

madhya.21.31

> *aiśvarya kahite sphurila aiśvarya-sāgara*
> *manendriya ḍubilā, prabhu ha-ilā phāṅpara*

SYNONYMS

aiśvarya—opulence; *kahite*—to describe; *sphurila*—there manifested; *aiśvarya-sāgara*—an ocean of opulence; *mana-indriya*—the chief sense, namely the mind; *ḍubilā*—immersed; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *phāṅpara*—perplexed.

TRANSLATION

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

madhya.21.32

> *bhāgavatera ei śloka paḍilā āpane*
> *artha āsvādite sukhe karena vyākhyāne*

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam*; *ei*—this; *śloka*—verse; *paḍilā*—recited; *āpane*—personally; *artha*—the meaning; *āsvādite*—to taste; *sukhe*—in happiness; *karena vyākhyāne*—describes the meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

madhya.21.33

> *svayaṁ tv asāmyātiśayas tryadhīśaḥ*
> *svārājya-lakṣmy-āpta-samasta-kāmaḥ*

balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

SYNONYMS

svayam—personally the Supreme Personality of Godhead; *tu*—but; *asāmya-atiśayaḥ*—who has no equal nor superior; *tri-adhīśaḥ*—the master of three places, namely Goloka Vṛndāvana, Vaikuṇṭhaloka and the material world, or the master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, or the master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); *svārājya-lakṣmī*—by His personal spiritual potency; *āpta*—already achieved; *samasta-kāmaḥ*—all desirable objects; *balim*—a presentation or taxation; *haradbhiḥ*—who are offering; *cira-loka-pālaiḥ*—by the predominating deities of different planets; *kirīṭa-koṭi*—by millions of helmets; *īḍita*—being worshiped; *pāda-pīṭhaḥ*—whose lotus feet.

TRANSLATION

“ 'The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of *Śrīmad-Bhāgavatam*.

madhya.21.34

> *parama īśvara kṛṣṇa svayaṁ bhagavān*
> *täte baḍa, täṅra sama keha nähi äna*

SYNONYMS

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the original Personality of Godhead; *täte*—therefore; *baḍa*—most exalted; *täṅra*—His; *sama*—equal; *keha*—anyone; *nähi*—there is not; *äna*—else.

TRANSLATION

"Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

madhya.21.35

> *īśvaraḥ paramaḥ kṛṣṇaḥ*
> *sac-cid-änanda-vigrahaḥ*
> *anädir ädir govindaḥ*
> *sarva-käraṇa-käraṇam*

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

“ 'Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of *Brahma-saṁhitā*.

madhya.21.36

> *brahmā, viṣṇu, hara,—ei sṛṣṭyādi-īśvara*
> *tine ājñākārī kṛṣṇera, kṛṣṇa—adhīśvara*

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *hara*—and Lord Śiva; *ei*—they; *sṛṣṭi-ādi-īśvara*—the masters of material creation, maintenance and dissolution; *tine*—all three of them; *ājñākārī*—

order carriers; *kṛṣṇera*—of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—their master.

TRANSLATION

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

madhya.21.37

> *sṛjāmi tan-niyukto 'haṁ*
> *haro harati tad-vaśaḥ*
> *viśvaṁ puruṣa-rūpeṇa*
> *paripāti triśakti-dhṛk*

SYNONYMS

sṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

TRANSLATION

"Lord Brahmā said, 'Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśāyī Viṣṇu

maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32).

madhya.21.38

> *e sāmānya, tryadhīśvarera śuna artha āra*
> *jagat-kāraṇa tina puruṣāvatāra*

SYNONYMS

e sāmānya—this is a general description; *tri-adhīśvarera*—of the master of the three worlds; *śuna*—please hear; *artha*—meaning; *āra*—another; *jagat-kāraṇa*—the cause of the material creation; *tina*—three; *puruṣa-avatāra*—*puruṣa* incarnations of Viṣṇu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

madhya.21.39

> *mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī*
> *ei tina—sthūla-sūkṣma-sarva-antaryāmī*

SYNONYMS

mahā-viṣṇu—Mahā-Viṣṇu; *padmanābha*—Padmanābha (Garbhodakaśāyī Viṣṇu); *kṣīra-udaka-svāmī*—Kṣīrodakaśāyī Viṣṇu; *ei tina*—all these three; *sthūla-sūkṣma*—gross and subtle; *sarva*—of all; *antaryāmī*—the Supersoul.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

madhya.21.40

> *ei tina—sarvāśraya, jagat-īśvara*
> *eho saba kalā-aṁśa, kṛṣṇa—adhīśvara*

SYNONYMS

ei tina—these three; *sarva-āśraya*—the shelter of the whole material creation; *jagat-īśvara*—supreme controllers of the universe; *eho saba*—all of Them; *kalā-aṁśa*—plenary portions, or portions of the plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the Supreme Personality of Godhead.

TRANSLATION

"Although Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

madhya.21.41

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*
> *viṣṇur mahān sa iha yasya kalā-viśeṣo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilajāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

“ 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.48). See also *Ādi-līlā* (5.71).

madhya.21.42

> *ei artha—madhyama, śuna 'gūḍha' artha āra*
> *tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra*

SYNONYMS

ei artha—this explanation; *madhyama*—middle; *śuna*—please hear; *gūḍha*—confidential; *artha*—meaning; *āra*—another; *tina*—three; *āvāsa-sthāna*—residential places; *kṛṣṇera*—of Lord Kṛṣṇa; *śāstre*—in the revealed scriptures; *khyāti*—fame; *yāra*—of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes-His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).

madhya.21.43

> *'antaḥpura'—goloka-śrī-vṛndāvana*
> *yāhāṅ nitya-sthiti mātā-pitā-bandhu-gaṇa*

SYNONYMS

antaḥ-pura—the internal abode; *goloka-śrī-vṛndāvana*—Goloka Vṛndāvana; *yāhāṅ*—where; *nitya-sthiti*—eternal residence; *mātā-pitā*—mother and father; *bandhu-gaṇa*—and friends.

TRANSLATION

"The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa's personal friends, associates, father and mother live.

madhya.21.44

> *madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra*
> *yogamāyā dāsī yāhāṅ rāsādi līlā-sāra*

SYNONYMS

madhura-aiśvarya—of sweetness and opulence; *mādhurya*—of conjugal love; *kṛpā-ādi*—and of mercy and so on; *bhāṇḍāra*—storehouse; *yoga-māyā*—the spiritual energy; *dāsī*—maidservant; *yāhāṅ*—where; *rāsa-ādi*—the *rāsa* dance and other pastimes; *līlā-sāra*—the quintessence of all pastimes.

TRANSLATION

"Vṛndāvana is the storehouse of Kṛṣṇa's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rāsa dance, the quintessence of all pastimes.

madhya.21.45

> *karuṇā-nikuramba-komale*
> *madhuraiśvarya-viśeṣa-śālini*
> *jayati vraja-rāja-nandane*
> *na hi cintā-kaṇikābhyudeti naḥ*

SYNONYMS

karuṇā-nikuramba-komale—who is very soft because of great mercy; *madhura-aiśvarya-viśeṣa-śalini*—especially by the opulence of conjugal love; *jayati*—all glories; *vraja-rāja-nandane*—to the son of Mahārāja Nanda; *na*—not; *hi*—certainly; *cintā*—of anxiety; *kaṇika*—even a particle; *abhyudeti*—awakens; *naḥ*—of us.

TRANSLATION

"Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

madhya.21.46

> *tāra tale paravyoma—'viṣṇuloka'-nāma*
> *nārāyaṇa-ādi ananta svarūpera dhāma*

SYNONYMS

tāra tale—below Vṛndāvana-dhāma; *para-vyoma*—the spiritual sky; *viṣṇu-loka-nāma*—known as Viṣṇuloka; *nārāyaṇa-ādi*—Nārāyaṇa and others; *ananta*—unlimited; *sva-rūpera*—of personal expansions; *dhāma*—the place.

TRANSLATION

"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṇṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

madhya.21.47

> *'madhyama-āvāsa' kṛṣṇera—ṣaḍ-aiśvarya-bhāṇḍāra*
> *ananta svarūpe yāhāṅ karena vihāra*

SYNONYMS

madhyama-āvāsa—the middle residence; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-aiśvarya-bhāṇḍāra*—the storehouse of six opulences; *ananta sva-rūpe*—in unlimited forms; *yāhāṅ*—where; *karena vihāra*—enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an

unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

madhya.21.48

> *ananta vaikuṇṭha yāhāṅ bhāṇḍāra-koṭhari*
> *pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'*

SYNONYMS

ananta—unlimited; *vaikuṇṭha*—Vaikuṇṭha planets; *yāhāṅ*—where; *bhāṇḍāra-koṭhari*—like rooms of a treasure-house; *pāriṣada-gaṇe*—eternal associates; *ṣaṭ-aiśvarye*—with the six opulences; *āche*—are; *bhari'*—filling.

TRANSLATION

"Innumerable Vaikuṇṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

madhya.21.49

> *goloka-nāmni nija-dhāmni tale ca tasya*
> *devī-maheśa-hari-dhāmasu teṣu teṣu*

te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

goloka-nāmni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—unto that Govinda; *ādi-puruṣam*—the original Supreme Personality of Godhead; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

TRANSLATION

“ 'Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.43).

madhya.21.50

pradhāna-parama-vyomnor
antare virajā nadī
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā śubhā

SYNONYMS

pradhāna-parama-vyomnoḥ antare—between the material world and spiritual world; *virajā nadī*—is a river known as Virajā; *veda-aṅga*—of the transcendental body of the Supreme Personality of Godhead; *sveda-janitaiḥ*—produced from the perspiration; *toyaiḥ*—with water; *prasrāvitā*—flowing; *śubhā*—all-auspicious.

TRANSLATION

“ 'Between the spiritual and material worlds is a body of water known as the river Virajā. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.'

PURPORT

This verse and the following verse are from the *Padma Purāṇa*.

madhya.21.51

> *tasyāḥ pāre paravyoma*
> *tripād-bhūtaṁ sanātanam*
> *amṛtaṁ śāśvataṁ nityam*
> *anantaṁ paramaṁ padam*

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvatam*—without being subjected to the control of time; *nityam*—constantly existing; *anantam*—unlimited; *paramam*—supreme; *padam*—abode.

TRANSLATION

“ 'Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The

material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called *eka-pāda-vibhūti*.

madhya.21.52

> *tāra tale 'bāhyāvāsa' virajāra pāra*
> *ananta brahmāṇḍa yāhāṅ koṭhari apāra*

SYNONYMS

tāra tale—below the spiritual world; *bāhya-āvāsa*—external abode; *virajāra pāra*—on the other side of the river Virajā; *ananta brahmāṇḍa*—unlimited number of universes; *yāhāṅ*—where; *koṭhari*—apartments; *apāra*—unlimited.

TRANSLATION

"On the other side of the river Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

madhya.21.53

> *'devī-dhāma' nāma tāra, jīva yāra vāsī*
> *jagal-lakṣmī rākhi' rahe yāhāṅ māyā dāsī*

SYNONYMS

devī-dhāma—the place of the external energy; *nāma*—named; *tāra*—its; *jīva*—the conditioned living entities; *yāra*—of which; *vāsī*—the inhabitants; *jagat-lakṣmī*—the material energy; *rākhi'*—keeping them; *rahe*—exists; *yāhāṅ*—wherein; *māyā*—the external energy; *dāsī*—maidservant.

TRANSLATION

"The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called *jagal-lakṣmī* because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and

do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

madhya.21.54

> *ei tina dhāmera haya kṛṣṇa adhīśvara*
> *goloka-paravyoma—prakṛtira para*

SYNONYMS

ei tina dhāmera—of these three *dhāmas,* or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devī-dhāma (the material world); *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the supreme master; *goloka-paravyoma*—the spiritual planet Goloka and the spiritual sky; *prakṛtira para*—beyond this material energy.

TRANSLATION

"Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

PURPORT

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two *dhāmas*. The liberated

soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva's *dhāma* and above the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

madhya.21.55

> *cic-chakti-vibhūti-dhāma—tripād-aiśvarya-nāma*
> *māyika vibhūti—eka-pāda abhidhāna*

SYNONYMS

cit-śakti—of the spiritual energy; *vibhūti-dhāma*—opulent abode; *tri-pād*—three fourths; *aiśvarya*—opulence; *nāma*—named; *māyika vibhūti*—material opulence; *eka-pāda*—one fourth; *abhidhāna*—known.

TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (*paravyoma*) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by

the Supreme Lord's external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

madhya.21.56

> *tripād-vibhūter dhāmatvāt*
> *tripād-bhūtaṁ hi tat padam*
> *vibhūtir māyikī sarvā*
> *proktā pādātmikā yataḥ*

SYNONYMS

tri-pād-vibhūteḥ—of the three fourths of the energy; *dhāmatvāt*—because of being the abode; *tri-pād-bhūtam*—consisting of three fourths of the energy; *hi*—certainly; *tat padam*—that abode; *vibhūtiḥ*—the energy or potency; *māyikī*—material; *sarvā*—all; *proktā*—said; *pāda-ātmikā*—only one fourth; *yataḥ*—therefore.

TRANSLATION

“ 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pāda.'

PURPORT

This verse is found in *Laghu-bhāgavatāmṛta* (1.5.286).

madhya.21.57

> *tripāda-vibhūti kṛṣṇera—vākya-agocara*
> *eka-pāda vibhūtira śunaha vistāra*

SYNONYMS

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; *vākya-agocara*—beyond words; *eka-pāda vibhūtira*—of one fourth of the energy; *śunaha*—please hear; *vistāra*—breadth.

TRANSLATION

"The three-fourths part of Lord Kṛṣṇa's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

madhya.21.58

> *ananta brahmāṇḍera yata brahmā-rudra-gaṇa*
> *cira-loka-pāla-śabde tāhāra gaṇana*

SYNONYMS

ananta—unlimited; *brahmāṇḍera*—of the universes; *yata—all*; *brahmā*—Lord Brahmās; *rudra-gaṇa*—and Lord Śivas; *cira-loka-pāla*—permanent governors of the worlds; *śabde*—by the word; *tāhāra*—of them; *gaṇana*—counting.

TRANSLATION

"Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called *cira-loka-pāla,* permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called *cira-loka-pāla,* permanent governors. *Loka-pāla* means "predominating deities." There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

madhya.21.59

> *eka-dina dvārakāte kṛṣṇa dekhibāre*
> *brahmā āilā,—dvāra-pāla jānāila kṛṣṇere*

SYNONYMS

eka-dina—one day; *dvārakāte*—in Dvārakā; *kṛṣṇa dekhibāre*—to see Kṛṣṇa; *brahmā āilā*—Lord Brahmā came; *dvāra-pāla*—the doorman; *jānāila*—informed; *kṛṣṇere*—Lord Kṛṣṇa.

TRANSLATION

"Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā's arrival.

madhya.21.60

> *kṛṣṇa kahena—'kon brahmā, ki nāma tāhāra?'*
> *dvārī āsi' brahmāre puche āra bāra*

SYNONYMS

kṛṣṇa kahena—Kṛṣṇa said; *kon brahmā*—which Brahmā; *ki nāma tāhāra*—what is his name; *dvārī āsi'*—the doorman, coming back; *brahmāre*—to Lord Brahmā; *puche*—inquires; *āra bāra*—again.

TRANSLATION

"When Kṛṣṇa was so informed, He immediately asked the doorman, 'Which Brahmā? What is his name?' The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From *Bhagavad-gītā: imaṁ vivasvate yogam*. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own particular name. The governor of the state is generally called *rāja-pāla,* but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

madhya.21.61

> *vismita hañā brahmā dvārīke kahilā*
> *'kaha giyā sanaka-pitā caturmukha āilā'*

SYNONYMS

vismita hañā—becoming surprised; *brahmā*—Lord Brahmā; *dvārīke*—unto the doorman; *kahilā*—replied; *kaha*—inform; *giyā*—going; *sanaka-pitā*—the father of the four Kumāras; *catuḥ-mukha*—four-headed; *āilā*—has come.

TRANSLATION

"When the doorman asked, 'Which Brahmā?' Lord Brahmā was surprised. He told the doorman, 'Please go

inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.'

madhya.21.62

> *kṛṣṇe jānāñā dvārī brahmāre lañā gelā*
> *kṛṣṇera caraṇe brahmā daṇḍavat kailā*

SYNONYMS

kṛṣṇe jānāñā—informing Lord Kṛṣṇa; *dvārī*—the doorman; *brahmāre*—Lord Brahmā; *lañā*—taking; *gelā*—went; *kṛṣṇera caraṇe*—at the lotus feet of Kṛṣṇa; *brahmā*—Lord Brahmā; *daṇḍavat kailā*—offered obeisances.

TRANSLATION

"The doorman then informed Lord Kṛṣṇa of Lord Brahmā's description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

madhya.21.63

> *kṛṣṇa mānya-pūjā kari' tāṅre praśna kaila*
> *'ki lāgi' tomāra ihāṅ āgamana haila?'*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *mānya-pūjā*—respect and worship; *kari'*—showing; *tāṅre*—to him; *praśna kaila*—put a question; *ki lāgi'*—for what reason; *tomāra*—your; *ihāṅ*—here; *āgamana haila*—there was arrival.

TRANSLATION

"After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, 'Why have you come here?'

madhya.21.64

> *brahmā kahe,—'tāhā pāche kariba nivedana*
> *eka saṁśaya mane haya, karaha chedana*

SYNONYMS

brahmā kahe—Lord Brahmā said; *tāhā*—that; *pāche*—later; *kariba nivedana*—I shall submit unto You; *eka*—one; *saṁśaya*—doubt; *mane*—in the mind; *haya*—there is; *karaha chedana*—kindly dissipate it.

TRANSLATION

"Being questioned, Lord Brahmā immediately replied, 'I shall later tell You why I have come. First of all there

is a doubt in my mind which I wish You would kindly dissipate.

madhya.21.65

> *'kon brahmā?' puchile tumi kon abhiprāye?*
> *āmā ba-i jagate āra kon brahmā haye?'*

SYNONYMS

kon brahmā—which Brahmā; *puchile tumi*—You inquired; *kon abhiprāye*—by what intention; *āmā ba-i*—except me; *jagate*—within this universe; *āra*—other; *kon*—which; *brahmā*—Lord Brahmā; *haye*—is there.

TRANSLATION

“ 'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

madhya.21.66

> *śuni' hāsi' kṛṣṇa tabe karilena dhyāne*
> *asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe*

SYNONYMS

śuni'—hearing; *hāsi'*—smilingly; *kṛṣṇa*—Lord Kṛṣṇa; *tabe*—then; *karilena*—did; *dhyāne*—meditation; *asaṅkhya*—unlimited; *brahmāra*—of Lord Brahmās; *gaṇa*—the group; *āilā*—arrived; *tata-kṣaṇe*—at that time.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

madhya.21.67

> *daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana*
> *koṭy-arbuda mukha kāro, nā yāya gaṇana*

SYNONYMS

daśa—ten; *biśa*—twenty; *śata*—hundred; *sahasra*—thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *vadana*—faces; *koṭi*—ten million; *arbuda*—a hundred million; *mukha*—faces; *kāro*—of some of them; *nā yāya gaṇana*—not possible to count.

TRANSLATION

"These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred

thousand, some ten million and others a hundred million. No one can count the number of faces they had.

madhya.21.68

> *rudra-gaṇa āilā lakṣa koṭi-vadana*
> *indra-gaṇa āilā lakṣa koṭi-nayana*

SYNONYMS

rudra-gaṇa—the Śivas; *āilā*—arrived; *lakṣa koṭi-vadana*—possessing a hundred thousand and ten million faces; *indra-gaṇa*—the Indras; *āilā*—arrived; *lakṣa*—a hundred thousand; *koṭi*—ten million; *nayana*—eyes.

TRANSLATION

"There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into

eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

madhya.21.69

> *dekhi' caturmukha brahmā phāṅpara ha-ilā*
> *hasti-gaṇa-madhye yena śaśaka rahilā*

SYNONYMS

dekhi'—seeing; *catuḥ-mukha brahmā*—the four-faced Lord Brahmā of this universe; *phāṅpara ha-ilā*—became bewildered; *hasti-gaṇa-madhye*—in the midst of many elephants; *yena*—like; *śaśaka*—a rabbit; *rahilā*—remained.

TRANSLATION

"When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

madhya.21.70

> *āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge*
> *daṇḍavat karite mukuṭa pāda-pīṭhe lāge*

SYNONYMS

āsi'—coming; *saba brahmā*—all the Brahmās; *kṛṣṇa-pāda-pīṭha-āge*—before the lotus feet of Kṛṣṇa; *daṇḍavat karite*—offering their obeisances; *mukuṭa*—helmets; *pāda-pīṭhe*—at the lotus feet; *lāge*—touched.

TRANSLATION

"All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

madhya.21.71

> *kṛṣṇera acintya-śakti lakhite keha nāre*
> *yata brahmā, tata mūrti eka-i śarīre*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potencies; *lakhite*—to observe; *keha*—anyone; *nāre*—not able; *yata brahmā*—all Brahmās; *tata mūrti*—so many forms; *eka-i śarīre*—in the same body.

TRANSLATION

"No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

madhya.21.72

> *pāda-pīṭa-mukuṭāgra-saṅghaṭṭe uṭhe dhvani*
> *pāda-pīṭhe stuti kare mukuṭa hena jāni'*

SYNONYMS

pāda-pīṭa—at Kṛṣṇa's lotus feet; *mukuṭa-agra*—of the tops of the helmets; *saṅghaṭṭe*—in the crowding together; *uṭhe dhvani*—there arose a sound; *pāda-pīṭhe stuti*—offering prayers unto the lotus feet; *kare*—do; *mukuṭa*—the helmets; *hena jāni'*—appearing as such.

TRANSLATION

"When all the helmets struck together at Kṛṣṇa's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa's lotus feet.

madhya.21.73

> *yoḍa-hāte brahmā-rudrādi karaye stavana*
> *"baḍa kṛpā karilā prabhu, dekhāilā caraṇa*

SYNONYMS

yoḍa-hāte—with folded hands; *brahmā*—the Lord Brahmās; *rudra-ādi*—the Lord Śivas and others; *karaye stavana*—offered their

prayers; *baḍa kṛpā*—great mercy; *karilā*—You have shown; *prabhu*—O Lord; *dekhāilā caraṇa*—You have shown Your lotus feet.

TRANSLATION

"With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

madhya.21.74

> *bhāgya, more bolāilā 'dāsa' aṅgīkari'*
> *kon ājñā haya, tāhā kari śire dhari' "*

SYNONYMS

bhāgya—great fortune; *more*—me; *bolāilā*—You have called; *dāsa*—as a servant; *aṅgīkari'*—accepting; *kon ājñā haya*—what is Your order; *tāhā*—that; *kari*—let me accept; *śire dhari'*—holding it on my head.

TRANSLATION

"All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

madhya.21.75

> *kṛṣṇa kahe,—tomā-sabā dekhite citta haila*
> *tāhā lāgi' eka ṭhāñi sabā bolāila*

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa said; *tomā-sabā*—all of you; *dekhite*—to see; *citta haila*—there was a desire; *tāhā lāgi'*—for that reason; *eka ṭhāñi*—in one place; *sabā*—all of you; *bolāila*—I called for.

TRANSLATION

"Lord Kṛṣṇa replied, 'Since I wanted to see all of you together, I have called all of you here.

madhya.21.76

> *sukhī hao sabe, kichu nāhi daitya-bhaya?*
> *tārā kahe,—'tomāra prasāde sarvatra-i jaya*

SYNONYMS

sukhī hao—be happy; *sabe*—all of you; *kichu*—some; *nāhi*—there is not; *daitya-bhaya*—fear of the demons; *tārā kahe*—all of them replied; *tomāra prasāde*—by Your mercy; *sarvatra-i*—everywhere; *jaya*—victorious.

TRANSLATION

“ 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.

madhya.21.77

> *samprati pṛthivīte yebā haiyāchila bhāra*
> *avatīrṇa hañā tāhā karilā saṁhāra'*

SYNONYMS

samprati—presently; *pṛthivīte*—upon the earth; *yebā*—whatever; *haiyāchila*—there was; *bhāra*—burden; *avatīrṇa hañā*—descending; *tāhā*—that; *karilā saṁhāra*—You have taken away.

TRANSLATION

“ 'Whatever burden was upon the earth You have taken away by descending on that planet.'

madhya.21.78

> *dvārakādi—vibhu, tāra ei ta pramāṇa*
> *'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna*

SYNONYMS

dvārakā-ādi—Dvārakā-dhāma and other abodes; *vibhu*—transcendental abode; *tāra ei ta pramāṇa*—this is the evidence of that; *āmāra-i brahmāṇḍe*—in my *brahmāṇḍa*; *kṛṣṇa*—Kṛṣṇa is now present; *sabāra*—of all of them; *haila jñāna*—there was this knowledge.

TRANSLATION

"This is the proof of Dvārakā's opulence: all the Brahmās thought, 'Kṛṣṇa is now staying in my jurisdiction.'

madhya.21.79

> *kṛṣṇa-saha dvārakā-vaibhava anubhava haila*
> *ekatra milane keha kāho nā dekhila*

SYNONYMS

kṛṣṇa-saha—with Kṛṣṇa; *dvārakā-vaibhava*—the opulence of Dvārakā; *anubhava haila*—there was perception; *ekatra milane*—although they came together; *keha*—someone; *kāho*—anyone else; *nā dekhila*—did not see.

TRANSLATION

"Thus the opulence of Dvārakā was perceived by each and every one of them. Although they were all

assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Although all the Brahmās and Śivas were assembled together, due to Kṛṣṇa's energy, they could not meet or talk among themselves individually.

madhya.21.80

> *tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā*
> *daṇḍavat hañā sabe nija ghare gelā*

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-brahmā-gaṇe*—unto all the Brahmās; *vidāya dilā*—bade farewell; *daṇḍavat hañā*—offering obeisances; *sabe*—all of them; *nija ghare gelā*—returned to their respective homes.

TRANSLATION

"Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

madhya.21.81

> *dekhi' caturmukha brahmāra haila camatkāra*
> *kṛṣṇera caraṇe āsi' kailā namaskāra*

SYNONYMS

dekhi'—seeing; *catuḥ-mukha brahmāra*—of the four-headed Brahmā of this universe; *haila*—there was; *camatkāra*—astonishment; *kṛṣṇera caraṇe āsi'*—coming to the lotus feet of Lord Kṛṣṇa; *kailā namaskāra*—offered his respects.

TRANSLATION

"After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

madhya.21.82

> *brahmā bale,—pūrve āmi ye niścaya kariluṅ*
> *tāra udāharaṇa āmi āji ta' dekhiluṅ*

SYNONYMS

brahmā bale—Brahmā said; *pūrve*—formerly; *āmi*—I; *ye*—whatever; *niścaya kariluṅ*—decided; *tāra*—of that; *udāharaṇa*—the example; *āmi*—I; *āji*—today; *ta'*—certainly; *dekhiluṅ*—have seen.

TRANSLATION

"Brahmā then said, 'Whatever I formerly decided about my knowledge, I have just now had personally verified.'

madhya.21.83

> *jānanta eva jānantu*
> *kiṁ bahūktyā na me prabho*
> *manaso vapuṣo vāco*
> *vaibhavaṁ tava gocaraḥ*

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O my Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

TRANSLATION

“ 'There are people who say, "I know everything about Kṛṣṇa." Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā.

madhya.21.84

> *kṛṣṇa kahe, "ei brahmāṇḍa pañcāśat koṭi yojana*
> *ati kṣudra, tāte tomāra cāri vadana*

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa said; *ei brahmāṇḍa*—this universe; *pañcāśat koṭi yojana*—four billion miles; *ati kṣudra*—very small; *tāte*—therefore; *tomāra*—your; *cāri vadana*—four faces.

TRANSLATION

"Kṛṣṇa said, 'Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from *Siddhānta-śiromaṇi* that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

madhya.21.85

> *kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi*
> *kona niyuta-koṭi, kona koṭi-koṭi*

SYNONYMS

kona brahmāṇḍa—some universes; *śata-koṭi*—one billion *yojanas*; *kona*—some; *lakṣa-koṭi*—one trillion *yojanas*; *kona*—some; *niyuta-koṭi*—ten trillion; *kona*—some; *koṭi-koṭi*—one hundred trillion.

TRANSLATION

“ 'Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A *yojana* equals eight miles.

madhya.21.86

> *brahmāṇḍānurūpa brahmāra śarīra-vadana*
> *ei-rūpe pāli āmi brahmāṇḍera gaṇa*

SYNONYMS

brahmāṇḍa-anurūpa—according to the size of a universe; *brahmāra*—of Lord Brahmā; *śarīra-vadana*—heads on the body; *ei-rūpe*—in this way; *pāli āmi*—I maintain; *brahmāṇḍera gaṇa*—all the innumerable groups of universes.

TRANSLATION

“ 'According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

madhya.21.87

> *'eka-pāda vibhūti' ihāra nāhi parimāṇa*
> *'tripāda vibhūti'ra kebā kare parimāṇa"*

SYNONYMS

eka-pāda vibhūti—a one-fourth manifestation of My opulence; *ihāra*—of this; *nāhi*—there is not; *parimāṇa*—measurement; *tri-pāda vibhūtira*—of the spiritual world, having three fourths of My energy; *kebā*—who; *kare*—can do; *parimāṇa*—measurement.

TRANSLATION

“ 'No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?'

madhya.21.88

> *tasyāḥ pāre paravyoma*
> *tripād-bhūtaṁ sanātanam*
> *amṛtaṁ śāśvataṁ nityam*
> *anantaṁ paramaṁ padam*

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvatam*—without being subjected to the control of time; *nityam*—constantly existing; *anantam*—unlimited; *paramam*—supreme; *padam*—abode.

TRANSLATION

“ 'Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

This is a verse from the *Padma Purāṇa,* recited here by Lord Kṛṣṇa.

madhya.21.89

> *tabe kṛṣṇa brahmāre dilena vidāya*
> *kṛṣṇera vibhūti-svarūpa jānāna nā yāya*

SYNONYMS

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *brahmāre*—unto the Lord Brahmā of this universe; *dilena vidāya*—bade farewell; *kṛṣṇera*—of Lord Kṛṣṇa; *vibhūti-svarūpa*—spiritual verification of opulence; *jānāna nā yāya*—is not possible to understand.

TRANSLATION

"In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa's energies.

madhya.21.90

> *'tryadhīśvara'-śabdera artha 'gūḍha' āra haya*
> *'tri'-śabde kṛṣṇera tina loka kaya*

SYNONYMS

tri-adhīśvara—*tryadhīśvara*; *śabdera*—of the word; *artha*—a meaning; *gūḍha*—confidential; *āra*—another; *haya*—there is; *tri-śabde*—by the word "three"; *kṛṣṇera*—of Kṛṣṇa; *tina loka kaya*—the three places or properties of Lord Kṛṣṇa.

TRANSLATION

"There is a very deep meaning in the word tryadhīśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word *tryadhīśvara* means "proprietor of the three worlds." There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in *Bhagavad-gītā:*

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The word *sarva-loka* means "all three worlds," and the word *maheśvara* means "the supreme proprietor." Kṛṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions-Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

madhya.21.91

> *golokākhya gokula, mathurā, dvārāvatī*
> *ei tina loke kṛṣṇera sahaje nitya-sthiti*

SYNONYMS

goloka-ākhya—called Goloka; *gokula*—Gokula; *mathurā*—Mathurā; *dvārāvatī*—Dvārakā; *ei tina loke*—all three of these places; *kṛṣṇera*—of Lord Kṛṣṇa; *sahaje*—naturally; *nitya-sthiti*—eternal residence.

TRANSLATION

"The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas:

Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

madhya.21.92

> *antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma*
> *tinera adhīśvara—kṛṣṇa svayaṁ bhagavān*

SYNONYMS

antaraṅga—internal; *pūrṇa-aiśvarya-pūrṇa*—full of all opulences; *tina dhāma*—three abodes; *tinera adhīśvara*—the Lord of all three; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

madhya.21.93-94

> *pūrva-ukta brahmāṇḍera yata dik-pāla*
> *ananta vaikuṇṭhāvaraṇa, cira-loka-pāla*

> *tāṅ-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge*
> *daṇḍavat-kāle tāra maṇi pīṭhe lāge*

SYNONYMS

pūrva-ukta—as mentioned above; *brahmāṇḍera*—of all the universes; *yata*—all; *dik-pāla*—the governors of the directions; *ananta vaikuṇṭha-āvaraṇa*—the expansions surrounding the innumerable Vaikuṇṭhas; *cira-loka-pāla*—permanent governors of the universe; *tāṅ-sabāra*—of all of them; *mukuṭa*—helmets; *kṛṣṇa-pāda-pīṭha-āge*—in front of the lotus feet of Kṛṣṇa; *daṇḍavat-kāle*—at the time of offering obeisances; *tāra*—of them; *maṇi*—the jewels; *pīṭhe*—on the throne; *lāge*—touch.

TRANSLATION

"As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṇṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

madhya.21.95

> *maṇi-pīṭhe ṭhekāṭheki, uṭhe jhaṇjhani*
> *pīṭhera stuti kare mukuṭa—hena anumāni*

SYNONYMS

maṇi-pīṭhe—between the gems and the lotus feet or the throne; *ṭhekāṭheki*—collision; *uṭhe*—arises; *jhaṇjhani*—a jingling sound; *pīṭhera*—to the lotus feet or the throne; *stuti*—prayers; *kare*—offer; *mukuṭa*—all the helmets; *hena*—thus; *anumāni*—we can imagine.

TRANSLATION

"When the gems on the helmets of all the predominating deities collide before the throne and the Lord's lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa's lotus feet.

madhya.21.96

> *nija-cic-chakte kṛṣṇa nitya virājamāna*
> *cic-chakti-sampattira 'ṣaḍ-aiśvarya' nāma*

SYNONYMS

nija—His own; *cit-śakte*—in spiritual potency; *kṛṣṇa*—Lord Kṛṣṇa; *nitya*—eternally; *virājamāna*—existing; *cit-śakti*—of the spiritual potency; *sampattira*—of the opulence; *ṣaṭ-aiśvarya*—the six opulences; *nāma*—named.

TRANSLATION

"Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

madhya.21.97

> *sei svārājya-lakṣmī kare nitya pūrṇa kāma*
> *ataeva vede kahe 'svayaṁ bhagavān'*

SYNONYMS

sei svārājya-lakṣmī—that personal opulence; *kare*—*does*; *nitya*—eternally; *pūrṇa*—fulfilling; *kāma*—all desires; *ataeva*—therefore; *vede*—in the Vedas; *kahe*—it is said; *svayam bhagavān*—Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"Because Be possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

madhya.21.98

> *kṛṣṇera aiśvarya—apāra amṛtera sindhu*
> *avagāhite nāri, tāra chuilaṅ eka bindu*

SYNONYMS

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; *apāra*—unlimited; *amṛtera sindhu*—an ocean of nectar; *avagāhite*—to bathe; *nāri*—I am unable; *tāra*—of that; *chuilaṅ*—I touched; *eka bindu*—only one drop.

TRANSLATION

"The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

madhya.21.99

> *aiśvarya kahite prabhura kṛṣṇa-sphūrti haila*
> *mādhurye majila mana, eka śloka paḍila*

SYNONYMS

aiśvarya kahite—while describing the opulence; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-sphūrti*—awakening of love of Kṛṣṇa; *haila*—there was; *mādhurye*—in the sweetness of conjugal love; *majila mana*—the mind became immersed; *eka*—one; *śloka*—verse; *paḍila*—recited.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrīmad-Bhāgavatam.

madhya.21.100

> *yan martya-līlaupayikaṁ svayoga-*
> *māyā-balaṁ darśayatā gṛhītam*
> *vismāpanaṁ svasya ca saubhagardheḥ*
> *paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

SYNONYMS

yat—that which; *martya-līlā*—pastimes in the material world; *aupayikam*—just suitable for; *sva*—His own; *yoga-māyā*—of the spiritual potency; *balam*—the strength; *darśayatā*—showing; *gṛhītam*—accepted; *vismāpanam*—even producing wonder; *svasya*—for Himself; *ca*—also; *saubhaga-ṛdheḥ*—of abundant good fortune; *param*—supreme; *padam*—abode; *bhūṣaṇa*—of ornaments; *bhūṣaṇa-aṅgam*—the limbs of which were the ornaments.

TRANSLATION

“ 'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by *yogamāyā*.

madhya.21.101

> *kṛṣṇera yateka khelā, sarvottama nara-līlā,*
> *nara-vapu tāhāra svarūpa*
> *gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,*
> *nara-līlāra haya anurūpa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *yateka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-līlā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *sva-rūpa*—the real form; *gopa-veśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kiśora*—newly youthful; *naṭa-vara*—an expert dancer; *nara-līlāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

TRANSLATION

"Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

madhya.21.102

> *kṛṣṇera madhura rūpa, śuna, sanātana*
> *ye rūpera eka kaṇa, ḍubāya saba tribhuvana,*
> *sarva prāṇī kare ākarṣaṇa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *rūpa*—form; *śuna*—please hear; *sanātana*—O My dear Sanātana; *ye rūpera*—of which form; *eka kaṇa*—even a fraction; *ḍubāya*—floods; *saba*—all; *tri-bhuvana*—the three worlds; *sarva prāṇī*—all living entities; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

"My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

madhya.21.103

> *yogamāyā cic-chakti, viśuddha-sattva-pariṇati,*
> *tāra śakti loke dekhāite*
> *ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,*
> *prakaṭa kailā nitya-līlā haite*

SYNONYMS

yoga-māyā—internal energy; *cit-śakti*—spiritual potency; *viśuddha-sattva*—of transcendental pure goodness; *pariṇati*—a transformation; *tāra śakti*—the potency of such energy; *loke dekhāite*—to exhibit within the material world; *ei rūpa-ratana*—this beautiful, transcendental, jewellike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-līlā haite*—from the eternal pastimes of the Lord; *ratana*—this beautiful, transcendental, jewellike form; *bhakta-gaṇera gūḍha-dhana*—the most confidential treasure of the devotees; *prakaṭa*—exhibition; *kailā*—made; *nitya-līlā haite*—from the eternal pastimes of the Lord.

TRANSLATION

"The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa's internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa's eternal pastimes.

madhya.21.104

> *rūpa dekhi' āpanāra, kṛṣṇera haila camatkāra,*
> *āsvādite mane uṭhe kāma*
> *'svasaubhāgya' yāṅra nāma, saundaryādi-guṇa-*

grāma,
ei-rūpa nitya tāra dhāma

SYNONYMS

rūpa dekhi'—by seeing the form; *āpanāra*—His own; *kṛṣṇera*—of Lord Kṛṣṇa; *haila*—there was; *camatkāra*—wonder; *āsvādite*—to taste; *mane*—in the mind; *uṭhe*—arises; *kāma*—a desire; *sva-saubhāgya*—one's own good fortune; *yāṅra*—of which; *nāma*—the name; *saundarya-ādi-guṇa-grāma*—the transcendental qualities, headed by beauty; *ei rūpa*—this form; *nitya*—eternal; *tāra*—of them; *dhāma*—the abode.

TRANSLATION

"The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the *gokula-līlā*) are supreme. He also has pastimes in the Vaikuṇṭhas, the spiritual world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyī, the *puruṣa-avatāra*. His incarnations as a fish, tortoise and so on

are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet-wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer-are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds-Goloka Vṛndāvana, Hari-dhāma (Vaikuṇṭhaloka), and Devī-dhāma (the material world). Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of *yogamāyā* are absent in the spiritual sky and the Vaikuṇṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on this planet on a specific tract of land-Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

madhya.21.105

bhūṣaṇera bhūṣaṇa aṅga, tāheṅ lalita tribhaṅga,
tāhāra upara bhrūdhanu-nartana
terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana

SYNONYMS

bhūṣaṇera—of the ornament; *bhūṣaṇa*—the ornament; *aṅga*—the limbs of the body; *tāheṅ*—that feature; *lalita*—delicate; *tri-bhaṅga*—bent in three places; *tāhāra upara*—above that; *bhrū-dhanu-nartana*—dancing of the eyebrows; *terache*—crooked; *netra-anta*—the end of the eye; *bāṇa*—arrow; *tāra*—of that arrow; *dṛḍha*—strong; *sandhāna*—fixing; *vindhe*—pierces; *rādhā*—of Śrīmatī Rādhārāṇī; *gopī-gaṇa*—of the *gopīs* also; *mana*—the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa's body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa's eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopīs. When the arrow

succeeds in hitting its target, their minds become agitated.

madhya.21.106

> *brahmāṇḍopari paravyoma, tāhāṅ ye svarūpa-gaṇa,*
> *tāṅ-sabāra bale hare mana*
> *pati-vratā-śiromaṇi, yāṅre kahe veda-vāṇī,*
> *ākarṣaye sei lakṣmī-gaṇa*

SYNONYMS

brahmāṇḍa-upari—above all the universes; *para-vyoma*—the spiritual sky; *tāhāṅ*—there; *ye*—all those; *svarūpa-gaṇa*—transcendental personal expansions; *tāṅ-sabāra*—of all of Them; *bale*—by force; *hare mana*—it enchants the minds; *pati-vratā*—of those who are chaste and devoted to the husband; *śiromaṇi*—topmost; *yāṅre*—unto whom; *kahe*—describe; *veda-vāṇī*—hymns of the *Vedas*; *ākarṣaye*—it attracts; *sei*—those; *lakṣmī-gaṇa*—all the goddesses of fortune.

TRANSLATION

"The beauty of Kṛṣṇa's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa's personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa's

body. In addition, the goddesses of fortune [Lakṣmīs]—who are wives of the Nārāyaṇas and are the women described in the Vedas as most chaste-are also attracted by the wonderful beauty of Kṛṣṇa.

madhya.21.107

> *caḍi' gopī-manorathe, manmathera mana mathe,*
> *nāma dhare 'madana-mohana'*
> *jini' pañcaśara-darpa, svayaṁ nava-kandarpa,*
> *rāsa kare lañā gopī-gaṇa*

SYNONYMS

caḍi'—riding; *gopī-manaḥ-rathe*—on the chariot of the minds of the *gopīs*; *manmathera*—of Cupid; *mana*—the mind; *mathe*—churns; *nāma*—the name; *dhare*—accepts; *madana-mohana*—Madana-mohana, the deluder of Cupid; *jini'*—conquering; *pañca-śara*—of Cupid, the master of the five arrows of the senses; *darpa*—the pride; *svayam*—personally; *nava*—new; *kandarpa*—Cupid; *rāsa*—*rāsa* dance; *kare*—performs; *lañā*—with; *gopī-gaṇa*—the *gopīs*.

TRANSLATION

"Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopīs, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell,

sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance.

madhya.21.108

> *nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,*
> *vṛndāvane svacchanda vihāra*
> *yāṅra veṇu-dhvani śuni' sthāvara-jaṅgama prāṇī,*
> *pulaka, kampa, aśru vahe dhāra*

SYNONYMS

nija-sama—equal to Himself; *sakhā-saṅge*—with the friends; *go-gaṇa*—an unlimited number of cows; *cāraṇa*—tending; *raṅge*—such pastimes; *vṛndāvane*—in Vṛndāvana; *svacchanda*—spontaneous; *vihāra*—blissful enjoyment; *yāṅra*—of whom; *veṇu-dhvani śuni'*—hearing the vibration of the flute; *sthāvara-jaṅgama prāṇī*—all living entities, moving and not moving; *pulaka*—jubilation; *kampa*—trembling; *aśru*—tears; *vahe*—flow; *dhāra*—streams.

TRANSLATION

"When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are

innumerable cows grazing. This is another of the Lord's blissful enjoyments. When He plays on His flute, all living entities-including trees, plants, animals and human beings-tremble and are saturated with jubilation. Tears flow constantly from their eyes.

madhya.21.109

> *muktā-hāra—baka-pāṅti, indra-dhanu-piñcha tati,*
> *pītāmbara—vijurī-sañcāra*
> *kṛṣṇa nava-jaladhara, jagat-śasya-upara,*
> *variṣaye līlāmṛta-dhāra*

SYNONYMS

muktā-hāra—a necklace of pearls; *baka-pāṅti*—like a row of white ducks; *indra-dhanu*—like a rainbow; *piñcha*—a peacock feather; *tati*—there; *pīta-ambara*—yellow garments; *vijurī-sañcāra*—like the appearance of lightning in the sky; *kṛṣṇa*—Lord Kṛṣṇa; *nava*—new; *jala-dhara*—cloud carrying water; *jagat*—the universe; *śasya*—like crops of grains; *upara*—upon; *variṣaye*—rains; *līlā-amṛta*—the pastimes of Lord Kṛṣṇa; *dhāra*—like a shower.

TRANSLATION

"Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa

appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

madhya.21.110

> *mādhurya bhagavattā-sāra, vraje kaila paracāra,*
> *tāhā śuka—vyāsera nandana*
> *sthāne sthāne bhāgavate, varṇiyāche jānāite,*
> *tāhā śuni' māte bhakta-gaṇa*

SYNONYMS

mādhurya—sweetness; *bhagavattā-sāra*—the quintessence of the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *kaila*—did; *paracāra*—propagation; *tāhā*—that; *śuka*—Śukadeva Gosvāmī; *vyāsera nandana*—the son of Vyāsadeva; *sthāne sthāne*—in different places; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *varṇiyāche*—has described; *jānāite*—in order to explain; *tāhā śuni'*—hearing those statements; *māte*—become maddened; *bhakta-gaṇa*—all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which

engages Him in conjugal love with the gopīs. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

madhya.21.111

> *kahite kṛṣṇera rase, śloka paḍe premāveśe,*
> *preme sanātana-hāta dhari'*
> *gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,*
> *bhāvāveśe mathurā-nāgarī*

SYNONYMS

kahite—to describe; *kṛṣṇera*—of Lord Kṛṣṇa; *rase*—the different types of mellows; *śloka*—a verse; *paḍe*—recites; *prema-āveśe*—absorbed in ecstatic love; *preme*—in such love; *sanātana-hāta dhari'*—catching the hand of Sanātana Gosvāmī; *gopī-bhāgya*—the fortune of the *gopīs*; *kṛṣṇa guṇa*—the transcendental qualities of Kṛṣṇa; *ye*—which; *karila varṇana*—described; *bhāva-āveśe*—in ecstatic love; *mathurā-nāgarī*—the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopīs of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya

Mahāprabhu described the different mellows of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

madhya.21.112

> *gopyas tapaḥ kim acaran yad amuṣya rūpaṁ*
> *lāvaṇya-sāram asamordhvam ananya-siddham*
> *dṛgbhiḥ pibanty anusavābhinavaṁ durāpam*
> *ekānta-dhāma yaśasaḥ śriya aiśvarasya*

SYNONYMS

gopyaḥ—the *gopīs*; *tapaḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

“ 'What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the

only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

madhya.21.113

> *tāruṇyāmṛta—pārāvāra, taraṅga—lāvaṇya-sāra,*
> *tāte se āvarta bhāvodgama*
> *vaṁśī-dhvani—cakravāta, nārīra mana—tṛṇa-pāta,*
> *tāhā ḍubāya nā haya udgama*

SYNONYMS

tāruṇya-amṛta—eternal youth; *pārāvāra*—like a great ocean; *taraṅga*—waves; *lāvaṇya-sāra*—the essence of bodily beauty; *tāte*—in that ocean; *se*—*that*; *āvarta*—like a whirlpool; *bhāva-udgama*—awakening of different ecstatic emotions; *vaṁśī-dhvani*—the vibration of the flute; *cakravāta*—a whirlwind; *nārīra*—of the women; *mana*—the minds; *tṛṇa-pāta*—leaves of grass; *tāhā*—that; *ḍubāya*—plunge down; *nā haya udgama*—never to come up again.

TRANSLATION

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the

whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

madhya.21.114

> *sakhī he, kon tapa kaila gopī-gaṇa*
> *kṛṣṇa-rūpa-sumādhurī, pibi' pibi' netra bhari',*
> *ślāghya kare janma-tanu-mana*

SYNONYMS

sakhī he—My dear friend; *kon*—what; *tapa*—austerity; *kaila*—have executed; *gopī-gaṇa*—all the *gopīs*; *kṛṣṇa-rūpa*—of the beauty of Lord Kṛṣṇa; *su-mādhurī*—the essence of all sweetness; *pibi' pibi'*—drinking and drinking; *netra bhari'*—filling the eyes; *ślāghya kare*—they glorify; *janma-tanu-mana*—their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

madhya.21.115

> *ye mādhurīra ūrdhva āna, nāhi yāra samāna,*
> *paravyome svarūpera gaṇe*
> *yeṅho saba-avatārī, paravyoma-adhikārī,*
> *e mādhurya nāhi nārāyaṇe*

SYNONYMS

ye mādhurīra—that sweetness; *ūrdhva*—higher; *āna*—another; *nāhi*—there is not; *yāra samāna*—equal to which; *para-vyome*—the spiritual sky; *sva-rūpera gaṇe*—among the expansions of Kṛṣṇa's personality; *yeṅho*—who; *saba-avatāri*—the source of all the incarnations; *para-vyoma-adhikārī*—the predominating Deity of the Vaikuṇṭha planets; *e mādhurya*—this ecstatic sweetness; *nāhi*—is not; *nārāyaṇe*—even in Lord Nārāyaṇa.

TRANSLATION

"The sweetness of Kṛṣṇa's beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

madhya.21.116

> *tāte sākṣī sei ramā, nārāyaṇera priyatamā,*
> *pativratā-gaṇera upāsyā*
> *tiṅho ye mādhurya-lobhe, chāḍi' saba kāma-bhoge,*
> *vrata kari' karilā tapasyā*

SYNONYMS

tāte—in this regard; *sākṣī*—the evidence; *sei ramā*—that goddess of fortune; *nārāyaṇera priya-tamā*—the most dear consort of Nārāyaṇa; *pati-vratā-gaṇera*—of all chaste women; *upāsyā*—worshipable; *tiṅho*—she; *ye*—that; *mādhurya-lobhe*—being attracted by the same sweetness; *chāḍi'*—giving up; *saba*—all; *kāma-bhoge*—to enjoy with Kṛṣṇa; *vrata kari'*—taking a vow; *karilā tapasyā*—executed austerities.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.

madhya.21.117

> *sei ta' mādhurya-sāra, anya-siddhi nāhi tāra,*
> *tiṅho—mādhuryādi-guṇa-khani*
> *āra saba prakāśe, tāṅra datta guṇa bhāse,*
> *yāhāṅ yata prakāśe kārya jāni*

SYNONYMS

sei ta' mādhurya-sāra—that is the quintessence of sweetness; *anya-siddhi*—perfection due to anything else; *nāhi*—there is not; *tāra*—of that; *tiṅho*—Lord Kṛṣṇa; *mādhurya-ādi-guṇa-khani*—the mine of transcendental mellows, headed by sweetness; *āra saba*—all other; *prakāśe*—in manifestations; *tāṅra*—His; *datta*—given; *guṇa*—transcendental qualities; *bhāse*—are exhibited; *yāhaṅ*—where; *yata*—as much as; *prakāśe*—in that manifestation; *kārya*—to be done; *jāni*—I understand.

TRANSLATION

"The quintessence of Kṛṣṇa's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

madhya.21.118

> *gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,*
> *tāra āge kṛṣṇera mādhurya*
> *doṅhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,*
> *nava nava doṅhāra prācurya*

SYNONYMS

gopī-bhāva-darapaṇa—the *gopīs'* ecstasy is like a mirror; *nava nava kṣaṇe kṣaṇa*—newer and newer at every moment; *tāra āge*—in front of that; *kṛṣṇera mādhurya*—the sweetness of Kṛṣṇa's beauty; *doṅhe*—both; *kare*—do; *huḍāhuḍi*—struggling together; *bāḍe*—increases; *mukha nāhi muḍi*—never turning away the faces; *nava nava*—newer and newer; *doṅhāra*—of both of them; *prācurya*—abundance.

TRANSLATION

"Both the gopīs and Kṛṣṇa are complete. The gopīs' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

madhya.21.119

> *karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,*
> *ihā haite mādhurya durlabha*
> *kevala ye rāga-mārge, bhaje kṛṣṇe anurāge,*
> *tāre kṛṣṇa-mādhurya sulabha*

SYNONYMS

karma—fruitive activities; *tapa*—austerities; *yoga*—the practice of mystic *yoga*; *jñāna*—speculative cultivation of knowledge; *vidhi-bhakti*—regulative principles in devotional service; *japa*—chanting; *dhyāna*—meditation; *ihā haite*—from these things; *mādhurya*—the sweetness of Kṛṣṇa; *durlabha*—very difficult to perceive; *kevala*—only; *ye*—one; *rāga-mārge*—by the path of spontaneous ecstatic love; *bhaje*—worships; *kṛṣṇe*—Lord Kṛṣṇa; *anurāge*—with transcendental feeling; *tāre*—unto him; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa's; *sulabha*—very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

madhya.21.120

> *sei-rūpa vrajāśraya, aiśvarya-mādhuryamaya,*
> *divya-guṇa-gaṇa-ratnālaya*
> *ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,*
> *kṛṣṇa—sarva-aṁśī, sarvāśraya*

SYNONYMS

sei-rūpa—that supernatural beauty; *vraja-āśraya*—whose abode is in Vṛndāvana; *aiśvarya-mādhurya-maya*—full of opulence and the sweetness of love; *divya-guṇa-gaṇa*—of transcendental qualities; *ratna-ālaya*—the source of all the gems; *ānera*—of others; *vaibhava-sattā*—the presence of opulences; *kṛṣṇa-datta*—all bestowed by Kṛṣṇa; *bhagavattā*—qualities of the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aṁśī*—the original source of all of them; *sarva-āśraya*—the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood

to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

madhya.21.121

> *śrī, lajjā, dayā, kīrti, dhairya, vaiśāradī mati,*
> *ei saba kṛṣṇe pratiṣṭhita*
> *suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,*
> *kṛṣṇa kare jagatera hita*

SYNONYMS

śrī—beauty; *lajjā*—humility; *dayā*—mercy; *kīrti*—merit; *dhairya*—patience; *vaiśāradī*—very expert; *mati*—intelligence; *ei saba*—all these; *kṛṣṇe*—in Lord Kṛṣṇa; *pratiṣṭhita*—situated; *su-śīla*—well behaved; *mṛdu*—mild; *vadānya*—magnanimous; *kṛṣṇa-sama*—like Kṛṣṇa; *nāhi*—there is no one; *anya*—else; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *jagatera*—of the world; *hita*—welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

madhya.21.122

> *kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,*
> *vraje vidhi ninde gopī-gaṇa*
> *sei saba śloka paḍi', mahāprabhu artha kari',*
> *sukhe mādhurya kare āsvādana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *dekhi'*—seeing; *nānā jana*—various persons; *kaila*—did; *nimiṣe*—due to the blinking of the eyes; *nindana*—blaming; *vraje*—in Vṛndāvana; *vidhi*—Lord Brahmā; *ninde*—blame; *gopī-gaṇa*—all the *gopīs*; *sei saba*—all those; *śloka*—verses; *paḍi'*—reciting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *artha kari'*—explaining the meaning; *sukhe*—in happiness; *mādhurya*—transcendental sweetness; *kare*—does; *āsvādana*—tasting.

TRANSLATION

"After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopīs criticize Lord Brahmā because of this defect in the eyes." Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

madhya.21.123

> *yasyānanaṁ makara-kuṇḍala-cāru-karṇa-*
> *bhrājat-kapola-subhagaṁ savilāsa-hāsam*
> *nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo*
> *nāryo narāś ca muditāḥ kupitā nimeś ca*

SYNONYMS

yasya—of Kṛṣṇa; *ānanam*—face; *makara-kuṇḍala*—by earrings resembling sharks; *cāru*—beautified; *karṇa*—the ears; *bhrājat*—shining; *kapola*—cheeks; *subhagam*—delicate; *sa-vilāsa-hāsam*—smiling with an enjoying spirit; *nitya-utsavam*—in which there are eternal festivities of joy; *na*—not; *tatṛpuḥ*—satisfied; *dṛśibhiḥ*—by the eyes; *pibantyaḥ*—drinking; *nāryaḥ*—all the women; *narāḥ*—the men; *ca*—and; *muditāḥ*—very pleased; *kupitāḥ*—very angry; *nimeḥ*—at the creator of the blinking of the eyes; *ca*—also.

TRANSLATION

“ 'All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (9.24.65).

madhya.21.124

> *aṭati yad bhavān ahni kānanaṁ*
> *truṭir yugāyate tvām apaśyatām*
> *kuṭila-kuntalaṁ śrī-mukhaṁ ca te*
> *jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām*

SYNONYMS

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭiḥ*—half a second; *yugāyate*—appears like a *yuga*; *tvām*—You; *apaśyatām*—of those not seeing; *kuṭila-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face;

ca—and; *te*—Your; *jaḍaḥ*—stupid; *udīkṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

“ 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.15).

madhya.21.125

> *kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,*
> *sārdha-cabbiśa akṣara tāra haya*
> *se akṣara 'candra' haya, kṛṣṇe kari' udaya,*
> *trijagat kailā kāmamaya*

SYNONYMS

kāma-gāyatrī-mantra-rūpa—the hymn known as *kāma-gāyatrī*; *haya*—is; *kṛṣṇera svarūpa*—identical with Kṛṣṇa; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like the moon; *kṛṣṇe*

—Lord Kṛṣṇa; *kari' udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

TRANSLATION

"Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

madhya.21.126

> *sakhī he, kṛṣṇa-mukha—dvija-rāja-rāja*
> *kṛṣṇa-vapu-siṁhāsane, vasi' rājya-śāsane,*
> *kare saṅge candrera samāja*

SYNONYMS

sakhī he—O dear friend; *kṛṣṇa-mukha*—the face of Lord Kṛṣṇa; *dvija-rāja-rāja*—the king of moons; *kṛṣṇa-vapu*—of the transcendental body of Kṛṣṇa; *siṁhāsane*—on the throne; *vasi'*—sitting; *rājya-śāsane*—ruling of the kingdom; *kare*—does; *saṅge*—in the company of; *candrera samāja*—the society of moons.

TRANSLATION

"The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other *candras* (moons) are considered to be subordinate moons.

madhya.21.127

> *dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,*
> *sei dui pūrṇa-candra jāni*
> *lalāṭe aṣṭamī-indu, tāhāte candana-bindu,*
> *sei eka pūrṇa-candra māni*

SYNONYMS

dui—two; *gaṇḍa*—cheeks; *su-cikkaṇa*—very shiny; *jini'*—conquering; *maṇi-su-darpaṇa*—glowing gems; *sei dui*—those two; *pūrṇa-candra*—full moons; *jāni*—I consider; *lalāṭe*—on the

forehead; *aṣṭamī-indu*—eighth-day moon (half moon); *tāhāte*—on that; *candana-bindu*—the drop of sandalwood pulp; *sei*—that; *eka*—one; *pūrṇa-candra*—full moon; *māni*—I consider.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

madhya.21.128

> *kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,*
> *tāra gīta muralīra tāna*
> *pada-nakha-candra-gaṇa, tale kare nartana,*
> *nūpurera dhvani yāra gāna*

SYNONYMS

kara-nakha—of the nails on the hands; *cāndera*—of the full moons; *hāṭa*—the bazaar; *vaṁśī*—the flute; *upara*—on; *kare*—do; *nāṭa*—dancing; *tāra*—of them; *gīta*—the song; *muralīra tāna*—the melody of the flute; *pada-nakha*—of the nails on the toes; *candra-gaṇa*—the different full moons; *tale*—on the ground; *kare*—do; *nartana*—dancing; *nūpurera*—of the ankle bells; *dhvani*—the sound; *yāra*—whose; *gāna*—musical song.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

madhya.21.129

> *nāce makara-kuṇḍala, netra—līlā-kamala,*
> *vilāsī rājā satata nācāya*
> *bhrū—dhanu, netra—bāṇa, dhanur-guṇa—dui kāṇa,*
> *nārī-mana-lakṣya vindhe tāya*

SYNONYMS

nāce—dance; *makara-kuṇḍala*—the earrings shaped like sharks; *netra*—the eyes; *līlā*—for play; *kamala*—like lotus flowers; *vilāsī*—the enjoyer; *rājā*—the king; *satata nācāya*—always causes to dance; *bhrū*—two eyebrows; *dhanu*—just like bows; *netra*—the eyes; *bāṇa*—just like arrows; *dhanuḥ-guṇa*—the string of the bow; *dui kāṇa*—the two ears; *nārī-mana*—the minds of the *gopīs*; *lakṣya*—the target; *vindhe*—pierces; *tāya*—there.

TRANSLATION

"Kṛṣṇa's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance.

His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.

madhya.21.130

> *ei cāndera baḍa nāṭa, pasāri' cāndera hāṭa,*
> *vinimūle vilāya nijāmṛta*
> *kāhoṅ smita-jyotsnāmṛte, kāṅhāre adharāmṛte,*
> *saba loka kare āpyāyita*

SYNONYMS

ei cāndera—of this moon of the face; *baḍa*—big; *nāṭa*—dancing; *pasāri'*—expanding; *cāndera hāṭa*—the marketplace of full moons; *vinimūle*—without a price; *vilāya*—distributes; *nija-amṛta*—its personal nectar; *kāhoṅ*—to some; *smita-jyotsnā-amṛte*—by the nectar of the sweetly smiling moonrays; *kāṅhāre*—to someone; *adhara-amṛte*—by the nectar of the lips; *saba loka*—all people; *kare āpyāyita*—pleases.

TRANSLATION

"The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa's face is distributed to everyone. Some purchase the moonrays

of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

madhya.21.131

> *vipulāyatāruṇa, madana-mada-ghūrṇana,*
> *mantrī yāra e dui nayana*
> *lāvaṇya-keli-sadana, jana-netra-rasāyana,*
> *sukhamaya govinda-vadana*

SYNONYMS

vipula-āyata—broad and spread; *aruṇa*—reddish; *madana-mada*—the pride of Cupid; *ghūrṇana*—bewildering; *mantrī*—ministers; *yāra*—whose; *e*—these; *dui*—two; *nayana*—eyes; *lāvaṇya-keli*—of pastimes of beauty; *sadana*—home; *jana-netra-rasa-āyana*—very pleasing to the eyes of everyone; *sukha-maya*—full of happiness; *govinda-vadana*—the face of Lord Kṛṣṇa.

TRANSLATION

"Kṛṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

madhya.21.132

> *yāṅra puṇya-puñja-phale, se-mukha-darśana mile,*
> *dui āṅkhi ki karibe pāne?*
> *dviguṇa bāḍe tṛṣṇā-lobha, pite nāre—manaḥ-kṣobha,*
> *duḥkhe kare vidhira nindane*

SYNONYMS

yāṅra—whose; *puṇya-puñja-phale*—by the result of many pious activities; *se-mukha*—of that face; *darśana*—seeing; *mile*—if one gets to do; *dui āṅkhi*—two eyes; *ki*—how; *karibe*—will do; *pāne*—drinking; *dvi-guṇa*—twice; *bāḍe*—increases; *tṛṣṇā-lobha*—greed and thirst; *pite*—to drink; *nāre*—not able; *manaḥ-kṣobha*—agitation of the mind; *duḥkhe*—in great distress; *kare*—does; *vidhira*—of the creator; *nindane*—criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

madhya.21.133

> *nā dileka lakṣa-koṭi, sabe dilā āṅkhi duṭi,*
> *tāte dilā nimiṣa-ācchādana*
> *vidhi—jaḍa tapodhana, rasa-śūnya tāra mana,*
> *nāhi jāne yogya sṛjana*

SYNONYMS

nā dileka—did not award; *lakṣa-koṭi*—thousands and millions; *sabe*—only; *dilā*—gave; *āṅkhi duṭi*—two eyes; *tāte*—in them; *dilā*—gave; *nimiṣa-ācchādana*—covering of the eyelids; *vidhi*—creator; *jaḍa*—dull; *tapaḥ-dhana*—assets of austerities; *rasa-śūnya*—without juice; *tāra*—his; *mana*—mind; *nāhi jāne*—does not know; *yogya*—suitable; *sṛjana*—creating.

TRANSLATION

"When the onlooker of Kṛṣṇa's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

madhya.21.134

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra

SYNONYMS

ye—anyone who; *dekhibe*—will see; *kṛṣṇa-ānana*—the face of Kṛṣṇa; *tāra*—of him; *kare*—make; *dvi-nayana*—two eyes; *vidhi*—an authority in creation; *hañā*—being; *hena*—such; *avicāra*—lack of consideration; *mora*—my; *yadi*—if; *bola*—instruction; *dhare*—accepts; *koṭi āṅkhi*—millions of eyes; *tāra*—of him; *kare*—would create; *tabe jāni*—then I would understand; *yogya*—suitable; *sṛṣṭi*—creation; *tāra*—his.

TRANSLATION

“ 'The creator says, "Let those who will see Kṛṣṇa's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

madhya.21.135

> *kṛṣṇāṅga-mādhurya—sindhu, sumadhura mukha—indu,*
> *ati-madhu smita—sukiraṇe*
> *e-tine lāgila mana, lobhe kare āsvādana,*
> *śloka paḍe svahasta-cālane*

SYNONYMS

kṛṣṇa-aṅga—of the transcendental body of Kṛṣṇa; *mādhurya*—of sweetness; *sindhu*—the ocean; *su-madhura*—very sweet; *mukha*—face; *indu*—like the full moon; *ati-madhu*—extraordinarily sweet; *smita*—smiling; *su-kiraṇe*—beam of moonlight; *e-tine*—these three; *lāgila mana*—attracted the mind; *lobhe*—with more and more greed; *kare āsvādana*—relished; *śloka paḍe*—recites a verse; *sva-hasta-cālane*—moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after

another. Moving His hands in ecstasy, He recited a verse.

madhya.21.136

> *madhuraṁ madhuraṁ vapur asya vibhor*
> *madhuraṁ madhuraṁ vadanaṁ madhuram*
> *madhu-gandhi mṛdu-smitam etad aho*
> *madhuraṁ madhuraṁ madhuraṁ madhuram*

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuḥ*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etat*—this; *aho*—O; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

TRANSLATION

“ 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from *Kṛṣṇa-karṇāmṛta* by Bilvamaṅgala Ṭhākura.

madhya.21.137

> *sanātana, kṛṣṇa-mādhurya—amṛtera sindhu*
> *mora mana—sannipāti, saba pite kare mati,*
> *durdaiva-vaidya nā deya eka bindu*

SYNONYMS

sanātana—O My dear Sanātana; *kṛṣṇa-mādhurya*—the sweetness of Lord Kṛṣṇa; *amṛtera sindhu*—an ocean of ambrosia; *mora mana*—my mind; *sannipāti*—a disease of convulsions; *saba*—all; *pite*—to drink; *kare*—does; *mati*—desire; *durdaiva-vaidya*—a physician who suppresses; *nā*—not; *deya*—gives; *eka*—one; *bindu*—drop.

TRANSLATION

"My dear Sanātana, the sweetness of Kṛṣṇa's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of *kapha, pitta* and *vāyu,* the three bodily elements, there occurs *sannipāti,* or a convulsive disease. "This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa's body, the beauty of His face, and the beauty of His smile. Stricken by these three

beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa's beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean." Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the *gopīs*. The *gopīs* wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa's bodily features, they became very unhappy.

madhya.21.138

> *kṛṣṇāṅga—lāvaṇya-pūra, madhura haite sumadhura,*
> *tāte yei mukha sudhākara*
> *madhura haite sumadhura, tāhā ha-ite sumadhura,*
> *tāra yei smita jyotsnā-bhara*

SYNONYMS

kṛṣṇa-aṅga—the bodily features of Kṛṣṇa; *lāvaṇya-pūra*—the city of attractive beauty; *madhura*—sweetness; *haite*—than; *su-madhura*—still more sweet; *tāte*—in that body; *yei*—that; *mukha*—face; *sudhākara*—like the moon; *madhura haite su-madhura*—sweeter than sweetness; *tāhā ha-ite*—than that; *su-madhura*—still more sweet; *tāra*—of which; *yei*—that; *smita*—smiling; *jyotsnā-bhara*—like the moonshine.

TRANSLATION

"Kṛṣṇa's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the *gopīs*.

madhya.21.139

> *madhura haite sumadhura, tāhā haite sumadhura,*
> *tāhā haite ati sumadhura*
> *āpanāra eka kaṇe, vyāpe saba tribhuvane,*
> *daśa-dik vyāpe yāra pūra*

SYNONYMS

madhura haite su-madhura—sweeter than sweet; *tāhā haite*—than that; *su-madhura*—still sweeter; *tāhā haite*—than that; *ati su-madhura*—still much more sweet; *āpanāra*—of Himself; *eka kaṇe*—by one particle; *vyāpe*—spreads; *saba*—all; *tri-bhuvane*—throughout the three worlds; *daśa-dik*—ten directions; *vyāpe*—spreads; *yāra*—whose; *pūra*—the city of Kṛṣṇa's beauty.

TRANSLATION

"The beauty of Kṛṣṇa's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds-Goloka Vṛndāvana, the spiritual sky of the Vaikuṇṭhas, and Devī-dhāma, the material world. Thus Kṛṣṇa's shining beauty spreads in all ten directions.

madhya.21.140

> *smita-kiraṇa-sukarpūre, paiśe adhara-madhure,*
> *sei madhu mātāya tribhuvane*
> *vaṁśī-chidra ākāśe, tāra guṇa śabde paiśe,*
> *dhvani-rūpe pāñā pariṇāme*

SYNONYMS

smita-kiraṇa—the shining of Kṛṣṇa's smile; *su-karpūre*—compared to camphor; *paiśe*—enters; *adhara-madhure*—within the sweetness of the lips; *sei madhu*—that ambrosia; *mātāya*—maddens; *tri-bhuvane*—the three worlds; *vaṁśī-chidra*—of the holes in the flute; *ākāśe*—in the space; *tāra guṇa*—the quality of that sweetness; *śabde*—in sound vibration; *paiśe*—enters; *dhvani-rūpe*—the form of sound vibration; *pāñā*—obtaining; *pariṇāme*—by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

madhya.21.141

> *se dhvani caudike dhāya, aṇḍa bhedi' vaikuṇṭhe yāya,*
> *bale paiśe jagatera kāṇe*
> *sabā mātoyāla kari', balātkāre āne dhari',*
> *viśeṣataḥ yuvatīra gaṇe*

SYNONYMS

se dhvani—that vibration; *cau-dike*—in the four directions; *dhāya*—runs; *aṇḍa bhedi'*—piercing the coverings of the universe; *vaikuṇṭhe yāya*—goes to the spiritual sky; *bale*—by force; *paiśe*—enters; *jagatera*—of the three worlds; *kāṇe*—in the ears; *sabā*—everyone; *mātoyāla kari'*—making drunk; *balātkāre*—by force; *āne*—brings; *dhari'*—catching; *viśeṣataḥ*—specifically; *yuvatīra gaṇe*—all the young damsels of Vrajabhūmi.

TRANSLATION

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and

goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

madhya.21.142

> *dhvani—baḍa uddhata, pativratāra bhāṅge vrata,*
> *pati-kola haite ṭāni' āne*
> *vaikuṇṭhera lakṣmī-gaṇe, yei kare ākarṣaṇe,*
> *tāra āge kebā gopī-gaṇe*

SYNONYMS

dhvani—vibration; *baḍa*—very much; *uddhata*—aggressive; *pati-vratāra*—of chaste wives; *bhāṅge*—breaks; *vrata*—the vow; *pati*—of the husband; *kola*—the lap; *haite*—from; *ṭāni'*—taking; *āne*—brings; *vaikuṇṭhera*—of the Vaikuṇṭha planets; *lakṣmī-gaṇe*—all the goddesses of fortune; *yei*—that which; *kare ākarṣaṇe*—attracts; *tāra*—of that; *āge*—in front; *kebā*—what to speak of; *gopī-gaṇe*—the *gopīs* of Vṛndāvana.

TRANSLATION

"The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the

goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

madhya.21.143

> *nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,*
> *bale dhari' āne kṛṣṇa-sthāne*
> *loka-dharma, lajjā, bhaya, saba jñāna lupta haya,*
> *aiche nācāya saba nārī-gaṇe*

SYNONYMS

nīvi—the knots of the underwear; *khasāya*—loosens; *pati-āge*—even in front of the husbands; *gṛha-dharma*—household duties; *karāya tyāge*—causes to give up; *bale*—by force; *dhari'*—catching; *āne*—brings; *kṛṣṇa-sthāne*—before Lord Kṛṣṇa; *loka-dharma*—social etiquette; *lajjā*—shame; *bhaya*—fear; *saba*—all; *jñāna*—such knowledge; *lupta haya*—becomes hidden; *aiche*—in that way; *nācāya*—causes to dance; *saba*—all; *nārī-gaṇe*—the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopīs are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

madhya.21.144

> *kāṇera bhitara vāsā kare, āpane tāṅhā sadā sphure,*
> *anya śabda nā deya praveśite*
> *āna kathā nā śune kāṇa, āna balite bolaya āna,*
> *ei kṛṣṇera vaṁśīra carite*

SYNONYMS

kāṇera—the hole of the ear; *bhitara*—within; *vāsā kare*—makes a residence; *āpane*—personally; *tāṅhā*—there; *sadā*—always; *sphure*—is prominent; *anya*—other; *śabda*—sounds; *nā*—not; *deya*—allows; *praveśite*—to enter; *āna kathā*—other talks; *nā*—not; *śune*—hears; *kāṇa*—the ear; *āna*—something else; *balite*—to speak; *bolaya*—speaks; *āna*—another thing; *ei kṛṣṇera*—of Lord Kṛṣṇa; *vaṁśīra*—of the flute; *carite*—characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."

PURPORT

The vibration of Kṛṣṇa's flute is always prominent in the ears of the *gopīs*. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa *mahā-mantra*. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

madhya.21.145

> *punaḥ kahe bāhya-jñāne, āna kahite kahiluṅ āne,*
> *kṛṣṇa-kṛpā tomāra upare*
> *mora citta-bhrama karī', nijaiśvarya-mādhurī,*
> *mora mukhe śunāya tomāre*

SYNONYMS

punaḥ—again; *kahe*—He says; *bāhya-jñāne*—in external consciousness; *āna*—something else; *kahite*—to speak; *kahiluṅ*—I have spoken; *āne*—another thing; *kṛṣṇa-kṛpā*—the mercy of Lord

Kṛṣṇa; *tomāra*—you; *upare*—upon; *mora*—My; *citta-bhrama*—mental concoction; *kari'*—making; *nija-aiśvarya*—His personal opulence; *mādhurī*—sweetness; *mora mukhe*—through My mouth; *śunāya*—causes to hear; *tomāre*—you.

TRANSLATION

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

madhya.21.146

> *āmi ta' bāula, āna kahite āna kahi*
> *kṛṣṇera mādhuryāmṛta-srote yāi vahi'*

SYNONYMS

āmi ta' bāula—I am a madman; *āna kahite*—to speak something; *āna kahi*—I speak on something else; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-amṛta*—of the nectar of the sweetness; *srote*—in the waves of; *yāi*—I go; *vahi'*—being carried away.

TRANSLATION

"Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa's transcendental sweetness."

madhya.21.147

> *tabe mahāprabhu kṣaṇeka mauna kari' rahe*
> *mane eka kari' punaḥ sanātane kahe*

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for a moment; *mauna*—silence; *kari'*—making; *rahe*—

remained; *mane*—within His mind; *eka kari'*—adjusting things; *punaḥ*—again; *sanātane*—unto Sanātana Gosvāmī; *kahe*—instructs.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

madhya.21.148

> *kṛṣṇera mādhurī āra mahāprabhura mukhe*
> *ihā yei śune, sei bhāse prema-sukhe*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mādhurī*—the sweetness; *āra*—and; *mahāprabhura mukhe*—in the mouth of Śrī Caitanya Mahāprabhu; *ihā*—this statement; *yei*—anyone who; *śune*—hears; *sei*—that person; *bhāse*—floats; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendentally blissful ocean of love of God.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.*

Chapter 22

madhya.22.1

vande śrī-kṛṣṇa-caitanya-
devaṁ taṁ karuṇārṇavam
kalāv apy ati-gūḍheyaṁ
bhaktir yena prakāśitā

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *tam*—unto Him; *karuṇa-arṇavam*—who is an ocean of mercy; *kalau*—in this Age of Kali; *api*—even; *ati*—very; *gūḍhā*—confidential; *iyam*—this; *bhaktiḥ*—devotional service; *yena*—by whom; *prakāśitā*—manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this Age of Kali, the age of quarrel.

madhya.22.2

> *jaya jaya śrī-kṛṣṇa-caitanya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya nityānanda*—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

madhya.22.3

> *eita kahiluṅ sambandha-tattvera vicāra*
> *veda-śāstre upadeśe, kṛṣṇa—eka sāra*

SYNONYMS

eita—thus; *kahiluṅ*—I have described; *sambandha-tattvera vicāra*—consideration of one's relationship with Kṛṣṇa; *veda-śāstre*—all Vedic literature; *upadeśe*—instructs; *kṛṣṇa*—Lord Kṛṣṇa; *eka sāra*—the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

madhya.22.4

> *ebe kahi, śuna, abhidheya-lakṣaṇa*
> *yāhā haite pāi—kṛṣṇa, kṛṣṇa-prema-dhana*

SYNONYMS

ebe—now; *kahi*—I shall explain; *śuna*—please hear; *abhidheya-lakṣaṇa*—one's prime business (devotional service); *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-prema-dhana*—and the wealth of transcendental love for Him.

TRANSLATION

"Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

madhya.22.5

> *kṛṣṇa-bhakti—abhidheya, sarva-śāstre kaya*
> *ataeva muni-gaṇa kariyāche niścaya*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *abhidheya*—the real activity of life; *sarva-śāstre*—all Vedic literatures; *kaya*—say; *ataeva*—therefore; *muni-gaṇa*—all saintly persons; *kariyāche*—have made; *niścaya*—ascertainment.

TRANSLATION

"A human being's activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

madhya.22.6

> *śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṁ*
> *yathā mātur vāṇī smṛtir api tathā vakti bhaginī*
> *purāṇādyā ye vā sahaja-nivahās te tad-anugā*
> *ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam*

SYNONYMS

śrutiḥ—Vedic knowledge; *mātā*—like a mother who is affectionate to her children; *pṛṣṭā*—when questioned; *diśati*—she directs; *bhavat*—of You; *ārādhana*—worship; *vidhim*—the process; *yathā*—just as; *mātuḥ vāṇī*—the instructions of the mother; *smṛtiḥ—smṛti-śāstras,* which explain the Vedic literatures; *api*—also; *tathā*—similarly; *vakti*—express; *bhaginī*—like a sister; *purāṇa-ādyāḥ*—

headed by the *Purāṇas*; *ye*—which; *vā*—or; *sahaja-nivahāḥ*—like brothers; *te*—all of them; *tat*—of the mother; *anugāḥ*—followers; *ataḥ*—therefore; *satyam*—the truth; *jñātam*—known; *mura-hara*—O killer of the demon Mura; *bhavān*—Your Lordship; *eva*—only; *śaraṇam*—the shelter.

TRANSLATION

“ 'When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.'

PURPORT

This quotation from the Vedic literature was spoken by great sages.

madhya.22.7

> *advaya-jñāna-tattva kṛṣṇa—svayaṁ bhagavān*
> *'svarūpa-śakti' rūpe tāṅra haya avasthāna*

SYNONYMS

advaya-jñāna—of nondual knowledge; *tattva*—the principle; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—Himself the Supreme Personality of Godhead; *svarūpa*—personal expansions; *śakti*—of potencies; *rūpe*—in the form; *tāṅra*—His; *haya*—there is; *avasthāna*—existence.

TRANSLATION

"Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa's internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

madhya.22.8

> *svāṁśa-vibhinnāṁśa-rūpe hañā vistāra*
> *ananta vaikuṇṭha-brahmāṇḍe karena vihāra*

SYNONYMS

sva-aṁśa—of personal expansions; *vibhinna-aṁśa*—of separated expansions; *rūpe*—in the forms; *hañā*—becoming; *vistāra*—expanded; *ananta*—unlimited; *vaikuṇṭha*—in the spiritual planets known as Vaikuṇṭhas; *brahmāṇḍe*—in the material universes; *karena vihāra*—performs His pastimes.

TRANSLATION

"Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

madhya.22.9

> *svāṁśa-vistāra—catur-vyūha, avatāra-gaṇa*
> *vibhinnāṁśa jīva—tāṅra śaktite gaṇana*

SYNONYMS

sva-aṁśa-vistāra—the expansion of His personal forms; *catuḥ-vyūha*—His quadruple form; *avatāra-gaṇa*—the incarnations; *vibhinna-aṁśa*—His separated forms; *jīva*—the living entities; *tāṅra*—His; *śaktite*—in the category of potency; *gaṇana*—calculating.

TRANSLATION

"Expansions of His personal self-like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva-descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

PURPORT

The personal expansions are known as *viṣṇu-tattva,* and the separated expansions are known as *jīva-tattva*. Although the *jīvas* (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in *Bhagavad-gītā:*

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Kṛṣṇa's parts and parcels, they are *prakṛti,* not *puruṣa*. Sometimes *prakṛti* (a living entity) attempts to imitate the activities of the *puruṣa*. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a *viṣṇu-tattva,* or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Pauṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of *śāstra,* authentic knowledge received through the disciplic succession.

madhya.22.10

> *sei vibhinnāṁśa jīva—dui ta' prakāra*
> *eka—'nitya-mukta', eka—'nitya-saṁsāra'*

SYNONYMS

sei vibhinna-aṁśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

TRANSLATION

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

madhya.22.11

> *'nitya-mukta'—nitya kṛṣṇa-caraṇe unmukha*
> *'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha*

SYNONYMS

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhuñje*—enjoy; *sevā-sukha*—the happiness of service.

TRANSLATION

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

madhya.22.12

> *'nitya-bandha'—kṛṣṇa haite nitya-bahirmukha*
> *'nitya-saṁsāra', bhuñje narakādi duḥkha*

SYNONYMS

nitya-bandha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahiḥ-mukha*—averse; *nitya-saṁsāra*—perpetually conditioned in the material world; *bhuñje*—enjoy; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life.

TRANSLATION

"Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

madhya.22.13

> *sei doṣe māyā-piśācī daṇḍa kare tāre*
> *ādhyātmikādi tāpa-traya tāre jāri, māre*

SYNONYMS

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *daṇḍa kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri'*—burning; *māre*—gives pain.

TRANSLATION

"Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries-miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

madhya.22.14-15

> *kāma-krodhera dāsa hañā tāra lāthi khāya*
> *bhramite bhramite yadi sādhu-vaidya pāya*

tāṅra upadeśa-mantre piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

SYNONYMS

kāma—of lusty desires; *krodhera*—and of anger; *dāsa*—the servant; *hañā*—becoming; *tāra*—by them; *lāthi khāya*—is kicked; *bhramitebhramite*—wandering and wandering; *yadi*—if; *sādhu*—a devotee; *vaidya*—physician; *pāya*—he gets; *tāṅra*—his; *upadeśa-mantre*—by instruction and hymns; *piśācī*—the witch (the external energy); *palāya*—flees; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *pāya*—obtains; *tabe*—in this way; *kṛṣṇa-nikaṭa yāya*—he goes to Kṛṣṇa.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories—the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with *māyā,* the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in *Bhagavad-gītā:*

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The *nitya-baddhas* are always conditioned by the external energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of

Lord Kṛṣṇa, and they are known as *kṛṣṇa-pāriṣada,* associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies-a gross material body and a subtle body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (*ādhyātmika, ādhibhautika* and *ādhidaivika),* miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by *māyā,* and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

madhya.22.16

> *kāmādīnāṁ kati na katidhā pālitā durnideśās*
> *teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ*
> *utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis*
> *tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣvātma-dāsye*

SYNONYMS

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālitāḥ*—obeyed; *durnideśāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntiḥ*—desire to cease; *utsṛjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You; *āyātaḥ*—approached; *śaraṇam*—who are the shelter; *abhayam*—fearless; *mām*—me; *niyuṅkṣva*—please engage; *ātma-dāsye*—in Your personal service.

TRANSLATION

“ 'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even

desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

PURPORT

This verse is also quoted in the *Bhakti-rasāmṛta-sindhu* (3.2.35). When we chant the Hare Kṛṣṇa *mahā-mantra* we are saying, "Hare! O energy of the Lord! O my Lord Kṛṣṇa!" In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

madhya.22.17

> *kṛṣṇa-bhakti haya abhidheya-pradhāna*
> *bhakti-mukha-nirīkṣaka karma-yoga-jñāna*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *haya*—is; *abhidheya-pradhāna*—the chief function of the living entity; *bhakti-mukha*—of the face of devotional service; *nirīkṣaka*—observers; *karma-yoga-jñāna*—fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

"Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul-karma, jñāna, yoga and bhakti—but all are dependent on bhakti.

madhya.22.18

> *ei saba sādhanera ati tuccha bala*
> *kṛṣṇa-bhakti vinā tāhā dite nāre phala*

SYNONYMS

ei saba—all these; *sādhanera*—of methods of spiritual activities; *ati*—very; *tuccha*—insignificant; *bala*—strength; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *tāhā*—all these; *dite*—to deliver; *nāre*—are not able; *phala*—the desired result.

TRANSLATION

"But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic *yoga* system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by *kṛṣṇa-bhakti,* devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.6) states:

> *sa vai puṁsāṁ paro dharmo*
> *yato bhaktir adhokṣaje*
> *ahaituky apratihatā*
> *yayātmā suprasīdati*

Karma, jñāna and *yoga* cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic *yoga* to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by *karma, jñāna* and *yoga*.

madhya.22.19

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam—which does not produce enjoyment of the resultant action; *api*—although; *acyuta-bhāva*—of devotional service to the Supreme Personality of Godhead; *varjitam*—devoid; *na*—not; *śobhate*—looks beautiful; *jñānam*—speculative knowledge; *alam*—exceedingly; *nirañjanam*—which is without material contamination; *kutaḥ*—how much less; *punaḥ*—again; *śaśvat*—always (at the time of practicing and at the time of achieving the goal); *abhadram*—inauspicious; *īśvare*—to the Supreme Personality of Godhead; *na*—not; *ca*—also; *arpitam*—dedicated; *karma*—activities; *yat*—which; *api*—although; *akāraṇam*—causeless.

TRANSLATION

“ 'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities-which are naturally painful from the beginning and transient by

nature-if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nāradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas,* but he had not written about *upāsanā-kāṇḍa,* or *bhakti.* Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing *Śrīmad-Bhāgavatam.*

madhya.22.20

> *tapasvino dāna-parā yaśasvino*
> *manasvino mantra-vidaḥ sumaṅgalāḥ*
> *kṣemaṁ na vindanti vinā yad-arpaṇaṁ*
> *tasmai subhadra-śravase namo namaḥ*

SYNONYMS

tapasvinaḥ—those engaged in severe austerities and penances; *dāna-parāḥ*—those engaged in giving his possessions as charity; *yaśasvinaḥ*—those famous in society; *manasvinaḥ*—experts in

mental speculation or meditation; *mantra-vidaḥ*—experts in reciting the Vedic hymns; *su-maṅgalāḥ*—very auspicious; *kṣemam*—real, eternal auspiciousness; *na*—never; *vindanti*—obtain; *vinā*—without; *yat-arpaṇam*—dedicating unto whom (the Supreme Personality of Godhead); *tasmai*—unto that Supreme Personality of Godhead; *su-bhadra śravase*—whose glory is very auspicious; *namaḥ namaḥ*—I offer my repeated respectful obeisances.

TRANSLATION

“ 'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (2.4.17).

> *kevala jñāna 'mukti' dite nāre bhakti vine*
> *kṛṣṇonmukhe sei mukti haya vinā jñāne*

SYNONYMS

kevala—only; *jñāna*—speculative knowledge; *mukti*—liberation; *dite*—to deliver; *nāre*—is not able; *bhakti vine*—without devotional service; *kṛṣṇa-unmukhe*—if one is attached to the service of Lord Kṛṣṇa; *sei mukti*—that liberation; *haya*—appears; *vinā*—without; *jñāne*—knowledge.

TRANSLATION

"Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord's devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a

person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

> *bhaktis tvayi sthiratarā bhagavan yadi syād*
> *daivena naḥ phalati divya-kiśora-mūrtiḥ*
> *muktiḥ svayaṁ mukulitāñjali sevate 'smān*
> *dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

"O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor."

madhya.22.22

> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho*
> *kliśyanti ye kevala-bodha-labdhaye*
> *teṣām asau kleśala eva śiṣyate*
> *nānyad yathā sthūla-tuṣāvaghātinām*

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

“ 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.14.4).

madhya.22.23

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*

mām eva ye prapadyante
māyām etaṁ taranti te

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

“ 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 7.14).

madhya.22.24

'kṛṣṇa-nitya-dāsa'—jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

SYNONYMS

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; *jīva*—the living entity; *tāhā*—that; *bhuli'*—forgetting; *gela*—went; *ei doṣe*—for this fault; *māyā*—the material energy; *tāra*—his; *galāya*—on the neck; *bāndhila*—has bound.

TRANSLATION

"The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa.

madhya.22.25

> *tāte kṛṣṇa bhaje, kare gurura sevana*
> *māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

SYNONYMS

tāte—therefore; *kṛṣṇa bhaje*—if one worships Lord Kṛṣṇa; *kare*—performs; *gurura sevana*—service to his spiritual master; *māyā-jāla chuṭe*—gets free from the binding net of *māyā*; *pāya*—gets; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the

clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of *māyā,* which induces one to believe in material happiness. Being illusioned by *māyā,* one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of *māyā's* clutches. However, if by Kṛṣṇa's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Śrī Kṛṣṇa's shelter.

madhya.22.26

> *cāri varṇāśramī yadi kṛṣṇa nāhi bhaje*
> *svakarma karite se raurave paḍi' maje*

SYNONYMS

cāri varṇa-āśramī—followers of the four social and spiritual orders of life; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi*—not; *bhaje*—serve; *sva-karma karite*—performing his duty in life; *se*—that person; *raurave*—in a hellish condition; *paḍi'*—falling down; *maje*—becomes immersed.

TRANSLATION

"The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* or one may perfectly follow the spiritual principles of *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa,* but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of *varṇāśrama-dharma* in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from *Śrīmad-Bhāgavatam* (11.5.2-3).

madhya.22.27

> *mukha-bāhūru-pādebhyaḥ*
> *puruṣasyāśramaiḥ saha*

catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the Supreme Person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *vipra-ādayaḥ*—*brāhmaṇas* and so on; *pṛthak*—separately.

TRANSLATION

“ 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

madhya.22.28

ya eṣāṁ puruṣaṁ sākṣād-
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye—anyone who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

“ 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a heIlish condition.'

madhya.22.29

> *jñānī jīvan-mukta-daśā pāinu kari, māne*
> *vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine*

SYNONYMS

jñānī—the speculative philosophers; *jīvan-mukta-daśā*—the stage of liberation even while in this body; *pāinu*—I have gotten; *kari'*—taking; *māne*—considers; *vastutaḥ*—factually; *buddhi*—intelligence; *śuddha*—purified; *nahe*—not; *kṛṣṇa-bhakti vine*—without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

madhya.22.30

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

“ 'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.2.32).

madhya.22.31

> *kṛṣṇa—sūrya-sama; māyā haya andhakāra*
> *yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra*

SYNONYMS

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhāṅ kṛṣṇa*—wherever there is Kṛṣṇa; *tāhāṅ*—there; *nāhi*—not; *māyāra*—of *māyā,* or the darkness of illusion; *adhikāra*—the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT

In *Śrīmad-Bhāgavatam* (2.9.34) it is stated:

> *ṛte 'rthaṁ yat pratīyeta*
> *na pratīyeta cātmani*
> *tad vidyād ātmano māyāṁ*
> *yathābhāso yathā tamaḥ*

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with *rajas* and *tamas,* darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, *sattva-guṇa* (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone. When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If

he remains in Kṛṣṇa consciousness in this way, the darkness of *māyā* certainly will not be able to touch him.

madhya.22.32

> *vilajjamānayā yasya*
> *sthātum īkṣā-pathe 'muyā*
> *vimohitā vikatthante*
> *mamāham iti durdhiyaḥ*

SYNONYMS

vilajjamānaya—being ashamed; *yasya*—of whom; *sthātum*—to remain; *īkṣā-pathe*—in the line of sight; *amuyā*—by that (māyā); *vimohitāḥ*—bewildered; *vikatthante*—boast; *mama*—my; *aham*—I; *iti*—thus; *durdhiyaḥ*—having poor intelligence.

TRANSLATION

“ 'The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.'

PURPORT

The entire world is bewildered because people are thinking, "This is my land," "America is mine," "India is mine." Not knowing the

real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of *māyā,* but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from *Śrīmad-Bhāgavatam* (2.5.13). There is also another appropriate verse in *Śrīmad-Bhāgavatam* (2.7.47):

> *śaśvat praśāntam abhayaṁ pratibodha-mātraṁ*
> *śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam*
> *śabdo na yatra puru-kārakavān kriyārtho*
> *māyā paraity abhimukhe ca vilajjamānā*
> *tad vai padaṁ bhagavataḥ paramasya puṁso*
> *brahmeti yad vidur ajasra-sukhaṁ viśokam*

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to

see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of *māyā* and the bewildered living entities. This verse was spoken in that connection.

madhya.22.33

> *'kṛṣṇa, tomāra haṅa' yadi bale eka-bāra*
> *māyā-bandha haite kṛṣṇa tāre kare pāra*

SYNONYMS

kṛṣṇa—O my Lord Kṛṣṇa; *tomāra haṅa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditional life; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

TRANSLATION

"One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

madhya.22.34

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

SYNONYMS

sakṛt—once only; *eva*—certainly; *prapannaḥ*—surrendered; *yaḥ*—anyone who; *tava*—Yours; *asmi*—I am; *iti*—thus; *ca*—also; *yācate*—prays; *abhayam*—fearlessness; *sarvadā*—always; *tasmai*—unto him; *dadāmi*—I give; *etat*—this; *vratam*—vow; *mama*—My.

TRANSLATION

“ 'It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

PURPORT

This is a quotation from the *Rāmāyaṇa*.

madhya.22.35

> *bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya*
> *gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya*

SYNONYMS

bhukti—of material enjoyment; *mukti*—of impersonal liberation; *siddhi*—of achieving mystic power; *kāmī*—desirous; *su-buddhi*—actually intelligent; *yadi*—if; *haya*—he is; *gāḍha*—deep; *bhakti-yoge*—by devotional service; *tabe*—then; *kṛṣṇere bhajaya*—worships Lord Kṛṣṇa.

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

madhya.22.36

> *akāmaḥ sarva-kāmo vā*
> *mokṣa-kāma udāra-dhīḥ*

tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

akāmaḥ—a pure devotee with no desire for material enjoyment; *sarva-kāmaḥ*—one who has no end to his desires for material enjoyment; *vā*—or; *mokṣa-kāmaḥ*—one who desires to merge into the existence of Brahman; *udāra-dhīḥ*—being very intelligent; *tīvreṇa*—firm; *bhakti-yogena*—by devotional service; *yajeta*—should worship; *puruṣam*—the person; *param*—supreme.

TRANSLATION

“ 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental Ioving service.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (2.3.10).

madhya.22.37

anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

SYNONYMS

anya-kāmī—one who desires many other things; *yadi*—if; *kare*—he performs; *kṛṣṇera bhajana*—devotional service to Lord Kṛṣṇa; *nā māgiteha*—although not asking; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *dena*—gives; *sva-caraṇa*—the shelter of His lotus feet.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.

madhya.22.38

> *kṛṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha*
> *amṛta chāḍi' viṣa māge,—ei baḍa mūrkha*

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa says; *āmā bhaje*—he worships Me; *māge*—but requests; *viṣaya-sukha*—material happiness; *amṛta chāḍi'*—giving up the nectar; *viṣa māge*—he begs for poison; *ei baḍa mūrkha*—he is a great fool.

TRANSLATION

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

madhya.22.39

> *āmi—vijña, ei mūrkhe 'viṣaya' kene diba?*
> *sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

SYNONYMS

āmi—I; *vijña*—all-intelligent; *ei mūrkhe*—unto this foolish person; *viṣaya*—material enjoyment; *kene diba*—why should I give; *sva-caraṇa-amṛta*—the nectar of shelter at My lotus feet; *diyā*—giving; *viṣaya*—the idea of material enjoyment; *bhulāiba*—I shall make him forget.

TRANSLATION

“ 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as *bhukti*. One who is interested in merging into the effulgence of Brahman or perfecting the mystic *yoga* system is not a devotee at all. Devotees do not have such desires. However, if a *karmī, jñānī* or *yogī* somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

madhya.22.40

> *satyaṁ diśaty arthitam arthito nṛṇāṁ*
> *naivārthado yat punar arthitā yataḥ*

svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

“ 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.27).

madhya.22.41

> *kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase*
> *kāma chāḍi' 'dāsa' haite haya abhilāṣe*

SYNONYMS

kāma lāgi'—for fulfillment of one's material desires; *kṛṣṇe bhaje*—one engages in the transcendental service of Lord Kṛṣṇa; *pāya*—he gets; *kṛṣṇa-rase*—a taste of the lotus feet of Lord Kṛṣṇa; *kāma chāḍi'*—giving up all desires for material enjoyment; *dāsa haite*—to be an eternal servant of the Lord; *haya*—there is; *abhilāṣe*—aspiration.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

madhya.22.42

> *sthānābhilāṣī tapasi sthito 'haṁ*
> *tvāṁ prāptavān deva-munīndra-guhyam*
> *kācaṁ vicinvann api divya-ratnaṁ*
> *svāmin kṛtārtho 'smi varaṁ na yāce*

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthaḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said] " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

madhya.22.43

> *saṁsāra bhramite kona bhāgye keha tare*
> *nadīra pravāhe yena kāṣṭha lāge tīre*

SYNONYMS

saṁsāra bhramite—wandering throughout the universe; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank.

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are deIivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

madhya.22.44

> *maivaṁ mamādhamasyāpi*
> *syād evācyuta-darśanam*
> *hriyamāṇaḥ kāla-nadyā*
> *kvacit tarati kaścana*

SYNONYMS

mā—not; *evam*—thus; *mama*—of me; *adhamasya*—who is the most fallen; *api*—although; *syāt*—there may be; *eva*—certainly; *acyuta-darśanam*—seeing of the Supreme Personality of Godhead; *hriyamāṇaḥ*—being carried; *kāla-nadyā*—by the stream of time; *kvacit*—sometimes; *tarati*—crosses over; *kaścana*—someone.

TRANSLATION

"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.38.5).

madhya.22.45

> *kona bhāgye kāro saṁsāra kṣayonmukha haya*
> *sādhu-saṅge tabe kṛṣṇe rati upajaya*

SYNONYMS

kona bhāgye—by fortune; *kāro*—of someone; *saṁsāra*—conditioned life; *kṣaya-unmukha*—on the point of destruction; *haya*—is; *sādhu-saṅge*—by association with devotees; *tabe*—then; *kṛṣṇe*—to Lord Kṛṣṇa; *rati*—attraction; *upa-jaya*—awakens.

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this *bhāgya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories-pious activities that awaken one's dormant Kṛṣṇa consciousness are called *bhakty-unmukhī sukṛti*. Pious activities that bestow material opulence are called *bhogonmukhī,* and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhī*. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of *bhakty-unmukhī* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or

unwillingly, one advances in devotional service, and thus one's dormant Kṛṣṇa consciousness is awakened.

madhya.22.46

> *bhavāpavargo bhramato yadā bhavej*
> *janasya tarhy acyuta sat-samāgamaḥ*
> *sat-saṅgamo yarhi tadaiva sad-gatau*
> *parāvareśe tvayi jāyate ratiḥ*

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

TRANSLATION

“ 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of

Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

madhya.22.47

> *kṛṣṇa yadi kṛpā kare kona bhāgyavāne*
> *guru-antaryāmi-rūpe śikhāya āpane*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *kṛpā kare*—shows His mercy; *kona bhāgyavāne*—to some fortunate person; *guru*—of the spiritual master; *antaryāmi*—of the Supersoul; *rūpe*—in the form; *śikhāya*—teaches; *āpane*—personally.

TRANSLATION

"Kṛṣṇa is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

madhya.22.48

> *naivopayanty apacitiṁ kavayas taveśa*
> *brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ*
> *yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann*
> *ācārya-caittya-vapuṣā sva-gatiṁ vyanakti*

SYNONYMS

na eva—not at all; *upayanti*—are able to express; *apacitim*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyuṣā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—*who*; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caittya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

“ 'O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.29.6). It was spoken by Uddhava after he had been instructed in *yoga* by Śrī Kṛṣṇa.

madhya.22.49

> *sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya*
> *bhakti-phala 'prema' haya, saṁsāra yāya kṣaya*

SYNONYMS

sādhu-saṅge—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—love of Godhead; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

TRANSLATION

"By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one's dormant love for Kṛṣṇa awakens, and thus one's material, conditional existence comes to an end.

madhya.22.50

> *yadṛcchayā mat-kathādau*
> *jāta-śraddhas tu yaḥ pumān*
> *na nirviṇṇo nātisakto*
> *bhakti-yogo 'sya siddhidaḥ*

SYNONYMS

yadṛcchayā—by some good fortune; *mat-kathā-ādau*—in talk about Me; *jāta-śraddhaḥ*—has awakened his attraction; *tu*—but; *yaḥ pumān*—a person who; *na nirviṇṇaḥ*—not falsely detached; *na atisaktaḥ*—not attached to material existence; *bhakti-yogaḥ*—the process of devotional service; *asya*—for such a person; *siddhi-daḥ*—bestowing perfection.

TRANSLATION

“ 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

madhya.22.51

> *mahat-kṛpā vinā kona karme 'bhakti' naya*
> *kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

SYNONYMS

mahat-kṛpā—the mercy of great devotees; *vinā*—without; *kona karme*—by some other activity; *bhakti naya*—there is not devotional service; *kṛṣṇa-bhakti*—love of Kṛṣṇa or devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—the bondage of material existence; *nahe*—there is not; *kṣaya*—destruction.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material

existence. The word *mahat* in this verse means "a pure devotee." As confirmed in *Bhagavad-gītā:*

> *mahātmānas tu māṁ pārtha*
> *daivīṁ prakṛtim āśritāḥ*
> *bhajanty ananya-manaso*
> *jñātvā bhūtādim avyayam*

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a *mahātmā* who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā,* one cannot understand Kṛṣṇa's absolute position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the *mahātmā*.

madhya.22.52

> *rahūgaṇaitat tapasā na yāti*
> *na ceḻyayā nirvapaṇād gṛhād vā*
> *na cchandasā naiva jalāgni-sūryair*
> *vinā mahat-pāda-rajo-'bhiṣekam*

SYNONYMS

rahūgaṇa—O King Rahūgaṇa; *etat*—this; *tapasā*—by severe austerities and penances; *na yāti*—one does not obtain; *na*—neither; *ca*—also; *ijyayā*—by gorgeous worship; *nirvapaṇāt*—by renounced order of life; *gṛhāt*—by sacrifices while living in the home; *vā*—or; *na chandasā*—nor by scholarly study of the *Vedas*; *na*—nor; *eva*—certainly; *jala-agni-sūryaiḥ*—by those who worship water, fire or scorching sunshine; *vinā*—without; *mahat-pāda-rajaḥ*—of the dust of the lotus feet of a *mahātmā*; *abhiṣekam*—the sprinkling.

TRANSLATION

“ 'O King Rahūgaṇa, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahājana or mahātmā], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or gṛhastha

order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the *paramahaṁsa* stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the *paramahaṁsa* stage. The King had called him to carry his palanquin, but when the King heard from *paramahaṁsa* Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

madhya.22.53

> *naiṣāṁ matis tāvad urukramāṅghriṁ*
> *spṛśaty anarthāpagamo yad-arthaḥ*
> *mahīyasāṁ pāda-rajo-'bhiṣekaṁ*
> *niṣkiñcanānāṁ na vṛṇīta yāvat*

SYNONYMS

na—not; *eṣām*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *spṛśati*—touches; *anartha*—of unwanted

things; *apagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—result; *mahīyasām*—of the great personalities, devotees; *pāda-rajaḥ*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

TRANSLATION

“ 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhira, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlāda Mahārāja informed his father of the nine basic processes of *bhakti-yoga*. Whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Ṣaṇḍāmarka. The teacher explained that he did not teach devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became

very angry and asked Prahlāda why he had become a Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

madhya.22.54

> *'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya*
> *lava-mātra sādhu-saṅge sarva-siddhi haya*

SYNONYMS

sādhu-saṅga sādhu-saṅga—association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhu-saṅge*—by association with a devotee; *sarva-siddhi*—all success; *haya*—there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, *lava* is one eleventh of one second.

madhya.22.55

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānāṁ kimutāśiṣaḥ

SYNONYMS

tulayāma—we make equal; *lavena*—with one instant; *api*—even; *na*—not; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—merging into the existence of the Supreme; *bhagavat-saṅgi-saṅgasya*—of the association of devotees who are always associated with the Supreme Personality of Godhead; *martyānām*—of persons destined to die; *kim uta*—what; *āśiṣaḥ*—the blessings.

TRANSLATION

“ 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages

pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

madhya.22.56

> *kṛṣṇa kṛpālu arjunere lakṣya kariyā*
> *jagatere rākhiyāchena upadeśa diyā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—merciful; *arjunere*—Arjuna; *lakṣya kariyā*—aiming at; *jagatere*—the whole world; *rākhiyāchena*—has protected; *upadeśa diyā*—giving instructions.

TRANSLATION

"Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

madhya.22.57-58

> *sarva-guhyatamaṁ bhūyaḥ*
> *śṛṇu me paramaṁ vacaḥ*
> *iṣṭo 'si me dṛḍham iti*
> *tato vakṣyāmi te hitam*

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

SYNONYMS

sarva-guhya-tamam—most confidential of all; *bhūyaḥ*—again; *śṛṇu*—hear; *me*—My; *paramam vacaḥ*—supreme instruction; *iṣṭaḥ*—beloved; *asi*—you are; *me*—My; *dṛḍham iti*—very firmly; *tataḥ*—therefore; *vakṣyāmi*—I shall speak; *te*—to you; *hitam*—words of benediction; *mat-manāḥ*—whose mind is always on Me; *bhava*—become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām eva*—to Me only; *eṣyasi*—you will come; *satyam*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ asi*—you are dear; *me*—My.

TRANSLATION

“ 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from *Bhagavad-gītā* (18.64-65).

madhya.22.59

> *pūrva ājñā,—veda-dharma, karma, yoga, jñāna*
> *saba sādhi' śeṣe ei ājñā—balavān*

SYNONYMS

pūrva ājñā—previous orders; *veda-dharma*—performance of Vedic ritualistic ceremonies; *karma*—fruitive activities; *yoga*—mystic yoga practice; *jñāna*—speculative knowledge; *saba sādhi'*—executing all these processes; *śeṣe*—at the end; *ei ājñā*—this order; *balavān*—powerful.

TRANSLATION

"Although Kṛṣṇa has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

madhya.22.60

> *ei ājñā-bale bhaktera 'śraddhā' yadi haya*
> *sarva-karma tyāga kari' se kṛṣṇa bhajaya*

SYNONYMS

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; *bhaktera*—of the devotees; *śraddhā*—faith; *yadi*—if; *haya*—there is; *sarva-karma*—all other activities, material and spiritual; *tyāga kari'*—leaving aside; *se*—he; *kṛṣṇa bhajaya*—serves Lord Kṛṣṇa.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

madhya.22.61

> *tāvat karmāṇi kurvīta*
> *na nirvidyeta yāvatā*
> *mat-kathā-śravaṇādau vā*
> *śraddhā yāvan na jāyate*

SYNONYMS

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam, kīrtanam,* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

“ 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

madhya.22.62

> *'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya*
> *kṛṣṇe bhakti kaile sarva-karma kṛta haya*

SYNONYMS

śraddhā-śabde—by the word *śraddhā*; *viśvāsa*—faith; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional service; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

PURPORT

Firm faith and confidence are called *śraddhā*. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (*karma*) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

madhya.22.63

> *yathā taror mūla-niṣecanena*
> *tṛpyanti tat-skandha-bhujopaśākhāḥ*
> *prāṇopahārāc ca yathendriyāṇāṁ*
> *tathaiva sarvārhaṇam acyutejyā*

SYNONYMS

yathā—as; *taroḥ*—of a tree; *mūla*—on the root; *niṣecanena*—by pouring water; *tṛpyanti*—are satisfied; *tat*—of the tree; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—sub-branches; *prāṇa*—to the

living force; *upahārāt*—from offering food; *ca*—also; *yathā*—as; *indriyāṇām*—of all the senses; *tathā*—similarly; *eva*—indeed; *sarva*—of all; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

TRANSLATION

“ 'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (4.31.14).

madhya.22.64

> *śraddhāvān jana haya bhakti-adhikārī*
> *'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

SYNONYMS

śraddhāvān jana—a person with faith; *haya*—is; *bhakti-adhikārī*—eligible for discharging transcendental loving service to the Lord; *uttama*—first class; *madhyama*—intermediate; *kaniṣṭha*—the lowest class; *śraddhā-anusārī*—according to the proportion of faith.

TRANSLATION

"A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word *śraddhāvān* (faithful) means understanding Kṛṣṇa to be the *summum bonum,* the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one's faith, one is a topmost, intermediate or inferior devotee.

madhya.22.65

> *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra*
> *'uttama-adhikārī' sei tāraye saṁsāra*

SYNONYMS

śāstra-yuktye—in argument and logic; *su-nipuṇa*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yāṅra*—whose; *uttama-adhikārī*—the topmost devotee; *sei*—he; *tāraye saṁsāra*—can deliver the whole world.

TRANSLATION

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

madhya.22.66

> *śāstre yuktau ca nipuṇaḥ*
> *sarvathā dṛḍha-niścayaḥ*
> *prauḍha-śraddho 'dhikārī yaḥ*
> *sa bhaktāv uttamo mataḥ*

SYNONYMS

śāstre—in the revealed scriptures; *yuktau*—in logic; *ca*—also; *nipuṇaḥ*—expert; *sarvathā*—in all respects; *dṛḍha-niścayaḥ*—who is firmly convinced; *prauḍha*—deep; *śraddhaḥ*—who has faith; *adhikārī*—eligible; *yaḥ*—who; *saḥ*—he; *bhaktau*—in devotional service; *uttamaḥ*—highest; *mataḥ*—is considered.

TRANSLATION

“ 'One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.17) by Śrīla Rūpa Gosvāmī.

madhya.22.67

> *śāstra-yukti nāhi jāne dṛḍha, śraddhāvān*
> *'madhyama-adhikārī' sei mahā-bhāgyavān*

SYNONYMS

śāstra-yukti—logical arguments on the basis of revealed scripture; *nāhi*—not; *jāne*—knows; *dṛḍha*—firmly; *śraddhāvān*—faithful; *madhyama-adhikārī*—second-class devotee; *sei*—he; *mahā-bhāgyavān*—very fortunate.

TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

madhya.22.68

> *yaḥ śāstrādiṣv anipuṇaḥ*
> *śraddhāvān sa tu madhyamaḥ*

SYNONYMS

yaḥ—anyone who; *śāstra-ādiṣu*—in the revealed scriptures; *anipuṇaḥ*—not very expert; *śraddhāvān*—full of faith; *saḥ*—he; *tu*—certainly; *madhyamaḥ*—second-class or middle-class devotee.

TRANSLATION

“ 'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.18).

madhya.22.69

> *yāhāra komala śraddhā, se 'kaniṣṭha' jana*
> *krame krame teṅho bhakta ha-ibe 'uttama'*

SYNONYMS

yāhāra—whose; *komala śraddhā*—soft faith; *se*—such a person; *kaniṣṭha jana*—a neophyte devotee; *krame krame*—by a gradual progression; *teṅho*—he; *bhakta*—devotee; *ha-ibe*—will become; *uttama*—first class.

TRANSLATION

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

madhya.22.70

> *yo bhavet komala-śraddhaḥ*
> *sa kaniṣṭho nigadyate*

SYNONYMS

yaḥ—anyone who; *bhavet*—may be; *komala*—soft; *śraddhaḥ*—having faith; *saḥ*—such a person; *kaniṣṭhaḥ*—neophyte devotee; *nigadyate*—is said to be.

TRANSLATION

“ 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the *Bhakti-rasāmṛta-sindhu* (1.2.19).

madhya.22.71

> *rati-prema-tāratamye bhakta—tara-tama*
> *ekādaśa skandhe tāra kariyāche lakṣaṇa*

SYNONYMS

rati—of attachment; *prema*—and love; *tāratamye*—by comparison; *bhakta*—devotee; *tara-tama*—superior and superlative; *ekādaśa skandhe*—in the Eleventh Canto of *Śrīmad-Bhāgavatam*; *tāra*—of him; *kariyāche*—has made; *lakṣaṇa*—symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—*uttama, madhyama* and *kaniṣṭha* (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the *śāstras*. He is firmly convinced of the science of Kṛṣṇa consciousness. The *madhyama-adhikārī,* or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for *karma, jñāna* or *yoga*. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the *śāstras,* he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikārī,* a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī,* a first-class devotee.

madhya.22.72

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

“ 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

madhya.22.73

> *īśvare tad-adhīneṣu*
> *bāliśeṣu dviṣatsu ca*
> *prema-maitrī-kṛpopekṣā*
> *yaḥ karoti sa madhyamaḥ*

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; *tat-adhīneṣu*—to persons who have taken fully to Kṛṣṇa consciousness; *bāliśeṣu*—unto the neophytes or the ignorant; *dviṣatsu*—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; *prema*—love; *maitrī*—friendship; *kṛpā*—mercy; *upekṣā*—negligence; *yaḥ*—anyone who; *karoti*—does; *saḥ*—he; *madhyamaḥ*—a second-class devotee.

TRANSLATION

“ 'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

madhya.22.74

> *arcāyām eva haraye*
> *pūjāṁ yaḥ śraddhayehate*
> *na tad-bhakteṣu cānyeṣu*
> *sa bhaktaḥ prākṛtaḥ smṛtaḥ*

SYNONYMS

arcāyām—in the temple worship; *eva*—certainly; *haraye*—for the pleasure of the Supreme Personality of Godhead; *pūjām*—worship; *yaḥ*—anyone who; *śraddhayā*—with faith and love; *īhate*—executes; *na*—not; *tat-bhakteṣu*—to the devotees of the Lord; *ca anyeṣu*—and to others; *saḥ*—he; *bhaktaḥ*—a devotee; *prākṛtaḥ*—materialistic; *smṛtaḥ*—is considered.

TRANSLATION

“ 'A prākṛta, or materialistic devotee does not purposefully study the śāstra and try to understand the actual standard of pure devotional service.

Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

madhya.22.75

> *sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre*
> *kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

SYNONYMS

sarva—all; *mahā*—great; *guṇa-gaṇa*—transcendental qualities; *vaiṣṇava-śarīre*—in the bodies of Vaiṣṇavas; *kṛṣṇa-bhakte*—in the devotees of Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—the qualities; *sakali*—all; *sañcāre*—appear.

TRANSLATION

"A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

madhya.22.76

> *yasyāsti bhaktir bhagavaty akiñcanā*
> *sarvair guṇais tatra samāsate surāḥ*
> *harāv abhaktasya kuto mahad-guṇā*
> *mano-rathenāsati dhāvato bahiḥ*

SYNONYMS

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahat-guṇāḥ*—the high qualities; *manaḥ-rathena*—by mental concoction;

asati—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

TRANSLATION

“ 'In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

PURPORT

This was spoken by Bhadraśravā and his followers, who were offering prayers to Nṛsiṁhadeva (Śrīmad-Bhāgavatam 5.18.12).

madhya.22.77

> *sei saba guṇa haya vaiṣṇava-lakṣaṇa*
> *saba kahā nā yāya, kari dig-daraśana*

SYNONYMS

sei saba guṇa—all those transcendental qualities; *haya*—are; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *saba*—all; *kahā nā yāya*—cannot be explained; *kari*—I shall do; *dik-daraśana*—a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

madhya.22.78-80

> *kṛpālu, akṛta-droha, satya-sāra sama*
> *nidoṣa, vadānya, mṛdu, śuci, akiñcana*
>
> *sarvopakāraka, śānta, kṛṣṇaika-śaraṇa*
> *akāma, anīha, sthira, vijita-ṣaḍ-guṇa*
>
> *mita-bhuk, apramatta, mānada, amānī*
> *gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

SYNONYMS

kṛpālu—merciful; *akṛta-droha*—not defiant; *satya-sāra*—thoroughly true; *sama*—equal; *nidoṣa*—faultless; *vadānya*—magnanimous; *mṛdu*—mild; *śuci*—clean; *akiñcana*—without material possessions; *sarva-upakāraka*—working for the welfare of everyone; *śānta*—peaceful; *kṛṣṇa-eka-śaraṇa*—exclusively surrendered to Kṛṣṇa; *akāma*—desireless; *anīha*—indifferent to material acquisitions; *sthira*—fixed; *vijita-ṣaṭ-guṇa*—completely controlling the six bad qualities (lust, anger, greed, etc.); *mita-bhuk*—eating only as much as required; *apramatta*—without inebriation;

māna-da—respectful; *amānī*—without false prestige; *gambhīra*—grave; *karuṇa*—compassionate; *maitra*—a friend; *kavi*—a poet; *dakṣa*—expert; *maunī*—silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities-lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

madhya.22.81

> *titikṣavaḥ kāruṇikāḥ*
> *suhṛdaḥ sarva-dehinām*
> *ajāta-śatravaḥ śāntāḥ*
> *sādhavaḥ sādhu-bhūṣaṇāḥ*

SYNONYMS

titikṣavaḥ—very forebearing; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—who are well-wishers; *sarva-dehinām*—to all living entities; *ajāta-*

śatravaḥ—without enemies; *śāntāḥ*—peaceful; *sādhavaḥ*—following the injunctions of the *śāstra*; *sādhu-bhūṣaṇāḥ*—who are decorated with good character.

TRANSLATION

“ 'Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

madhya.22.82

> *mahat-sevāṁ dvāram āhur vimuktes*
> *tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam*

mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

SYNONYMS

mahat-sevām—the service of the pure devotee spiritual master; *dvāram*—door; *āhuḥ*—they said; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the door to darkness; *yoṣitām*—of women and money; *saṅgi-saṅgam*—association with those who enjoy the association; *mahāntaḥ*—great souls; *te*—they; *sama-cittāḥ*—equally disposed to all; *praśāntāḥ*—very peaceful; *vimanyavaḥ*—without anger; *suhṛdaḥ*—well-wishers of everyone; *sādhavaḥ*—who are endowed with all good qualities, or who do not look for faults in others; *ye*—those who.

TRANSLATION

“ 'It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.5.2).

madhya.22.83

> *kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'*
> *kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—love of Kṛṣṇa; *janme*—awakens; *teṅho*—that same association with devotees; *punaḥ*—again; *mukhya aṅga*—the chief principle.

TRANSLATION

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

madhya.22.84

> *bhavāpavargo bhramato yadā bhavej*
> *janasya tarhy acyuta sat-samāgamaḥ*
> *sat-saṅgamo yarhi tadaiva sad-gatau*
> *parāvareśe tvayi jāyate ratiḥ*

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with the devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *parāvareśe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

TRANSLATION

“ 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

madhya.22.85

> *ata ātyantikaṁ kṣemaṁ*
> *pṛcchāmo bhavato 'naghāḥ*

saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ sevadhir nṛṇām

SYNONYMS

ataḥ—therefore (due to the rareness of seeing pure devotees of the Lord); *ātyantikam*—supreme; *kṣemam*—auspiciousness; *pṛcchāmaḥ*—we are asking; *ātyantikam*—supreme; *kṣemam*—auspiciousness; *pṛcchāmaḥ*—we are asking; *bhavataḥ*—you; *anaghāḥ*—O sinless ones; *saṁsāre*—in the material world; *asmin*—this; *kṣaṇa-ardhaḥ*—lasting half a moment; *api*—even; *sat-saṅgaḥ*—association with devotees; *sevadhiḥ*—a treasure; *nṛṇām*—for human society.

TRANSLATION

“ 'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.30).

madhya.22.86

satāṁ prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by the intimate association; *mama*—of Me; *vīrya-samvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

“ 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25). For an explanation see *Ādi-līlā* (1.60).

madhya.22.87

> *asat-saṅga-tyāga,—ei vaiṣṇava-ācāra*
> *'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra*

SYNONYMS

asat-saṅga-tyāga—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *strī-saṅgī*—who associates with women for sense gratification; *eka*—one; *asādhu*—unsaintly person; *kṛṣṇa-abhakta*—one who is not a devotee of Lord Kṛṣṇa; *āra*—another.

TRANSLATION

"A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

madhya.22.88-90

> *satyaṁ śaucaṁ dayā maunaṁ*
> *buddhir hrīḥ śrīr yaśaḥ kṣamā*
> *śamo damo bhagaś ceti*
> *yat-saṅgād yāti saṅkṣayam*

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

SYNONYMS

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—silence; *buddhiḥ*—intelligence; *hrīḥ*—modesty; *śrīḥ*—beauty; *yaśaḥ*—fame; *kṣama*—forgiveness; *śamaḥ*—controlling the mind; *damaḥ*—controlling the senses; *bhagaḥ*—opulence; *ca*—and; *iti*—thus; *yat*—of whom; *saṅgāt*—by the association; *yāti*—goes to; *saṅkṣayam*—complete destruction; *teṣu*—among them; *aśānteṣu*—who are restless; *mūdheṣu*—among the fools; *khaṇḍita-ātmasu*—whose self-realization is spoiled; *asādhuṣu*—not saintly; *saṅgam*—association; *na*—not; *kuryāt*—should do; *śocyeṣu*—who are full of lamentation; *yoṣit*—of women; *krīḍā-mṛgeṣu*—who are like toy animals; *ca*—also; *na*—not; *tathā*—so much; *asya*—of him; *bhavet*—there may be; *mohaḥ*—illusion; *bandhaḥ*—binding; *ca*—and; *anya*—other types; *prasaṅgataḥ*—from association; *yoṣit-saṅgāt*—by association with women; *yathā*—as; *puṁsaḥ*—of the man; *yathā*—

as well as; *tat-saṅgi-saṅgataḥ*—by association with persons attached to women.

TRANSLATION

“ 'By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.'

PURPORT

These verses, quoted from *Śrīmad-Bhāgavatam* (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to

women or to those who are attached to women, one falls down into the lower species.

> *puruṣaḥ prakṛti-stho hi*
> *bhuṅkte prakṛti-jān guṇān*
> *kāraṇaṁ guṇa-saṅgo 'sya*
> *sad-asad-yoni-janmasu*

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (*Bhagavad-gītā* 13.22)

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four *āśramas-brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. The *brahmacārī, vānaprastha* and *sannyāsī* are completely forbidden to associate with women. Only *gṛhasthas* are allowed to associate with women under certain very restricted conditions —that is, one associates with women to propagate nice children. Other reasons for association are condemned.

madhya.22.91

> *varaṁ huta-vaha-jvālā-*
> *pañjarāntar-vyavasthitiḥ*
> *na śauri-cintā-vimukha-*
> *jana-saṁvāsa-vaiśasam*

SYNONYMS

varam—better; *huta-vaha*—of fire; *jvālā*—in the flames; *pañjara-antaḥ*—inside a cage; *vyavasthitiḥ*—abiding; *na*—not; *śauri-cintā*—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; *vimukha*—bereft; *jana*—of persons; *saṁvāsa*—of the association; *vaiśasam*—the calamity.

TRANSLATION

“ 'It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.'

PURPORT

This is a quotation from the *Kātyāyana-saṁhitā*.

madhya.22.92

> *mā drākṣīḥ kṣīṇa-puṇyān kvacid api*
> *bhagavad-bhakti-hīnān manuṣyān*

SYNONYMS

mā—do not; *drākṣīḥ*—see; *kṣīṇa-puṇyān*—who are bereft of all piety; *kvacit api*—at any time; *bhagavat-bhakti-hīnān*—who are bereft of Kṛṣṇa consciousness and devotional service; *manuṣyān*—persons.

TRANSLATION

" One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

madhya.22.93

> *eta saba chāḍi' āra varṇāśrama-dharma*
> *akiñcana hañā laya kṛṣṇaika-śaraṇa*

SYNONYMS

eta saba—all these; *chāḍi'*—giving up; *āra*—and; *varṇa-āśrama-dharma*—the regulative principle of four *varṇas* and four *āśramas*; *akiñcana*—without any attachment for anything material; *hañā*—becoming; *laya*—he takes; *kṛṣṇa-eka-śaraṇa*—exclusive shelter at the lotus feet of the Lord.

TRANSLATION

"Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.

madhya.22.94

sarva-dharmān parityajya
mam ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpebhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don't; *śucaḥ*—worry.

TRANSLATION

“ 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to *Madhya-līlā* (8.63).

madhya.22.95

> *bhakta-vatsala, kṛtajña, samartha, vadānya*
> *hena kṛṣṇa chāḍi' paṇḍita nāhi bhaje anya*

SYNONYMS

bhakta-vatsala—very kind to the devotees; *kṛta-jña*—grateful; *samartha*—full of all abilities; *vadānya*—magnanimous; *hena*—such; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi'*—giving up; *paṇḍita*—a learned man; *nāhi*—does not; *bhaje*—worship; *anya*—anyone else.

TRANSLATION

"Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and

leave Lord Kṛṣṇa's shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

madhya.22.96

> *kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād*
> *bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt*
> *sarvān dadāti suhṛdo bhajato 'bhikāmān*
> *ātmānam apy upacayāpacayau na yasya*

SYNONYMS

kaḥ—what; *paṇḍitaḥ*—learned man; *tvat-aparam*—other than Your Lordship; *śaraṇam*—shelter; *samīyāt*—would take; *bhakta-priyāt*—who are affectionate to Your devotees; *ṛta-giraḥ*—who are truthful to the devotees; *suhṛdaḥ*—who are the friend of the devotees; *kṛta-jñāt*—who are grateful to the devotees; *sarvān*—all; *dadāti*—gives; *suhṛdaḥ*—to Your well-wishers; *bhajataḥ*—who worship You by devotional service; *abhikāmān*—desires; *ātmānam*—Yourself; *api*—even; *upacaya*—increase; *apacayau*—and diminution; *na*—*not*; *yasya*—of whom.

TRANSLATION

“ 'My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even

give Yourself to them. Still, You neither increase nor decrease by such activity.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.48.26).

madhya.22.97

> *vijña-janera haya yadi kṛṣṇa-guṇa-jñāna*
> *anya tyaji', bhaje, tāte uddhava—pramāṇa*

SYNONYMS

vijña-janera—of an experienced person; *haya*—there is; *yadi*—if; *kṛṣṇa-guṇa-jñāna*—knowledge of Kṛṣṇa's transcendental qualities; *anya*—others; *tyaji'*—giving up; *bhaje*—he engages in devotional service; *tāte*—in that connection; *uddhava*—Uddhava; *pramāṇa*—the evidence.

TRANSLATION

"Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

madhya.22.98

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

SYNONYMS

aho—how wonderful; *bakī*—Pūtanā, the sister of Bakāsura; *yam*—whom; *stana*—on the two breasts; *kāla-kūṭam*—the deadly poison; *jighāṁsayā*—with a desire to kill; *apāyayat*—forced to drink; *api*—although; *asādhvī*—dangerously inimical to Kṛṣṇa; *lebhe*—achieved; *gatim*—the destination; *dhātrī*—for a nurse; *ucitām*—suitable; *tataḥ*—than Him; *anyam*—other; *kam*—to whom; *vā*—or; *dayālum*—the most merciful; *śaraṇam*—shelter; *vrajema*—shall take.

TRANSLATION

“ 'Oh, how wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa's mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.2.23).

madhya.22.99

> *śaraṇāgatera, akiñcanera—eka-i lakṣaṇa*
> *tāra madhye praveśaye 'ātma-samarpaṇa'*

SYNONYMS

śaraṇāgatera—of a person who has fully taken shelter of Kṛṣṇa; *akiñcanera*—of a person who is free of all material desires; *eka-i lakṣaṇa*—the symptoms are one and the same; *tāra madhye*—of them all; *praveśaye*—enters; *ātma-samarpaṇa*—full surrender.

TRANSLATION

"There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality-ātma-samarpaṇa, full surrender without reservation.

madhya.22.100

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

SYNONYMS

ānukūlyasya—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of anything that hinders devotional service; *varjanam*—complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—strong conviction; *goptṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—humility; *ṣaṭ-vidhā*—sixfold; *śaraṇa-āgatiḥ*—process of surrender.

TRANSLATION

“ 'The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord's service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in *Bhagavad-gītā:*

> *sarvasya cāhaṁ hṛdi sanniviṣṭo*
> *mattaḥ smṛtir jñānam apohanaṁ ca*

> *vedaiś ca sarvair aham eva vedyo*
> *vedānta-kṛd veda-vid eva cāham*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas*." (Bg. 15.15)]]

Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of *māyā,* Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called *apohana*.

madhya.22.101

> *tavāsmīti vadan vācā*
> *tathaiva manasā vidan*
> *tat-sthānam āśritas tanvā*
> *modate śaraṇāgataḥ*

SYNONYMS

tava—His; *asmi*—I am; *iti*—thus; *vadan*—saying; *vācā*—by words; *tathā*—so; *eva*—certainly; *manasā*—with the mind; *vidan*—knowing; *tat-sthānam*—His place; *āśritaḥ*—taken shelter of; *tanvā*—by the body; *modate*—he enjoys; *śaraṇa-āgataḥ*—fully surrendered.

TRANSLATION

“ 'One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the *Hari-bhakti-vilāsa* (11.417,418).

madhya.22.102

> *śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa*
> *kṛṣṇa tāre kare tat-kāle ātma-sama*

SYNONYMS

śaraṇa lañā—taking shelter; *kare*—does; *kṛṣṇe*—unto Kṛṣṇa; *ātma-samarpaṇa*—fully surrendering; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him;

kare—makes; *tat-kāle*—immediately; *ātma-sama*—one of His confidential associates.

TRANSLATION

"When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

madhya.22.103

> *martyo yadā tyakta-samasta-karmā*
> *niveditātmā vicikīrṣito me*
> *tadāmṛtatvaṁ pratipadyamāno*
> *mayātma-bhūyāya ca kalpate vai*

SYNONYMS

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—given up; *samasta*—all; *karmā*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīrṣitaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

“ 'The living entity who is subjected to birth and death attains immortality when he gives up all material

activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about *sambandha, abhidheya* and *prayojana*. These concern one's relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

madhya.22.104

> *ebe sādhana-bhakti-lakṣaṇa śuna, sanātana*
> *yāhā haite pāi kṛṣṇa-prema-mahā-dhana*

SYNONYMS

ebe—now; *sādhana-bhakti*—regulative principles for executing devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—My dear Sanātana; *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa-prema-mahā-dhana*—the most valuable treasure of love for Kṛṣṇa.

TRANSLATION

"My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

madhya.22.105

> *kṛti-sādhyā bhavet sādhya-*
> *bhāvā sā sādhanābhidhā*
> *nitya-siddhasya bhāvasya*
> *prākaṭyaṁ hṛdi sādhyatā*

SYNONYMS

kṛti-sādhyā—which is to be executed by the senses; *bhavet*—should be; *sādhya-bhāvā*—by which love of Godhead is acquired; *sā*—that; *sādhana-abhidhā*—called *sādhana-bhakti,* or devotional service in practice; *nitya-siddhasya*—which is eternally present; *bhāvasya*—of love of Godhead; *prākaṭyam*—the awakening; *hṛdi*—in the heart; *sādhyatā*—potentiality.

TRANSLATION

“ 'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of

devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇa kīrtana,* hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam).* When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

madhya.22.106

> *śravaṇādi-kriyā—tāra 'svarūpa'-lakṣaṇa*
> *'taṭastha'-lakṣaṇe upajāya prema-dhana*

SYNONYMS

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; *tāra*—of that; *svarūpa-lakṣaṇa*—symptoms of the nature; *taṭastha-lakṣaṇe*—marginal symptoms; *upajāya*—awakens; *prema-dhana*—love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

madhya.22.107

> *nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya*
> *śravaṇādi-śuddha-citte karaye udaya*

SYNONYMS

nitya-siddha—eternally proved; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhya*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

TRANSLATION

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained

from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

madhya.22.108

> *ei ta sādhana-bhakti—dui ta' prakāra*
> *eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra*

SYNONYMS

ei ta—this; *sādhana-bhakti*—process of devotional service; *dui ta' prakāra*—two kinds; *eka*—one; *vaidhī bhakti*—the regulative devotional service; *rāgānugā-bhakti*—spontaneous devotional service; *āra*—and.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

madhya.22.109

> *rāga-hīna jana bhaje śāstrera ājñāya*
> *'vaidhī bhakti' bali' tāre sarva-śāstre gāya*

SYNONYMS

rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; *jana*—persons; *bhaje*—execute devotional service; *śāstrera ājñāya*—according to the principles and regulations described in the revealed scriptures; *vaidhī bhakti*—regulative devotional service; *bali'*—calling; *tāre*—that; *sarva-śāstre*—all revealed scriptures; *gāya*—sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaitukī, apratihatā.* Devotional service must

be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhī bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema).*

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt

regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti*.

madhya.22.110

> *tasmād bhārata sarvātmā*
> *bhagavān harir īśvaraḥ*
> *śrotavyaḥ kīrtitavyaś ca*
> *smartavyaś cecchatābhayam*

SYNONYMS

tasmāt—therefore; *bhārata*—O descendant of Bharata; *sarva-ātmā*—the all pervasive Lord, who is situated in everyone's heart; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari, who takes away all the miserable conditions of material existence; *īśvaraḥ*—the supreme controller; *śrotavyaḥ*—to be heard about (from bona fide sources); *kīrtitavyaḥ*—to be glorified (as one has heard); *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—by a person desiring; *abhayam*—freedom from the fearful condition of material existence.

TRANSLATION

“ 'O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from

reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called *śrotavyaḥ*. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called *kīrtitavyaḥ*. When one hears about the Lord and glorifies Him, it is natural to think of Him. This is called *smartavyaḥ*. All this must be carried out if one actually wants to be immune from fear.

madhya.22.111

> *mukha-bāhūru-pādebhyaḥ*
> *puruṣasyāśramaiḥ saha*
> *catvāro jajñire varṇā*
> *guṇair viprādayaḥ pṛthak*

SYNONYMS

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the supreme person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *vipra-ādayaḥ*—*brāhmaṇas,* etc.; *pṛthak*—separately.

TRANSLATION

“ 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from *Śrīmad-Bhāgavatam* (11.5.2-3).

madhya.22.112

> *ya eṣāṁ puruṣaṁ sākṣād*
> *ātma-prabhavam īśvaram*
> *na bhajanty avajānanti*
> *sthānād bhraṣṭāḥ patanty adhaḥ*

SYNONYMS

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or

who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

“ 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

madhya.22.113

> *smartavyaḥ satataṁ viṣṇur*
> *vismartavyo na jātucit*
> *sarve vidhi-niṣedhāḥ syur*
> *etayor eva kiṅkarāḥ*

SYNONYMS

smartavyaḥ—to be remembered; *satatam*—always; *viṣṇuḥ*—Lord Viṣṇu; *vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); *eva*—certainly; *kiṅkarāḥ*—the servants.

TRANSLATION

“ 'Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the *śāstras* and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa *mantra*. Therefore one must strictly chant the Hare Kṛṣṇa *mahā-mantra* twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a *saṅkīrtana* party or sells books, he naturally

remembers that he is going to sell Kṛṣṇa's books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. *Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit*. The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

madhya.22.114

> *vividhāṅga sādhana-bhaktira bahuta vistāra*
> *saṅkṣepe kahiye kichu sādhanāṅga-sāra*

SYNONYMS

vividha-aṅga—varieties of limbs (regulative principles); *sādhana-bhaktira*—of regulative devotional service; *bahuta*—many; *vistāra*—expansions; *saṅkṣepe*—in brief; *kahiye*—I shall speak; *kichu*—something; *sādhana-aṅga-sāra*—the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

madhya.22.115

> *guru-pādāśraya, dīkṣā, gurura sevana*
> *sad-dharma-śikṣā, pṛcchā, sādhu-mārgānugamana*

SYNONYMS

guru-pāda-āśraya—shelter at the feet of a bona fide spiritual master; *dīkṣā*—initiation by the spiritual master; *gurura sevana*—service to the spiritual master; *sat-dharma-śikṣā*—instruction in the transcendental process of devotional service; *pṛcchā*—and inquiry; *sādhu-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

madhya.22.116

> *kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa*
> *yāvan-nirvāha-pratigraha, ekādaśy-upavāsa*

SYNONYMS

kṛṣṇa-prītye—for satisfaction of Kṛṣṇa; *bhoga-tyāga*—acceptance and rejection of something; *kṛṣṇa-tīrthe vāsa*—residence in a place where Kṛṣṇa is situated; *yāvat-nirvāha*—as much as required to keep the body and soul together; *pratigraha*—acceptance of gifts; *ekādaśī-upavāsa*—observance of fasting on the Ekādaśī day.

TRANSLATION

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. (7) One must live in a place where Kṛṣṇa is present-a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśī day.

madhya.22.117

> *dhātry-aśvattha-go-vipra-vaiṣṇava-pūjana*
> *sevā-nāmāparādhādi dūre visarjana*

SYNONYMS

dhātrī—a type of tree; *aśvattha*—the banyan trees; *go*—the cows; *vipra*—the *brāhmaṇas*; *vaiṣṇava*—the devotees of Lord Viṣṇu; *pūjana*—worshiping; *sevā*—in devotional service; *nāma*—in chanting of the holy name; *aparādha-ādi*—the offenses; *dūre*—far away; *visarjana*—giving up.

TRANSLATION

"One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name. There are ten items in the beginning of devotional service, up to the point of worshiping the *dhātrī* tree, banyan tree, cow, *brāhmaṇa* and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

madhya.22.118

> *avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba*
> *bahu-grantha-kalābhyāsa-vyākhyāna varjiba*

SYNONYMS

avaiṣṇava—of one who is not a devotee of the Lord; *saṅga*—the association; *tyāga*—giving up; *bahu-śiṣya*—an unlimited number of

disciples; *nā kariba*—should not accept; *bahu-grantha*—of many different types of scriptures; *kalā-abhyāsa*—studying a portion; *vyākhyāna*—and explanation; *varjiba*—we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of Vedic literatures to *Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta* and *Bhakti-rasāmṛta-sindhu*. These four works are sufficient for preaching purposes. They are adequate

for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

madhya.22.119

> *hāni-lābhe sama, śokādira vaśa nā ha-iba*
> *anya-deva, anya-śāstra nindā nā kariba*

SYNONYMS

hāni—in loss; *lābhe*—in gain; *sama*—equal; *śoka-ādira*—of lamentation and so on; *vaśa*—under the control; *nā ha-iba*—we should not be; *anya-deva*—other demigods; *anya-śāstra*—other scriptures; *nindā*—criticizing; *nā kariba*—we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

madhya.22.120

> *viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba*
> *prāṇi-mātre manovākye udvega nā diba*

SYNONYMS

viṣṇu-vaiṣṇava-nindā—blaspheming of Lord Viṣṇu and His devotee; *grāmya-vārtā*—ordinary talks; *nā śuniba*—we should not hear; *prāṇi-mātre*—to any living entity however insignificant; *manaḥ-vākye*—by mind or by words; *udvega*—anxiety; *nā diba*—we should not give.

TRANSLATION

"Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

madhya.22.121

> *śravaṇa, kīrtana, smaraṇa, pūjana, vandana*
> *paricaryā, dāsya, sakhya, ātma-nivedana*

SYNONYMS

śravaṇa—hearing; *kīrtana*—chanting; *smaraṇa*—remembering; *pūjana*—worshiping; *vandana*—praying; *paricaryā*—serving; *dāsya*—accepting servitorship; *sakhya*—friendship; *ātma-nivedana*—surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

madhya.22.122

> *agre nṛtya, gīta, vijñapti, daṇḍavan-nati*
> *abhyūtthāna, anuvrajyā, tīrtha-gṛhe gati*

SYNONYMS

agre nṛtya—dancing before the Deity; *gīta*—songs; *vijñapti*—opening the mind; *daṇḍavat-nati*—offering obeisances;

abhyūtthāna—stand up; *anuvrajyā*—following; *tīrtha-gṛhe gati*—going to temples and places of pilgrimage.

TRANSLATION

"One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

madhya.22.123

> *parikramā, stava-pāṭha, japa, saṅkīrtana*
> *dhūpa-mālya-gandha-mahāprasāda-bhojana*

SYNONYMS

parikramā—circumambulation; *stava-pāṭha*—recitation of different prayers; *japa*—chanting softly; *saṅkīrtana*—chanting congregationally; *dhūpa*—incense; *mālya*—flower garlands; *gandha*—scents; *mahā-prasāda*—remnants of food offered to Viṣṇu; *bhojana*—eating or enjoying.

TRANSLATION

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant

congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

madhya.22.124

> *ārātrika-mahotsava-śrīmūrti-darśana*
> *nija-priya-dāna, dhyāna, tadīya-sevana*

SYNONYMS

ārātrika—ārati; *mahotsava*—festivals; *śrīmūrti-darśana*—seeing the Deity; *nija-priya-dāna*—to present to the Lord something very dear to oneself; *dhyāna*—meditation; *tadīya-sevana*—rendering service to those related to the Lord.

TRANSLATION

"One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

madhya.22.125

> *'tadīya'—tulasī, vaiṣṇava, mathurā, bhāgavata*
> *ei cārira sevā haya kṛṣṇera abhimata*

SYNONYMS

tadīya—related to the Lord; *tulasī*—*tulasī* leaves; *vaiṣṇava*—devotees; *mathurā*—the birthplace of Kṛṣṇa; *bhāgavata*—*Śrīmad-Bhāgavatam*; *ei cārira*—of these four; *sevā*—the service; *haya*—is; *kṛṣṇera abhimata*—the desire of Kṛṣṇa.

TRANSLATION

"Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve *tulasī,* the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read *Śrīmad-Bhāgavatam* regularly.

madhya.22.126

> *kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana*
> *janma-dinādi-mahotsava lañā bhakta-gaṇa*

SYNONYMS

kṛṣṇa-arthe—for the sake of Kṛṣṇa; *akhila-ceṣṭā*—all activity; *tat-kṛpa-avalokana*—looking for His mercy; *janma-dina-ādi*—the appearance day and so on; *mahotsava*—festivals; *lañā bhakta-gaṇa*—with devotees.

TRANSLATION

"Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa's birthday or Rāmacandra's birthday.

madhya.22.127

> *sarvathā śaraṇāpatti, kārtikādi-vrata*
> *'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva*

SYNONYMS

sarvathā—in all respects; *śaraṇa-āpatti*—surrender; *kārtika-ādi-vrata*—to observe special vows in the month of Kārttika; *catuḥ-ṣaṣṭi aṅga*—sixty-four parts; *ei*—this; *parama-mahattva*—very important items.

TRANSLATION

"Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.

madhya.22.128

> *sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa*
> *mathurā-vāsa, śrī-mūrtira śraddhāya sevana*

SYNONYMS

sādhu-saṅga—association with devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing *Śrīmad-Bhāgavatam*; *mathurā-vāsa*—living at Mathurā; *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith and veneration.

TRANSLATION

"One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

madhya.22.129

> *sakala-sādhana-śreṣṭha ei pañca aṅga*
> *kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga*

SYNONYMS

sakala-sādhana—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāṅcera*—of the five; *alpa saṅga*—slight association with or performance.

TRANSLATION

"These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five items, another four are added-namely marking *tilaka* on different parts of the body, writing the names of the Lord all over the body, accepting the Deity's garland and accepting *caraṇāmṛta*. These four items are understood to be included by Kavirāja Gosvāmī within *arcana,* worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number

becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa *mahā-mantra,* reading *Śrīmad-Bhāgavatam* regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī states:

> *aṅgānāṁ pañcakasyāsya*
> *pūrva-vilikhitasya ca*
> *nikhila-śraiṣṭhya-bodhāya*
> *punar apy atra śaṁsanam*

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

madhya.22.130

> *śraddhā viśeṣataḥ prītiḥ*
> *śrī-mūrter aṅghri-sevane*

SYNONYMS

śraddhā—faith; *viśeṣataḥ*—particularly; *prītiḥ*—love; *śrī-mūrteḥ*—of the Deity form of the Lord; *aṅghri-sevane*—in service of the lotus feet.

TRANSLATION

“ 'One should have full faith and Iove in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in the *Bhakti-rasāmṛta-sindhu* (1.2.90-92).

madhya.22.131

> *śrīmad-bhāgavatārthānām*
> *āsvādo rasikaiḥ saha*
> *sajātīyāśaye snigdhe*
> *sādhau saṅgaḥ svato vare*

SYNONYMS

śrīmad-bhāgavata—of *Śrīmad-Bhāgavatam*; *arthānām*—of the meanings; *āsvādaḥ*—enjoying the taste; *rasikaiḥ saha*—with the devotees; *sa-jātīya*—similar; *āśaye*—endowed with a desire; *snigdhe*—advanced in devotional affection; *sādhau*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one's self; *vare*—better.

TRANSLATION

“ 'One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare* are very important items. One should not associate with professional *Bhāgavatam* reciters. A professional *Bhāgavatam* reciter is one who is not in the disciplic succession or one who has no taste for *bhakti-yoga*. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading *Śrīmad-Bhāgavatam*. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa *mantra,* those who simply dress as Vaiṣṇavas or so-called *gosvāmīs,* and those who make a business by selling Vedic *mantras* and reciting *Śrīmad-*

Bhāgavatam to maintain their families. One should not try to understand *Śrīmad-Bhāgavatam* from such materialistic people. According to the Vedic injunctions: *yasya deve parā bhaktiḥ*. *Śrīmad-Bhāgavatam* can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand *Śrīmad-Bhāgavatam* from the spiritual master. The Vedic injunction states: *bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā*. One has to understand *Śrīmad-Bhāgavatam* through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature—*śruti* and *smṛti*. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-gītā*.

madhya.22.132

> *nāma-saṅkīrtanaṁ śrīman-*
> *mathurā-maṇḍale sthitiḥ*

SYNONYMS

nāma-saṅkīrtanam—chanting the Hare Kṛṣṇa *mahā-mantra*; *śrīman-mathurā-maṇḍale*—in Mathurā, where Kṛṣṇa specifically performs His pastimes; *sthitiḥ*—residence.

TRANSLATION

“ 'One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.'

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā-maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

madhya.22.133

> *durūhādbhuta-vīrye 'smin*
> *śraddhā dūre 'stu pañcake*
> *yatra svalpo 'pi sambandhaḥ*
> *sad-dhiyāṁ bhāva-janmane*

SYNONYMS

durūha—difficult to be reconciled; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—

let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *svalpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

“ 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.238).

madhya.22.134

> *'eka' aṅga sādhe, keha sādhe 'bahu' aṅga*
> *'niṣṭhā' haile upajaya premera taraṅga*

SYNONYMS

eka—one; *aṅga*—portion; *sādhe*—executes; *keha*—someone; *sādhe*—executes; *bahu*—many; *aṅga*—portions; *niṣṭhā*—firm faith; *haile*—if there is; *upa-jaya*—awaken; *premera*—of love of Godhead; *taraṅga*—the waves.

TRANSLATION

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*.

madhya.22.135

> *'eka' aṅge siddhi pāila bahu bhakta-gaṇa*
> *ambarīṣādi bhaktera 'bahu' aṅga-sādhana*

SYNONYMS

eka aṅge—by one portion; *siddhi*—perfection; *pāila*—achieved; *bahu*—many; *bhakta-gaṇa*—devotees; *ambarīṣa-ādi*—King Ambarīṣa Mahārāja and others; *bhaktera*—of devotees; *bahu aṅga-sādhana*—execution of many processes of devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambarīṣa

execute all nine items and they also get ultimate success.

madhya.22.136

> *śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane*
> *prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane*
> *akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ*
> *sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā*

SYNONYMS

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; *śravaṇe*—in hearing; *parīkṣit*—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakiḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting *Śrīmad-Bhāgavatam*; *prahlādaḥ*—Mahārāja Prahlāda; *smaraṇe*—in remembering; *tat-aṅghri*—of Lord Viṣṇu's lotus feet; *bhajane*—in serving; *lakṣmīḥ*—the goddess of fortune; *pṛthuḥ*—Mahārāja Pṛthu; *pūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-patiḥ*—Hanumānjī, or Vajrāṅgajī; *dāsye*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhye*—in friendship; *arjunaḥ*—Arjuna; *sarvasva-ātma-nivedane*—in fully dedicating oneself; *baliḥ*

—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptiḥ*—the achievement of the lotus feet of Lord Kṛṣṇa; *eṣām*—of all of them; *parā*—transcendental.

TRANSLATION

“ 'Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.'

PURPORT

This verse appears in the *Padyāvalī* (53) and the *Bhakti-rasāmṛta-sindhu* (1.2.265).

madhya.22.137-139

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ

SYNONYMS

saḥ—he (Mahārāja Ambarīṣa); *vai*—certainly; *manaḥ*—the mind; *kṛṣṇa-pada-aravindayoḥ*—on the two lotus feet of Kṛṣṇa; *vacāṁsi*—words; *vaikuṇṭha-guṇa-anuvarṇane*—in describing the transcendental character of Kṛṣṇa; *karau*—the two hands; *hareḥ*—of Lord Kṛṣṇa or Viṣṇu; *mandira-mārjana-ādiṣu*—in cleansing the temple of Hari and similar other duties; *śrutim*—the ears; *cakāra*—engaged; *acyuta*—of the Lord; *sat-kathā-udaye*—in the arising of transcendental topics; *mukunda-liṅga*—of the Deities of the Lord;

ālaya—temples; *darśane*—in visiting; *dṛśau*—the two eyes; *tat-bhṛtya*—of the servants of the Lord; *gātra*—the bodies; *sparaśe*—in touching; *aṅga-saṅgamam*—bodily contact such as embracing or touching the lotus feet; *ghrāṇam*—the sensation of smell; *ca*—and; *tat-pāda-saroja*—of the Lord's lotus feet; *saurabhe*—in the fragrance; *śrīmat*—most auspicious; *tulasyāḥ*—of *tulasī* leaves; *rasanām*—the tongue; *tat-arpite*—in food offered to the Lord; *pādau*—the two feet; *hareḥ*—of the Lord; *kṣetra*—the place of pilgrimage; *pada-anusarpaṇe*—in walking to; *śiraḥ*—the head; *hṛṣīkeśa*—of the Lord of the senses, the Personality of Godhead; *pada-abhivandane*—in offering prayers at the lotus feet; *kāmam*—all desires; *dāsye*—in serving the Lord; *na*—not; *tu*—but; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as much as; *uttamaḥ-śloka*—of the Lord, who is worshiped by selected poems; *jana*—in the devotee; *āśrayā*—having shelter; *ratiḥ*—attachment.

TRANSLATION

“ 'Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasī leaves offered to Kṛṣṇa's lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of

pilgrimage like Vṛndāvana and Mathurā or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him prayers. Thus Mahārāja Ambarīṣa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.18-20).

madhya.22.140

> *kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'*
> *deva-ṛṣi-pitrādikera kabhu nahe ṛṇī*

SYNONYMS

kāma—material desires; *tyaji'*—giving up; *kṛṣṇa*—Lord Kṛṣṇa; *bhaje*—worships; *śāstra-ājñā*—the direction of the revealed scripture; *māni'*—accepting; *deva*—demigods; *ṛṣi*—great sages; *pitṛ-ādikera*—of the forefathers and so on; *kabhu*—at any time; *nahe*—not; *ṛṇī*—a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa,

as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from *Śrīmad-Bhāgavatam* (11.5.41).

madhya.22.141

> *devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ*
> *na kiṅkaro nāyam ṛṇī ca rājan*
> *sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ*
> *gato mukundaṁ parihṛtya kartam*

SYNONYMS

deva—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men;

pitṝṇām—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *ṛṇī*—*debtor*; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundam*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

TRANSLATION

“ 'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

> *adhyāpanaṁ brahma-yajñaḥ*
> *pitṛ-yajñas tu tarpaṇam*
> *homo daivo balir bhauto*
> *nṛ-yajño 'tithi-pūjanam*

"By performing oblations with ghee, the demigods are satisfied. By studying the *Vedas, brahma-yajña* is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called *pitṛ-yajña*. By offering tribute, *bhūta-yajña* is performed. By properly receiving guests,

nṛ-yajña is performed." There are five *yajñas* and five kinds of indebtedness-indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of *yajñas,* but when one takes to *saṅkīrtana-yajña* (the chanting of the Hare Kṛṣṇa *mantra*) one doesn't have to perform any other *yajña.* In *Śrīmad-Bhāgavatam,* Nārada Muni made a statement about the systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four *yugas,* and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

madhya.22.142

> *vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa*
> *niṣiddha pāpācāre tāra kabhu nahe mana*

SYNONYMS

vidhi-dharma chāḍi'—giving up all regulative principles of the *varṇa* and *āśrama* institution; *bhaje*—worships; *kṛṣṇera caraṇa*—the lotus feet of Lord Kṛṣṇa; *niṣiddha*—forbidden; *pāpa-ācāre*—in sinful activities; *tāra*—his; *kabhu*—at any time; *nahe*—not; *mana*—the mind.

TRANSLATION

"Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

PURPORT

The *varṇāśrama* institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

> *puruṣaḥ prakṛti-stho hi*
> *bhuṅkte prakṛti-jān guṇān*
> *kāraṇaṁ guṇa-saṅgo 'sya*
> *sad-asad-yoni-janmasu*

"The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies-good and bad. One cannot be liberated from the cycle of birth and death, known as transmigration of the soul, unless one is completely freed from

all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

madhya.22.143

> *ajñāne vā haya yadi 'pāpa' upasthita*
> *kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta*

SYNONYMS

ajñāne—by ignorance; *vā*—or; *haya*—there are; *yadi*—if; *pāpa*—sinful activities; *upasthita*—present; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—him (the devotee); *śuddha kare*—purifies; *nā karāya*—does not cause; *prāyaścitta*—atonement.

TRANSLATION

"If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Kṛṣṇa purifies from within as *caitya-guru,* the spiritual master within the heart. This is described in the following verse from *Śrīmad-Bhāgavatam* (11.5.42).

madhya.22.144

> *svapāda-mūlaṁ bhajataḥ priyasya*
> *tyaktānya-bhāvasya hariḥ pareśaḥ*
>
> *vikarma yac cotpatitaṁ kathañcit*
> *dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

SYNONYMS

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-īśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yat*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvam*—everything; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

TRANSLATION

“ 'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme

Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

madhya.22.145

> *jñāna-vairāgyādi—bhaktira kabhu nahe 'aṅga'*
> *ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga*

SYNONYMS

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhu*—at any time; *nahe*—not; *aṅga*—a part; *ahiṁsā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic *yoga* and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic *yoga*. All these are automatically present when one renders the Lord transcendental loving service.

madhya.22.146

> *tasmān mad-bhakti-yuktasya*
> *yogino vai mad-ātmanaḥ*
> *na jñānaṁ na ca vairāgyaṁ*
> *prāyaḥ śreyo bhaved iha*

SYNONYMS

tasmāt—therefore; *mat-bhakti*—in My devotional service; *yuktasya*—of one who is engaged; *yoginaḥ*—the first-class *yogī* or mystic; *vai*—certainly; *mat-ātmanaḥ*—whose mind is always engaged in Me; *na*—*not*; *jñānam*—speculative knowledge; *na*—not; *ca*—also; *vairāgyam*—dry renunciation; *prāyaḥ*—for the most part; *śreyaḥ*—beneficial; *bhavet*—would be; *iha*—in this world.

TRANSLATION

“ 'For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic *yoga* may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (*Śrīmad-Bhāgavatam* 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the *Vedas*. One instruction is called *pravṛtti-mārga,* and the other is called *nivṛtti-mārga*. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual

understanding. Sometimes one does not know whether to practice speculative knowledge or mystic *yoga* for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and *yoga* is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

madhya.22.147

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete—all these; *na*—not; *hi*—certainly; *adbhutāḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahiṁsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktau*—in devotional service; *pravṛttāḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *paratāpinaḥ*—envious of other living entities.

TRANSLATION

“ 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who

are engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the *Skanda Purāṇa*.

madhya.22.148

> *vaidhī-bhakti-sādhanera kahiluṅ vivaraṇa*
> *rāgānugā-bhaktira lakṣaṇa śuna, sanātana*

SYNONYMS

vaidhī-bhakti—of devotional service according to the regulative principles; *sādhanera*—of the execution; *kahiluṅ*—I have made; *vivaraṇa*—description; *rāgānugā-bhaktira*—of spontaneous devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—O Sanātana.

TRANSLATION

"My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

madhya.22.149

> *rāgātmikā-bhakti—'mukhyā' vraja-vāsi-jane*
> *tāra anugata bhaktira 'rāgānugā'-nāme*

SYNONYMS

rāgātmikā-bhakti—spontaneous devotional service; *mukhyā*—preeminent; *vraja-vāsi-jane*—in the inhabitants of Vraja, or Vṛndāvana; *tāra*—that; *anugata*—following; *bhaktira*—of devotional service; *rāgānugā-nāme*—named *rāgānugā* or following after spontaneous devotional service.

TRANSLATION

"The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

PURPORT

In his *Bhakti-sandarbha,* Jīva Gosvāmī states:

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣveṇa svābhāvika-rāgasya vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-nivedana-prāyā

bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate.... tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops *rāgānugā bhakti*.

madhya.22.150

> *iṣṭe svārasikī rāgaḥ*
> *paramāviṣṭatā bhavet*
> *tanmayī yā bhaved bhaktiḥ*
> *sātra rāgātmikoditā*

SYNONYMS

iṣṭe—unto the desired object of life; *svārasikī*—appropriate for one's own original aptitude of love; *rāgaḥ*—attachment; *parama-āviṣṭatā*—absorption in the service of the Lord; *bhavet*—is; *tat-mayī*—consisting of that transcendental attachment; *yā*—which; *bhavet*—is; *bhaktiḥ*—devotional service; *sā*—that; *atra*—here; *rāgātmikā-uditā*—called *rāgātmikā,* or spontaneous devotional service.

TRANSLATION

“ 'When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service

according to that attachment is called rāgātmikā, or spontaneous devotional service.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.272).

madhya.22.151

> *iṣṭe 'gāḍha-tṛṣṇā'—rāgera svarūpa-lakṣaṇa*
> *iṣṭe 'āviṣṭatā'—ei taṭastha-lakṣaṇa*

SYNONYMS

iṣṭe—in the desired object, the Supreme Personality of Godhead; *gāḍha-tṛṣṇā*—deep attachment; *rāgera*—of spontaneous love; *svarūpa-lakṣaṇa*—the primary symptom; *iṣṭe*—unto the Supreme; *āviṣṭatā*—absorption; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

madhya.22.152

> *rāgamayī-bhaktira haya 'rāgātmikā' nāma*
> *ta-hā śuni' lubdha haya kona bhāgyavān*

SYNONYMS

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni'*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

TRANSLATION

"Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

madhya.22.153

> *lobhe vraja-vāsīra bhāve kare anugati*
> *śāstra-yukti nāhi māne—rāgānugāra prakṛti*

SYNONYMS

lobhe—in such covetousness; *vraja-vāsīra bhāve*—in the moods of the inhabitants of Vṛndāvana, Vraja; *kare anugati*—follows; *śāstra-yukti*—injunctions or reasonings of the *śāstras*; *nāhi māne*—does

not abide by; *rāgānugāra*—of spontaneous love; *prakṛti*—the nature.

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana-namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the *gopīs,* and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called *svarūpa-upalabdhi.* This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of *vaidhī bhakti,* one's natural inclination is gradually awakened. That is called spontaneous attraction, or *rāgānugā bhakti.*

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by

śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the *sahajiyās,* who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the *sahajiyās* imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs-Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa-one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says: *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti.* The *sahajiyās'* understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative *sahajiyās* are cheated and unfortunate. They are not equal to advanced devotees (*paramahaṁsas*). Debauchees and *paramahaṁsas* are not on the same level.

madhya.22.154

> *virājantīm abhivyaktāṁ*
> *vraja-vāsi-janādiṣu*

rāgātmikām anusṛtā
yā sā rāgānugocyate

SYNONYMS

virājantīm—shining intensely; *abhivyaktām*—fully expressed; *vraja-vāsi-jana-ādiṣu*—among the eternal inhabitants of Vṛndāvana; *rāgātmikā*—devotional service consisting of spontaneous love; *anusṛtā*—following; *yā*—which; *sā*—that; *rāgānugā*—devotional service following in the wake of spontaneous love; *ucyate*—is said.

TRANSLATION

“ 'Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.270).

madhya.22.155

tat-tad-bhā' vādi-mādhurye
śrute dhīr yad apekṣate

nātra śāstraṁ na yuktiṁ ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

tat-tat—respective; *bhāva-ādi-mādhurye*—the sweetness of the loving moods (namely *śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa* and *mādhurya-rasa*) of the inhabitants of Vṛndāvana; *śrute*—when heard; *dhīḥ*—the intelligence; *yat*—which; *apekṣate*—depends on; *na*—not; *atra*—here; *śāstram*—revealed scriptures; *na*—not; *yuktim*—logic and argument; *ca*—also; *tat*—that; *lobha*—of covetousness to follow in the footsteps; *utpatti-lakṣaṇam*—the symptom of awakening.

TRANSLATION

“ 'When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana-in the mellows of śānta, dāsya, sakhya, vātsalya and mādhurya-he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.292).

madhya.22.156-157

> *bāhya, antara,—ihāra dui ta' sādhana*
> *'bāhye' sādhaka-dehe kare śravaṇa-kīrtana*

> *'mane' nija-siddha-deha kariyā bhāvana*
> *rātri-dine kare vraje kṛṣṇera sevana*

SYNONYMS

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta'*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādhaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

"There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

madhya.22.158

sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

SYNONYMS

sevā—service; *sādhaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a body suitable for eternal, self-realized service; *ca*—also; *atra*—in this connection; *hi*—certainly; *tat*—of that; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of the particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

TRANSLATION

“ 'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.295).

madhya.22.159

> *nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā*
> *nirantara sevā kare antarmanā hañā*

SYNONYMS

nija-abhīṣṭa—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

TRANSLATION

"Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

madhya.22.160

> *kṛṣṇaṁ smaran janaṁ cāsya*
> *preṣṭhaṁ nija-samīhitam*

tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *smaran*—thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samīhitam*—chosen by oneself; *tat-tat-kathā*—to those respective topics; *rataḥ*—attached; *ca*—and; *asau*—that; *kuryāt*—should do; *vāsam*—living; *vraje*—in Vṛndāvana; *sadā*—always.

TRANSLATION

“ 'The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.294).

madhya.22.161

dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitṛ-ādi*—parents; *preyasīra gaṇa*—conjugal lovers; *rāga-mārge*—on the path of spontaneous loving service; *nija-nija*—of one's own choice; *bhāvera*—of the ecstasy; *gaṇana*—counting.

TRANSLATION

"Kṛṣṇa has many types of devotees-some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

madhya.22.162

> *na karhicin mat-parāḥ śānta-rūpe*
> *naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ*
> *yeṣām ahaṁ priya ātmā sutaś ca*
> *sakhā guruḥ suhṛdo daivam iṣṭam*

SYNONYMS

na—not; *karhicit*—at any time; *mat-parāḥ*—devotees of Me; *śānta-rūpe*—O mother, the symbol of peacefulness; *naṅkṣyanti*—will perish; *no*—nor; *me*—My; *animiṣaḥ*—time; *leḍhi*—licks up (destroys); *hetiḥ*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—

dear; *ātmā*—the Supersoul; *sutaḥ*—the son; *ca*—and; *sakhā*—friend; *guruḥ*—spiritual master; *suhṛdaḥ*—well-wisher; *daivam*—the Deity; *iṣṭam*—chosen.

TRANSLATION

“ 'My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.'

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in *Śrīmad-Bhāgavatam* (3.25.38). Kapiladeva instructed His mother in *sāṅkhya-yoga,* but the importance of *bhakti-yoga* is mentioned here. Later *sāṅhkya-yoga* was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

madhya.22.163

> *pati-putra-suhṛd-bhrātṛ-*
> *pitṛvan mitravad dharim*
> *ye dhyāyanti sadodyuktās*
> *tebhyo 'pīha namo namaḥ*

SYNONYMS

pati—a husband; *putra*—a son; *suhṛt*—a friend; *bhrātṛ*—a brother; *pitṛ*—a father; *vat*—like; *mitra*—an intimate friend; *vat*—like; *harim*—on the Supreme Personality of Godhead; *ye*—all those who; *dhyāyanti*—meditate; *sadā*—always; *udyuktāḥ*—full of eagerness; *tebhyaḥ*—unto them; *api*—also; *iha*—here; *namaḥ namaḥ*—repeated respectful obeisances.

TRANSLATION

“ 'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

PURPORT

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.308).

madhya.22.164

> *ei mata kare yebā rāgānugā-bhakti*
> *kṛṣṇera caraṇe tāṅra upajaya 'prīti'*

SYNONYMS

ei mata—in this way; *kare*—executes; *yebā*—anyone who; *rāgānugā-bhakti*—spontaneous devotional service to Kṛṣṇa;

kṛṣṇera caraṇe—to the lotus feet of Kṛṣṇa; *tāṅra*—his; *upajaya*—awakens; *prīti*—affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

madhya.22.165

> *prīty-aṅkure 'rati', 'bhāva'—haya dui nāma*
> *yāhā haite vaśa hana śrī-bhagavān*

SYNONYMS

prīti-aṅkure—in the seed of affection; *rati*—attachment; *bhāva*—emotion; *haya*—there are; *dui nāma*—two names; *yāhā haite*—from which; *vaśa*—controlled; *hana*—is; *śrī-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service —*śravaṇa* and *kīrtana*—in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the *śāstras* and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

madhya.22.166

> *yāhā haite pāi kṛṣṇera prema-sevana*
> *eita' kahiluṅ 'abhidheya'-vivaraṇa*

SYNONYMS

yāhā haite—from which; *pāi*—I can get; *kṛṣṇera*—of Lord Kṛṣṇa; *prema-sevana*—affectionate service; *eita'*—this; *kahiluṅ*—I have done; *abhidheya-vivaraṇa*—description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.

madhya.22.167

> *abhidheya, sādhana-bhakti ebe kahiluṅ sanātana*
> *saṅkṣepe kahiluṅ, vistāra nā yāya varṇana*

SYNONYMS

abhidheya—the means of obtaining the desired object; *sādhana-bhakti*—devotional service performed by means of the body and senses; *ebe*—now; *kahiluṅ*—I have described; *sanātana*—My dear Sanātana; *saṅkṣepe*—in short; *kahiluṅ*—I have described; *vistāra*—expansion; *nā yāya*—is not possible; *varṇana*—describing.

TRANSLATION

"My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly."

madhya.22.168

> *abhidheya sādhana-bhakti śune yei jana*
> *acirāt pāya sei kṛṣṇa-prema-dhana*

SYNONYMS

abhidheya—necessary duty; *sādhana-bhakti*—devotional service in practice; *śune*—hears; *yei jana*—anyone who; *acirāt*—very soon; *pāya*—gets; *sei*—that person; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

madhya.22.169

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-second Chapter, describing the execution of devotional service.***

Chapter 23

madhya.23.1

cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtam atyudāraḥ
āpāmaraṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye

SYNONYMS

cirāt—for a long time; *adattam*—not given; *nija-gupta-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yaḥ*—one who; *vitatāra*—distributed; *gauraḥ*—Śrī Gaurasundara; *kṛṣṇaḥ*—Lord Kṛṣṇa Himself; *janebhyaḥ*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone-even the lowest of men-His own confidential treasury in the form of the nectar of love of Himself and the holy name.

This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

madhya.23.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

madhya.23.3

> *ebe śuna bhakti-phala 'prema'-prayojana*
> *yāhāra śravaṇe haya bhakti-rasa-jñāna*

SYNONYMS

ebe śuna—now hear; *bhakti-phala*—the result of practice of devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *yāhāra śravaṇe*—by hearing of which; *haya*—there is; *bhakti-rasa-jñāna*—transcendental knowledge of the mellows of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

madhya.23.4

> *kṛṣṇe rati gāḍha haile 'prema'-abhidhāna*
> *kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma*

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *rati*—affection; *gāḍha*—deep; *haile*—when it becomes; *prema-abhidhāna*—called love of God; *kṛṣṇa-bhakti-rasera*—of the mellows of devotional service to Kṛṣṇa; *ei*—this; *sthāyi-bhāva-nāma*—called *sthāyi-bhāva*.

TRANSLATION

"When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

madhya.23.5

> *śuddha-sattva-viśeṣātmā*
> *prema-sūryāṁśu-sāmya-bhāk*
> *rucibhiś citta-masṛṇya-*
> *kṛd asau bhāva ucyate*

SYNONYMS

śuddha-sattva—by unadultered goodness; *viśeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *aṁśu*—a ray; *sāmya-bhāk*—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *masṛṇya*—softness; *kṛt*—which causes; *asau*—that softness; *bhāvaḥ*—emotion; *ucyate*—is called.

TRANSLATION

“ 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhāva [emotion].'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.1).

madhya.23.6

> *e dui,—bhāvera 'svarūpa', 'taṭastha' lakṣaṇa*
> *premera lakṣaṇa ebe śuna, sanātana*

SYNONYMS

ei dui—these two; *bhāvera*—of emotion; *sva-rūpa*—constitutional; *taṭastha*—marginal; *lakṣaṇa*—symptoms; *premera*—of love; *lakṣaṇa*—the symptoms; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana.

TRANSLATION

"Bhāva [emotion] has two different symptoms-constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

The word *śuddha-sattva-viśeṣātmā* means "situated on the transcendental platform of pure goodness." In this way the soul is purified of all material contamination, and this position is called *svarūpa-lakṣaṇa,* the constitutional symptom of *bhāva,* emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous

service to the Lord. This is called *taṭastha-lakṣaṇa,* the marginal symptom of *bhāva*.

madhya.23.7

> *samyaṅ masṛṇita-svānto*
> *mamatvātiśayāṅkitaḥ*
> *bhāvaḥ sa eva sāndrātmā*
> *budhaiḥ premā nigadyate*

SYNONYMS

samyak—completely; *masṛṇita-svāntaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership; *atiśaya-aṅkitaḥ*—marked with an abundance; *bhāvaḥ*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—love of Godhead; *nigadyate*—is described.

TRANSLATION

“ 'When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.4.1).

madhya.23.8

> *ananya-mamatā viṣṇau*
> *mamatā prema-saṅgatā*
> *bhaktir ity ucyate bhīṣma-*
> *prahlādoddhava-nāradaiḥ*

SYNONYMS

ananya-mamatā—having a sense of relationships with no others; *viṣṇau*—in Lord Viṣṇu, or Kṛṣṇa; *mamatā*—the sense of ownership; *prema-saṅgatā*—endowed only with love; *bhaktiḥ*—devotional service; *iti*—thus; *ucyate*—is said; *bhīṣma*—by Bhīṣma; *prahlāda*—by Prahlāda Mahārāja; *uddhava*—by Uddhava; *nāradaiḥ*—and by Nārada.

TRANSLATION

“ 'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.'

PURPORT

This verse, quoted from the *Nārada-pañcarātra,* is found in the *Bhakti-rasāmṛta-sindhu* (1.4.2).

madhya.23.9

> *kona bhāgye kona jīvera 'śraddhā' yadi haya*
> *tabe sei jīva 'sādhu-saṅga' ye karaya*

SYNONYMS

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhu-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes.

TRANSLATION

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

madhya.23.10

> *sādhu-saṅga haite haya 'śravaṇa-kīrtana'*
> *sādhana-bhaktye haya 'sarvānartha-nivartana'*

SYNONYMS

sādhu-saṅga haite—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktye*—by devotional service; *haya*—there is; *sarva*—all; *anartha-nivartana*—disappearance of unwanted thing.

TRANSLATION

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

madhya.23.11

> *anartha-nivṛtti haile bhaktye 'niṣṭhā' haya*
> *niṣṭhā haite śravaṇādye 'ruci' upajaya*

SYNONYMS

anartha-nivṛtti—disappearance of all unwanted contamination; *haile*—when there is; *bhaktye*—in devotional service; *niṣṭhā*—firm faith; *haya*—there is; *niṣṭhā haite*—from such firm faith; *śravaṇa-ādye*—in hearing, chanting and so on; *ruci*—taste; *upajaya*—awakens.

TRANSLATION

"When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

madhya.23.12

> *ruci haite bhaktye haya 'āsakti' pracura*
> *āsakti haite citte janme kṛṣṇe prīty-aṅkura*

SYNONYMS

ruci haite—from such a taste; *bhaktye*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within the heart; *janme*—appears; *kṛṣṇe*—for Kṛṣṇa; *prīti-aṅkura*—the seed of affection.

TRANSLATION

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

madhya.23.13

> *sei 'bhāva' gāḍha haile dhare 'prema'-nāma*
> *sei premā 'prayojana' sarvānanda-dhāma*

SYNONYMS

sei bhāva—that emotional condition; *gāḍha haile*—when it becomes intensified; *dhare*—takes; *prema-nāma*—the name love of Godhead; *sei premā*—that love of Godhead; *prayojana*—the

ultimate goal of life; *sarva-ānanda-dhāma*—the reservoir of all pleasure.

TRANSLATION

"When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called *anartha-nivṛtti,* indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When

this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called *prīti* or *rati* (affection) or *bhāva* (emotion). When *rati* intensifies, it is called love of Godhead. This love of Godhead is actually life's highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages—*sādhana-bhakti* and *bhāva-bhakti*. *Sādhana-bhakti* refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service—*śānta, dāsya, sakhya, vātsalya* and *madhura*. As a result of such attachment, *bhāva* develops. *Bhāva-bhakti* is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. *Bhāva-bhakti* is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called *prema-bhakti,* or transcendental love of Godhead. This gradual process is also described in the following two verses found in the *Bhakti-rasāmṛta-sindhu* (1.4.15-16).

madhya.23.14-15

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

SYNONYMS

ādau—in the beginning; *śraddhā*—firm faith, or disinterest in material affairs and interest in spiritual advancement; *tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); *tataḥ*—thereafter; *anartha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—then; *niṣṭhā*—firm faith; *ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—attachment; *tataḥ*—then; *bhāvaḥ*—emotion of affection; *tataḥ*—thereafter; *prema*—love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *premṇaḥ*—of love of

Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—the chronological order.

TRANSLATION

“ 'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

madhya.23.16

> *satāṁ prasaṅgān mama vīrya-saṁvido*
> *bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*
> *taj-joṣaṇād āśv apavarga-vartmani*
> *śraddhā ratir bhaktir anukramiṣyati*

SYNONYMS

satām—of the devotees; *prasaṅgāt*—bu the intimate association; *mama*—of Me; *vīrya-saṁvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

“ 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25).

madhya.23.17

> *yāṅhāra hṛdaye ei bhāvāṅkura haya*
> *tāṅhāte eteka cihna sarva-śāstre kaya*

SYNONYMS

yāṅhāra—of whom; *hṛdaye*—in the heart; *ei*—this; *bhāva-aṅkura*—seed of emotion; *haya*—there is; *tāṅhāte*—in him; *eteka*—these; *cihna*—symptoms; *sarva-śāstre*—all revealed scriptures; *kaya*—say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

madhya.23.18-19

kṣāntir avyartha-kālatvaṁ
viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane

SYNONYMS

kṣāntiḥ—forgiveness; *avyartha-kālatvam*—being free from wasting time; *viraktiḥ*—detachment; *māna-śūnyatā*—absence of false prestige; *āśā-bandhaḥ*—hope; *samutkaṇṭhā*—eagerness; *nāma-*

gāne—in chanting the Holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tat*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities; *prītiḥ*—affection; *tat*—His; *vasati-sthale*—in places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-aṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

TRANSLATION

“ 'When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.'

PURPORT

These two verses are found in the *Bhakti-rasāmṛta-sindhu* (1.3.25-26).

madhya.23.20

> *ei nava prīty-aṅkura yāṅra citte haya*
> *prākṛta-kṣobhe tāṅra kṣobha nāhi haya*

SYNONYMS

ei—this; *nava*—nine; *prīti-aṅkura*—fructification of the seed of love; *yāṅra*—of whom; *citte*—in the mind; *haya*—there is; *prākṛta*—material; *kṣobhe*—in agitation; *tāṅra*—his; *kṣobha*—agitation; *nāhi haya*—there is not.

TRANSLATION

"If love for Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things.

madhya.23.21

> *taṁ mopayātaṁ pratiyantu viprā*
> *gaṅgā ca devī dhṛta-cittam īśe*
> *dvijopasṛṣṭaḥ kuhakas takṣako vā*
> *daśatv alaṁ gāyata viṣṇu-gāthāḥ*

SYNONYMS

tam—him; *mā*—me; *upayātam*—surrendered; *pratiyantu*—you may know; *viprāḥ*—O *brāhmaṇas*; *gaṅgā*—mother Ganges; *ca*—and; *devī*—the demigoddess; *dhṛta*—offered; *cittam*—whose mind; *īśe*—

unto the Supreme Personality of Godhead; *dvija-upasṛṣṭaḥ*—created by the *brāhmaṇa*; *kuhakaḥ*—some trickery; *takṣakaḥ*—snake-bird; *vā*—or; *daśatu*—let it bite; *alam*—never mind; *gāyata*—chant; *viṣṇu-gāthāḥ*—the holy names of Lord Viṣṇu.'

TRANSLATION

“ 'O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird-or whatever magical thing the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snakebird summoned by the curse of a *brāhmaṇa* boy named Śṛṅgi, who was the son of a great sage named Śamīka. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, *brāhmaṇas,* kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

madhya.23.22

> *kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya*

SYNONYMS

kṛṣṇa-sambandha vinā—without a connection with Kṛṣṇa; *kāla*—time; *vyartha*—useless; *nāhi yāya*—does not become.

TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him. PUPORT Mahārāja Parīkṣit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa." One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa's service.

madhya.23.23

> *vāgbhiḥ stuvanto manasā smarantas*
> *tanvā namanto 'py aniśaṁ na tṛptāḥ*
> *bhaktāḥ śravan-netra-jalāḥ samagram*
> *āyūr harer eva samarpayanti*

SYNONYMS

vāgbhiḥ—by words; *stuvantaḥ*—offering prayers to the Supreme Personality of Godhead; *manasā*—by the mind; *smarantaḥ*—remembering; *tanvā*—by the body; *namantaḥ*—offering obeisances; *api*—although; *aniśam*—all the time; *na tṛptāḥ*—not satisfied; *bhaktāḥ*—the devotees; *śravat*—shedding; *netra-jalāḥ*—tears from the eyes; *samagram*—the whole; *āyūḥ*—life; *hareḥ*—to Kṛṣṇa; *eva*—only; *samarpayanti*—dedicate.

TRANSLATION

“ 'With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.'

PURPORT

This verse from the *Hari-bhakti-sudhodaya* is found in the *Bhakti-rasāmṛta-sindhu* (1.3.29).

madhya.23.24

> *bhukti, siddhi, indriyārtha tāre nāhi bhāya*

SYNONYMS

bhukti—material enjoyment; *siddhi*—mystic power; *indriya-artha*—the objects of the senses; *tāre*—unto him; *nāhi bhāya*—do not appeal.

TRANSLATION

"In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

madhya.23.25

yo dustyajān dāra-sutān
suḥrd-rājyaṁ hṛdi spṛśaḥ
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ

SYNONYMS

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suḥrt*—friends; *rājyam*—kingdom; *hṛdi spṛśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youthful; *eva*—at that time; *malavat*—like stool; *uttamaḥ-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

“ 'King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttama-śloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.'

PURPORT

These are the signs of *virakti* (detachment) found in a person who has developed *bhāva,* the preliminary stage of love of Godhead; This verse is quoted from *Śrīmad-Bhāgavatam* (5.14.43).

madhya.23.26

> *'sarvottama' āpanāke 'hīna' kari māne*

SYNONYMS

sarva-uttama—although standing above all; *āpanāke*—himself; *hīna kari*—as the lowest; *māne*—considers.

TRANSLATION

"Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.

madhya.23.27

> *harau ratiṁ vahann eṣa*
> *narendrāṇāṁ śikhāmaṇiḥ*
> *bhikṣām aṭann ari-pure*
> *śva-pākam api vandate*

SYNONYMS

harau—toward the Supreme Personality of Godhead; *ratim*—affection; *vahan*—carrying; *eṣaḥ*—this one; *nara-indrāṇām*—of all the kings; *śikhā-maṇiḥ*—brilliant crown jewel; *bhikṣām*—begging alms; *aṭan*—wandering for; *ari-pure*—even in the city of enemies; *śva-pākam*—the fifth-grade *caṇḍālas*; *api*—even; *vandate*—worships.

TRANSLATION

“ 'Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.'

PURPORT

This is a quotation from *Padma Purāṇa*.

madhya.23.28

> *'kṛṣṇa kṛpā karibena'—dṛḍha kari' jāne*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kṛpā karibena*—will show His mercy; *dṛḍha kari'*—making firm; *jāne*—he believes.

TRANSLATION

"A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

madhya.23.29

> *na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo*
> *jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā*
> *hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī*
> *he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām*

SYNONYMS

na—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also;

vā—or; *yogaḥ*—the power of mystic *yoga*; *athavā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-artha-adhika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathāpi*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the *gopīs*; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

TRANSLATION

“ 'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.35).

madhya.23.30

> *samutkaṇṭhā haya sadā lālasā-pradhāna*

SYNONYMS

samutkaṇṭhā—eagerness; *haya*—is; *sadā*—always; *lālasā*—ardent desire; *pradhāna*—chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

madhya.23.31

> *tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi*
> *mac-cāpalaṁ ca tava vā mama vādhigamyam*
> *tat kiṁ karomi viralaṁ muralī-vilāsi*
> *mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām*

SYNONYMS

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to bu understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player

of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udīkṣitum*—to see sufficiently; *īkṣaṇābhyām*—by the eyes.

TRANSLATION

“ 'O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is a verse from *Kṛṣṇa-karṇāmṛta* (32).

madhya.23.32

> *nāma-gāne sadā ruci, laya kṛṣṇa-nāma*

SYNONYMS

nāma-gāne—in chanting the holy names; *sadā*—constantly; *ruci*—taste,relish; *laya*—takes; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mantra*.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

madhya.23.33

> *rodana-bindu-maranda-syandi-*
> *dṛg-indīvarādya govinda*
> *tava madhura-svara-kaṇṭhī*
> *gāyati nāmāvalīṁ bālā*

SYNONYMS

rodana-bindu—with teardrops; *maranda*—like the nectar or juice of flowers; *syandi*—pouring; *dṛk-indīvarā*—whose lotus eyes; *ādya*—today; *govinda*—O my Lord Govinda; *tava*—Your; *madhura-svara-kaṇṭhī*—who has a very sweet voice; *gāyati*—sings; *nāma-āvalīm*—holy names; *bālā*—this young girl (Rādhikā).

TRANSLATION

“ 'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.38).

madhya.23.34

> *kṛṣṇa-guṇākhyāne haya sarvadā āsakti*

SYNONYMS

kṛṣṇa-guṇa-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; *haya*—there is; *sarvadā*—always; *āsakti*—attachment.

TRANSLATION

"At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

madhya.23.35

> *madhuraṁ madhuraṁ vapur asya vibhor*
> *madhuraṁ madhuraṁ vadanaṁ madhuram*
> *madhu-gandhi mṛḍu-smitam etad aho*
> *madhuraṁ madhuraṁ madhuraṁ madhuram*

SYNONYMS

madhuram—sweet; *madhuram*—sweet; *vapuḥ*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛḍu-smitam*—soft smiling; *etat*—this; *aho*—oh; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

TRANSLATION

“ 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta* (92).

madhya.23.36

> *kṛṣṇa-līlā-sthāne kare sarvadā vasati*

SYNONYMS

kṛṣṇa-līlā-sthāne—in the place where Kṛṣṇa has His pastimes; *kare*—makes; *sarvadā*—always; *vasati*—abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

madhya.23.37

> *kadāhaṁ yamunā-tīre*
> *nāmāni tava kīrtayan*
> *udbāṣpaḥ puṇḍarīkākṣa*
> *racayiṣyāmi tāṇḍavam*

SYNONYMS

kadā—when; *aham*—I; *yamunā-tīre*—on the bank of the Yamunā; *nāmāni*—holy names; *tava*—Your; *kīrtayan*—chanting; *udbāṣpaḥ*—full of tears; *puṇḍarīka-akṣa*—O lotus-eyed one; *racayiṣyāmi*—I shall create; *tāṇḍavam*—dancing like a madman.

TRANSLATION

“ 'O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.156).

madhya.23.38

> *kṛṣṇe 'ratira' cihna ei kailuṅ vivaraṇa*
> *'kṛṣṇa-premera' cihna ebe śuna sanātana*

SYNONYMS

kṛṣṇe—for Kṛṣṇa; *ratira*—of attraction; *cihna*—the symptoms; *ei*—all these; *kailuṅ vivaraṇa*—I have described; *kṛṣṇa-premera*—of love for Lord Kṛṣṇa; *cihna*—the symptoms; *ebe*—now; *śuna sanātana*—please hear, Sanātana.

TRANSLATION

"These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

madhya.23.39

> *yāṅra citte kṛṣṇa-premā karaye udaya*
> *tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya*

SYNONYMS

yāṅra citte—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāṅra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *vijñeha*—even a learned scholar; *nā bujhaya*—does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

madhya.23.40

> *dhanyasyāyaṁ nava-premā*
> *yasyonmīlati cetasi*
> *antarvāṇibhir apy asya*
> *mudrā suṣṭhu sudurgamā*

SYNONYMS

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antarvāṇibhiḥ*—by persons well versed in *śāstras*; *api*—even; *asya*—of him; *mudrā*—symptoms; *suṣṭhu*—exceedingly; *sudurgamā*—difficult to understand.

TRANSLATION

“ 'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.4.17).

madhya.23.41

> *evaṁvrataḥ sva-priya-nāma-kīrtyā*
> *jātānurāgo druta-citta uccaiḥ*
> *hasaty atho roditi rauti gāyaty*
> *unmādavan nṛtyati loka-bāhyaḥ*

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—the holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

TRANSLATION

“ 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.40).

madhya.23.42

> *premā krame bāḍi' haya—sneha, māna, praṇaya*
> *rāga, anurāga, bhāva, mahābhāva haya*

SYNONYMS

premā—love of God; *krame*—gradually; *bāḍi'*—increasing; *haya*—is; *sneha*—affection; *māna*—indignation due to affection; *praṇaya*—love; *rāga*—attachment; *anurāga*—subattachment; *bhāva*—ecstasy; *mahā-bhāva*—exalted ecstasy; *haya*—is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

madhya.23.43

> *bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra*
> *śarkarā, sitā-michari, śuddha-michari āra*

SYNONYMS

bīja—seeds; *ikṣu*—sugarcane plants; *rasa*—juice; *guḍa*—molasses; *tabe*—then; *khaṇḍa-sāra*—crude sugar; *śarkarā*—sugar; *sitā-michari*—sugar candy; *śuddha-michari*—rock candy; *āra*—also.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

madhya.23.44

> *ihā yaiche krame nirmala, krame bāḍe svāda*
> *rati-premādira taiche bāḍaye āsvāda*

SYNONYMS

ihā—this; *yaiche*—like; *krame*—by succession; *nirmala*—pure; *krame*—gradually; *bāḍe*—increases; *svāda*—taste; *rati*—from attachment; *prema-ādira*—of love of Godhead and so on; *taiche*—in that way; *bāḍaye*—increases; *āsvāda*—taste.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

madhya.23.45

> *adhikāri-bhede rati—pañca parakāra*
> *śānta, dāsya, sakhya, vātsalya, madhura āra*

SYNONYMS

adhikāri—of possessor; *bhede*—according to differences; *rati*—attachment; *pañca parakāra*—five varieties; *śānta*—neutral; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *madhura*—conjugal love; *āra*—also.

TRANSLATION

"According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows-neutrality, servitorship, friendship, parental love and conjugal love. In the *Bhakti-rasāmṛta-sindhu, rati* (attraction) is thus described: The real symptoms of the fructification of the seed of love (*rati*) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms *rati-ābhāsa,* a mere glimpse of attachment.

madhya.23.46

> *ei pañca sthāyī bhāva haya pañca 'rasa'*
> *ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'*

SYNONYMS

ei pañca—these five kinds of transcendental mellow; *sthāyī bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellow; *ye-rase*—in a particular mellow; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

TRANSLATION

"These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

PURPORT

In the *Bhakti-rasāmṛta-sindhu, sthāyi-bhāva,* permanent ecstasy, is thus described:

> *aviruddhān viruddhāṁś ca*
> *bhāvān yo vaśatāṁ nayan*
> *su-rājeva virājeta*
> *sa sthāyī bhāva ucyate*

> *sthāyī bhāvo 'tra sa proktaḥ*
> *śrī-kṛṣṇa-viṣayā ratiḥ*

These moods (*bhāvas*) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called *sthāyi-bhāva,* or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

madhya.23.47

> *premādika sthāyi-bhāva sāmagrī-milane*
> *kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme*

SYNONYMS

prema-ādika—love of Godhead, beginning with *śānta, dāsya* and so on; *sthāyi-bhāva*—the permanent ecstasies; *sāmagrī-milane*—by mixing with other ingredients; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellows; *pāya*—becomes; *pariṇāme*—by transformation.

TRANSLATION

"When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

PURPORT

In the *Bhakti-rasāmṛta-sindhu,* the following definition is given:

> *athāsyāḥ keśava-rater*
> *lakṣitāyā nigadyate*
> *sāmagrī-paripoṣena*
> *paramā rasa-rūpatā*

> *vibhāvair anubhāvaiś ca*
> *sāttvikair vyabhicāribhiḥ*
> *svādyatvaṁ hṛdi bhaktānām*
> *ānītā śravaṇādibhiḥ*
> *eṣā kṛṣṇa-ratiḥ sthāyī*
> *bhāvo bhakti-raso bhavet*

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of *vibhāva, anubhāva, sāttvika* and *vyabhicārī,* hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (*sthāyi-bhāva*), becomes the mellow of devotional service (*bhakti-rasa*).

madhya.23.48

> *vibhāva, anubhāva, sāttvika, vyabhicārī*
> *sthāyi-bhāva 'rasa' haya ei cāri mili'*

SYNONYMS

vibhāva—special ecstasy; *anubhāva*—subordinate ecstasy; *sāttvika*—natural ecstasy; *vyabhicārī*—transitory ecstasy; *sthāyi-bhāva*—permanent ecstasy; *rasa*—mellow; *haya*—becomes; *ei cāri*—these four; *mili'*—meeting.

TRANSLATION

"The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

madhya.23.49

> *dadhi yena khaṇḍa-marica-karpūra-milane*
> *'rasālākhya' rasa haya apūrvāsvādane*

SYNONYMS

dadhi—yogurt; *yena*—as if; *khaṇḍa*—sugar candy; *marica*—black pepper; *karpūra*—camphor; *milane*—being mixed; *rasāla-ākhya*—known os delicious; *rasa*—mellow; *haya*—becomes; *apūrva-āsvādane*—by an unprecedented taste.

TRANSLATION

"Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when

permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

madhya.23.50

> *dvividha 'vibhāva',—ālambana, uddīpana*
> *vaṁśī-svarādi—'uddīpana', kṛṣṇādi—'ālambana'*

SYNONYMS

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālambana*—the support; *uddīpana*—awakening; *vaṁśī-svara-ādi*—such as the vibration of the flute; *uddīpana*—exciting; *kṛṣṇa-ādi*—Kṛṣṇa and others; *ālambana*—the support.

TRANSLATION

"There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa's flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

madhya.23.51

> *'anubhāva'—smita, nṛtya, gītādi udbhāsvara*
> *stambhādi—'sāttvika' anubhāvera bhitara*

SYNONYMS

anubhāva—subordinate ecstasy; *smita*—smiling; *nṛtya*—dancing; *gīta-ādi*—songs and so on; *udbhāsvara*—symptoms of bodily manifestation; *stambha-ādi*—being stunned and others; *sāttvika*—natural; *anubhāvera bhitara*—within the category of subordinate ecstasies.

TRANSLATION

"The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].In the *Bhakti-rasāmṛta-sindhu, vibhāva* is described as follows: "The cause bringing about the tasting of love for Kṛṣṇa is called *vibhāva. Vibhāva* is divided into two categories-*alambana* (support) and *uddīpana* (awakening)." In the *Agni Purāṇa* it is stated: "That which causes love for Kṛṣṇa to appear is called *vibhāva.* That has two divisions-*alambana* [in which love appears] and *uddīpana* [by which love appears]." In the *Bhakti-rasāmṛta-sindhu,* the following is stated about *ālambana:* "The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars *ālambana*-the foundations." Similarly, *uddīpana* is described: "Those things which awaken ecstatic love are called *uddīpana."* Mainly this awakening is made possible by the qualities

and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged. "Krsna's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [*tulasī*], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love." In the *Bhakti-rasāmṛta-sindhu, anubhāva* is described as follows: The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called *udbhāsvara,* are the *anubhāvās,* or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions-*sita* and *kṣepaṇa*. Singing, yawning and so on are called *sītā*. Dancing and bodily contortions are called *kṣepaṇa*. The *Bhakti-rasāmṛta-sindhu* describes *udbhāsvara* as follows: The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars *udbhāsvara*. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and

falling down and rolling on the ground. These are the external manifestations of emotional love. *Stambha* and other symptoms are described in *Madhya-līlā* (14.167).

PURPORT

In the *Bhakti-rasāmṛta-sindhu, vibhāva* is described as follows:

> *tatra jñeyā vibhāvās tu*
> *raty-āsvādana-hetavaḥ*
> *te dvidhālambanā eke*
> *tathaivoddīpanāḥ pare*

"The cause bringing about the tasting of love for Kṛṣṇa is called *vibhāva*. *Vibhāva* is divided into two categories—*ālambana* (support) and *uddīpana* (awakening)."

In the *Agni Purāṇa* it is stated:

> *vibhāvyate hi raty-ādir*
> *yatra yena vibhāvyate*
> *vibhāvo nāma sa dvedhā-*
> *lambanoddīpanātmakaḥ*

"That which causes love for Kṛṣṇa to appear is called *vibhāva*. That has two divisions—*ālambana* [in which love appears] and *uddīpana* [by which love appears]."

In the *Bhakti-rasāmṛta-sindhu,* the following is stated about *ālambana:*

> *kṛṣṇaś ca kṛṣṇa-bhaktāś ca*
> *budhair ālambanā matāḥ*
> *raty-āder viṣayatvena*
> *tathādhāratayāpi ca*

"The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars *ālambana*—the foundations." Similarly, *uddīpana* is described:

> *uddīpanās tu te proktā*
> *bhāvam uddīpayanti ye*

"Those things which awaken ecstatic love are called *uddīpana*."

> *te tu śrī-kṛṣṇa-candrasya*
> *guṇāś ceṣṭāḥ prasādhanam*

Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.

> *smitāṅga-saurabhe vaṁśa-*
> *śṛṅga-nūpura-kambavaḥ*

> *padāṅka-kṣetra-tulasī-*
> *bhakta-tad-vāsarādayaḥ*

"Kṛṣṇa's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [*tulasī*], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love."

In the *Bhakti-rasāmṛta-sindhu, anubhāva* is described as follows:

> *anubhāvās tu citta-stha-*
> *bhāvānām avabodhakāḥ*
> *te bahir vikriyā prāyāḥ*
> *proktā udbhāsvarākhyayā*

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called *udbhāsvara,* are the *anubhāvas,* or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions—*śīta* and *kṣepaṇa*. Singing, yawning and so on are called *śīta*. Dancing and bodily contortions are called *kṣepaṇa*.

The *Bhakti-rasāmṛta-sindhu* describes *udbhāsvara* as follows:

> *udbhāsante svadhāmnīti*
> *proktā udbhāsvarā budhaiḥ*
> *nīvyuttarīya-dhammilla-*
> *sraṁsanaṁ gātra-moṭanam*
> *jṛmbhā ghrāṇasya phullatvaṁ*
> *niśvāsādyāś ca te matāḥ*

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars *udbhāsvara*. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. *Stambha* and other symptoms are described in *Madhya-līlā* (14.167).

madhya.23.52

> *nirveda-harṣādi—tetriśa 'vyabhicārī'*
> *saba mili' 'rasa' haya camatkārakārī*

SYNONYMS

nirveda-harṣa-ādi—complete despondency, jubilation and so on; *tetriśa*—thirty-three; *vyabhicārī*—transitory elements; *saba mili'*—

all meeting together; *rasa*—the mellows; *haya*—becomes; *camatkārakārī*—a cause of wonder.

TRANSLATION

"There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.There are thirty-three transitory elements known as *vyabhicārī*-ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcārī,* or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicārī*.

PURPORT

Nirveda, harṣa, and other symptoms are explained in *Madhya-līlā* (14.167). The transitory elements (*vyabhicārī*) are described in the *Bhakti-rasāmṛta-sindhu* as follows:

> *athocyante trayas triṁśad-*
> *bhāvā ye vyabhicāriṇaḥ*

viśeṣeṇābhimukhyena
caranti sthāyinaṁ prati
vāg-aṅga-sattva-sūcyā ye
jñeyās te vyabhicāriṇaḥ

sañcārayanti bhāvasya
gatiṁ sañcāriṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enaṁ
yānti tad-rūpatāṁ ca te

There are thirty-three transitory elements known as *vyabhicārī*-ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcārī,* or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicāri*.

madhya.23.53

pañca-vidha rasa—śānta, dāsya, sakhya, vātsalya
madhura-nāma śṛṅgāra-rasa—sabāte prābalya

SYNONYMS

pañca-vidha rasa—five kinds of mellows; *śānta*—neutrality; *dāsya*—servitorship; *sakhya*—friendship; *vātsalya*—paternal affection; *madhura*—sweet; *nāma*—named; *śṛṅgāra-rasa*—the conjugal mellow; *sabāte*—among all of them; *prābalya*—predominant.

TRANSLATION

"There are five transcendental mellows-neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

madhya.23.54

> *śānta-rase śānti-rati 'prema' paryanta haya*
> *dāsya-rati 'rāga' paryanta krameta bāḍaya*

SYNONYMS

śānta-rase—in the mellow of neutrality; *śānti-rati*—spiritual attachment in peacefulness; *prema paryanta*—up to love of Godhead; *haya*—is; *dāsya-rati*—attachment in servitude; *rāga*—spontaneous love; *paryanta*—up to; *krameta*—gradually; *bāḍaya*—increases.

TRANSLATION

"The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

madhya.23.55

> *sakhya-vātsalya-rati pāya 'anurāga'-sīmā*
> *subalādyera 'bhāva' paryanta premera mahimā*

SYNONYMS

sakhya—in friendship; *vātsalya*—in paternal affection; *rati*—affection; *pāya*—obtains; *anurāga-sīmā*—up to the limit of subordinate spontaneous love; *subala-ādyera*—of friends like Subala and others; *bhāva*—ecstatic love; *paryanta*—up to; *premera mahimā*—the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

madhya.23.56

> *śānta-ādi rasera 'yoga', 'viyoga'—dui bheda*
> *sakhya-vātsalye yogādira aneka vibheda*

SYNONYMS

śānta-ādi rasera—of the mellows beginning from neutrality; *yoga*—connection; *viyoga*—separation; *dui bheda*—two divisions; *sakhya*—in the mellow of friendship; *vātsalye*—in paternal affection; *yoga-ādira*—of connection and separation; *aneka vibheda*—many varieties.

TRANSLATION

"There are two divisions of each of the five mellows-yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In the *Bhakti-rasāmṛta-sindhu,* these divisions are described:

> *ayoga-yogāvetasya*
> *prabhedau kathitāv ubhau*

In the mellows of *bhakti-yoga,* there are two stages—*ayoga* and *yoga*. *Ayoga* is described in the *Bhakti-rasāmṛta-sindhu:*

> *saṅgābhāvo harer dhīrair*
> *ayoga iti kathyate*
> *ayoge tvan-manaskatvaṁ*
> *tad-guṇādy-anusandhayaḥ*
> *tat-prāpty-upāya-cintādyāḥ*
> *sarveṣāṁ kathitāḥ kriyāḥ*

Learned scholars in the science of *bhakti-yoga* say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of *ayoga* (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme

Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa's association.

The word *yoga* (connection) is thus described:

> *kṛṣṇena saṅgamo yas tu*
> *sa yoga iti kīrtyate*

"When one meets Kṛṣṇa directly, that is called *yoga."*

In the transcendental mellows of neutrality and servitorship, there are similar divisions of *yoga* and *viyoga,* but they are not variegated. The divisions of *yoga* and *viyoga* are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of *yoga* and *viyoga*. The varieties of *yoga* are thus described:

yoga 'pi kathitaḥ siddhis

> *tuṣṭiḥ sthitir iti tridhā*

Yoga (connection) is of three types-success, satisfaction and permanence. The divisions of *ayoga* (separation) are thus described:

> *utkaṇṭhitaṁ viyogaś cety*
> *ayogo 'pi dvidhocyate*

Thus *ayoga* has two divisions-longing and separation.

madhya.23.57

> *'rūḍha', 'adhirūḍha' bhāva—kevala 'madhure'*
> *mahiṣī-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare*

SYNONYMS

rūḍha—advanced; *adhirūḍha*—highly advanced; *bhāva*—ecstasy; *kevala*—only; *madhure*—in the transcendental mellow of conjugal love; *mahiṣī-gaṇera*—of the queens of Dvārakā; *rūḍha*—advanced; *adhirūḍha*—highly advanced; *gopikā-nikare*—among the *gopīs*.

TRANSLATION

"Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhirūḍha [highly advanced]. The advanced ecstasy is found among the queens of Dvārakā, and the highly advanced ecstasies are found among the gopīs.

PURPORT

The *adhirūḍha* ecstasies are explained in the *Ujjvala-nīlamaṇi:*

> *rūḍhoktebhyo 'nubhāvebhyaḥ*
> *kām apy āptā viśiṣṭatām*
> *yatrānubhāvā dṛśyante*
> *so 'dhirūḍho nigadyate*

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (*mahābhāva*). The platform of *mahābhāva* includes *rūḍha* and *adhirūḍha*. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the *gopīs*.

madhya.23.58

> *adhirūḍha-mahābhāva—dui ta' prakāra*
> *sambhoge 'mādana', virahe 'mohana' nāma tāra*

SYNONYMS

adhirūḍha-mahābhāva—highly advanced ecstasy; *dui ta' prakāra*—two varieties; *sambhoge*—in actually meeting; *mādana—mādana*; *virahe*—in separation; *mohana—mohana*; *nāma*—the names; *tāra*—of them.

TRANSLATION

"Highly advanced ecstasy is divided into two categories-mādana and mohana. Meeting together is called mādana, and separation is called mohana.

madhya.23.59

> *'mādane' cumbanādi haya ananta vibheda*
> *'udghūrṇā', 'citra-jalpa' 'mohane' dui bheda*

SYNONYMS

mādane—in the stage of *mādana*; *cumbana-ādi*—kissing and similar activities; *haya*—are; *ananta vibheda*—unlimited divisions; *udghūrṇā*—unsteadiness; *citra-jalpa*—various mad talks; *mohane*—the stage of *mohana*; *dui bheda*—two divisions.

TRANSLATION

"On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions-udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

PURPORT

For further information, see *Madhya-līlā* (1.87).

madhya.23.60

> *citra-jalpera daśa aṅga—prajalpādi-nāma*
> *'bhramara-gītā'ra daśa śloka tāhāte pramāṇa*

SYNONYMS

citra-jalpera—of the mad talks; *daśa*—ten; *aṅga*—parts; *prajalpa-ādi-nāma*—named *prajalpa* and so on; *bhramara-gītāra*—of Rādhārāṇī's talks with the bumblebee (*Śrīmad-Bhāgavatam,* Canto Ten, Chapter Forty-seven); *daśa śloka*—ten verses; *tāhāte*—in that matter; *pramāṇa*—the evidence.

TRANSLATION

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'song to the bumblebee.'

PURPORT

Imaginative mad talks known as *citra-jalpa* can be divided into ten categories—*prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa, pratijalpa* and *sujalpa*. There are no English equivalents for these different features of *jalpa* (imaginative talk).

madhya.23.61

> *udghūrṇā, vivaśa-ceṣṭā—divyonmāda-nāma*
> *virahe kṛṣṇa-sphūrti, āpanāke 'kṛṣṇa'-jñāna*

SYNONYMS

udghūrṇā—unsteadiness; *vivaśa-ceṣṭā*—boastful activities; *divya-unmāda-nāma*—named transcendental madness; *virahe*—in separation; *kṛṣṇa-sphūrti*—manifestation of Kṛṣṇa; *āpanāke*—oneself; *kṛṣṇa-jñāna*—thinking as Kṛṣṇa.

TRANSLATION

"Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

madhya.23.62

> *'sambhoga'-'vipralambha'-bhede dvividha śṛṅgāra*
> *sambhogera ananta aṅga, nāhi anta tāra*

SYNONYMS

sambhoga—of meeting (enjoyment together); *vipralambha*—of separation; *bhede*—in two divisions; *dvi-vidha śṛṅgāra*—two kinds of conjugal love; *sambhogera*—of the stage of *sambhoga,* or meeting; *ananta aṅga*—unlimited parts; *nāhi*—not; *anta*—an end; *tāra*—of that.

TRANSLATION

"In conjugal love [śṛṅgāra] there are two departments-meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the *Ujjvala-nīlamaṇi:*

> *yūnor ayuktayor bhāvo*
> *yuktayor vātha yo mithaḥ*
> *abhīṣṭāliṅganādīnām*
> *anavāptau prakṛṣyate*
> *sa vipralambho vijñeyaḥ*
> *sambhogonnatikārakaḥ*

> *na vinā vipralambhena*
> *sambhogaḥ puṣṭim aśnute*

When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting. Similarly, *sambhoga* is thus described:

> *darśanāliṅganādīnām*
> *ānukūlyān niṣevayā*
> *yūnor ullāsam ārohan*
> *bhāvaḥ sambhoga īryate*

"Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*." When awakened, *sambhoga* is divided into four categories:

(1) *pūrva-rāga-anantara*—after *pūrva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);

(2) *māna-anantara*—after *māna* (anger based on love), *sambhoga* is called encroached (*saṅkīrṇa*);

(3) *kiñcid-dūra-pravāsa-anantara*—after being a little distance away for some time, *sambhoga* is called accomplished (*sampanna*);

(4) *sudūra-pravāsa-anantara*—after being far away, *sambhoga* is called perfection (*samṛddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions.

madhya.23.63

> *'vipralambha' catur-vidha—pūrva-rāga, māna*
> *pravāsākhya, āra prema-vaicittya-ākhyāna*

SYNONYMS

vipralambha—separation; *catuḥ-vidha*—four divisions; *pūrva-rāga*—*pūrva-rāga*; *māna*—*māna*; *pravāsākhya*—known as *pravāsa*; *āra*—and; *prema-vaicittya*—*prema-vaicittya*; *ākhyāna*—calling.

TRANSLATION

"Vipralambha has four divisions-pūrva-rāga, māna, pravāsa, and prema-vaicittya.

PURPORT

Pūrva-rāga is described in *Ujjvala-nīlamaṇi:*

> *ratir yā saṅgamāt pūrvaṁ*
> *darśana-śravaṇādi-jā*
> *tayor unmīlati prājñaiḥ*
> *pūrva-rāgaḥ sa ucyate*

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhāva* and *anubhāva,* this is called *pūrva-rāga.*

The word *māna* is also described:

> *dampatyor bhāva ekatra*
> *sator apy anuraktayoḥ*
> *svābhīṣṭāśleṣa-vīkṣādi-*
> *nirodhī māna ucyate*

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

> *pūrva-saṅga-tayor yūnor*
> *bhaved deśāntarādibhiḥ*
> *vyavadhānaṁ tu yat prājñaiḥ*
> *sa pravāsa itīryate*

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, *prema-vaicittya* is explained:

> *priyasya sannikarṣe 'pi*
> *premotkarṣa-svabhāvataḥ*

> *yā viśeṣa-dhiyārtis tat*
> *prema-vaicittyam ucyate*

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

madhya.23.64

> *rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'*
> *'prema-vaicittya' śrī-daśame mahiṣī-gaṇe*

SYNONYMS

rādhikādye—in Śrīmatī Rādhārāṇī and the other *gopīs*; *pūrva-rāga*—feelings before union; *prasiddha*—celebrated; *pravāsa māne*—also *pravāsa* and *māna*; *prema-vaicittya*—feelings of fear of separation; *śrī-daśame*—in the Tenth Canto; *mahiṣī-gaṇe*—among the queens.

TRANSLATION

"Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

madhya.23.65

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhī kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena

SYNONYMS

kurari—O female osprey; *vilapasi*—are lamenting; *tvam*—you; *vīta-nidrā*—without sleep; *na*—not; *śeṣe*—rest; *svapiti*—sleeps; *jagati*—in the world; *rātryām*—at night; *īśvaraḥ*—Lord Kṛṣṇa; *gupta-bodhaḥ*—whose consciousness is hidden; *vayam*—we; *iva*—like; *sakhī*—O dear friend; *kaccid*—whether; *gāḍha*—deeply; *nirviddha-cetā*—pierced in the heart; *nalina-nayana*—of the lotus-eyed Lord; *hāsa*—smiling; *udāra*—liberal; *līlā-īkṣitena*—by the playful glancing.

TRANSLATION

“ 'My dear friend kurarī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

madhya.23.66

> *vrajendra-nandana kṛṣṇa—nāyaka-śiromaṇi*
> *nāyikāra śiromaṇi—rādhā-ṭhākurāṇī*

SYNONYMS

vrajendra-nandana kṛṣṇa—Lord Kṛṣṇa, the son of Mahārāja Nanda; *nāyaka-śiromaṇi*—best of all heroes; *nāyikāra śiromaṇi*—the best of all heroines; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

madhya.23.67

> *nāyakānāṁ śiroratnaṁ*
> *kṛṣṇas tu bhagavān svayam*

yatra nityatayā sarve
virājante mahā-guṇāḥ

SYNONYMS

nāyakānām—of all heroes; *śiroratnam*—the crown jewel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān svayam*—the Supreme Personality of Godhead Himself; *yatra*—in whom; *nityatayā*—with permanence; *sarve*—all; *virājante*—exist; *mahā-guṇāḥ*—transcendental qualities.

TRANSLATION

“ 'Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (2.1.17).

madhya.23.68

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—;most worshipable; *sarva-lakṣmī-mayī*—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sammohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

TRANSLATION

“ 'The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.'

PURPORT

This text is found in the *Bṛhad-gautamīya-tantra*.

madhya.23.69

> *ananta kṛṣṇera guṇa, cauṣaṭṭi—pradhāna*
> *eka eka guṇa śuni' juḍāya bhakta-kāṇa*

SYNONYMS

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—qualities; *cauṣaṭṭi*—sixty-four; *pradhāna*—chief ones; *eka eka*—one by one; *guṇa*—qualities; *śuni'*—hearing; *juḍāya*—satisfies; *bhakta-kāṇa*—the ears of the devotees.

TRANSLATION

"The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

madhya.23.70

ayaṁ netā suramyāṅgaḥ
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto
balīyān vayasānvitaḥ

SYNONYMS

ayam—this (Kṛṣṇa); *netā*—supreme hero; *suramya-aṅgaḥ*—having the most beautiful transcendental body; *sarva-sat-lakṣaṇa*—all-auspicious bodily marks; *anvitaḥ*—endowed with; *ruciraḥ*—possessing radiance very pleasing to the eyes; *tejasā*—with all power; *yuktaḥ*—bestowed; *balīyān*—very strong; *vayasa-anvitaḥ*—having a youthful age.

TRANSLATION

“ 'Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in the *Bhakti-rasāmṛta-sindhu* (2.1.23-29).

madhya.23.71

> *vividhādbhuta-bhāṣā-vit*
> *satya-vākyaḥ priyaṁ vadaḥ*
> *vāvadūkaḥ supāṇḍityo*
> *buddhimān pratibhānvitaḥ*

SYNONYMS

vividha—various; *adbhuta*—wonderful; *bhāṣā-vit*—knower of languages; *satya-vākyaḥ*—whose words are truthful; *priyam vadaḥ*—who speaks very pleasingly; *vāvadūkaḥ*—expert in speaking; *su-pāṇḍityaḥ*—very learned; *buddhimān*—very wise; *pratibhā-anvitaḥ*—genius.

TRANSLATION

“ 'Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

madhya.23.72

> *vidagdhaś caturo dakṣaḥ*
> *kṛtajñaḥ sudṛḍha-vrataḥ*
> *deśa-kāla-supātrajñaḥ*
> *śāstra-cakṣuḥ śucir vaśī*

SYNONYMS

vidagdhaḥ—expert in artistic enjoyment; *caturaḥ*—cunning; *dakṣaḥ*—expert; *kṛta-jñaḥ*—grateful; *sudṛḍha-vrataḥ*—firmly determined; *deśa*—of country; *kāla*—time; *supātra*—of fitness; *jñaḥ*—a knower; *śāstra-cakṣuḥ*—expert in the authoritative scriptures; *śuciḥ*—very clean and neat; *vaśī*—serf-controlled.

TRANSLATION

“ 'Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures

and authoritative books. He is very clean and self-controlled.

madhya.23.73

> *sthiro dāntaḥ kṣamā-śīlo*
> *gambhīro dhṛtimān samaḥ*
> *vadānyo dhārmikaḥ śūraḥ*
> *karuṇo mānya-mānakṛt*

SYNONYMS

sthiraḥ—steady; *dāntaḥ*—having controlled senses; *kṣamā-śīlaḥ*—forgiving; *gambhīraḥ*—grave; *dhṛtimān*—calm, never bereft of intelligence; *samaḥ*—equal; *vadānyaḥ*—magnanimous; *dhārmikaḥ*—religious; *śūraḥ*—chivalrous; *karuṇaḥ*—kind; *mānya-mānakṛt*—respectful to the respectable.

TRANSLATION

“ 'Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

madhya.23.74

> *dakṣiṇo vinayī hrīmān*
> *śaraṇāgata-pālakaḥ*

sukhī bhakta-suhṛt prema-
vaśyaḥ sarva-śubhaṅkaraḥ

SYNONYMS

dakṣiṇaḥ—simple and liberal; *vinayī*—humble; *hrīmān*—bashful when glorified; *śaraṇāgata-pālakaḥ*—protector of the surrendered soul; *sukhī*—*always* happy; *bhakta-suhṛt*—well-wisher of the devotees; *prema-vaśyaḥ*—submissive to love; *sarva-śubhaṅkaraḥ*—all-auspicious.

TRANSLATION

“ 'Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

madhya.23.75

pratāpī kīrtimān rakta-
lokaḥ sādhu-samāśrayaḥ
nārīgaṇa-manohārī
sarvārādhyaḥ samṛddhimān

SYNONYMS

pratāpī—very influential; *kīrtimān*—famous for good works; *rakta-lokaḥ*—who is the object of the attachment of all people; *sādhu-sama-āśrayaḥ*—the shelter of the good and virtuous; *nārī-gaṇa*—to women; *manohārī*—attractive; *sarva-ārādhyaḥ*—worshipable by everyone; *samṛddhimān*—very rich.

TRANSLATION

“ 'Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

madhya.23.76

varīyān īśvaraś ceti
guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad
durvigāhā harer amī

SYNONYMS

varīyān—the best; *īśvaraḥ*—the supreme controller; *ca*—and; *iti*—thus; *guṇāḥ*—the transcendental qualities; *tasya*—of Him; *anukīrtitāḥ*—described; *samudrāḥ*—oceans; *iva*—like; *pañcāśat*—

fifty; *durvigāhāḥ*—difficult to penetrate fully; *hareḥ*—of the Supreme Personality of Godhead; *amī*—all these.

TRANSLATION

“ 'Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

madhya.23.77

jīveṣu ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame

SYNONYMS

jīveṣu—in the living entities; *ete*—these; *vasantaḥ*—are residing; *api*—though; *bindu-bindutayā*—with a very minute quantity; *kvacit*—sometimes; *paripūrṇatayā*—with fullness; *bhānti*—are manifest; *tatra*—in Him; *eva*—certainly; *puruṣa-uttame*—in the Supreme Personality of Godhead.

TRANSLATION

“ 'These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā:*

> *mamaivāṁśo jīva-loke*
> *jīva-bhūtaḥ sanātanaḥ*
> *manaḥ ṣaṣṭhānīndriyāṇi*
> *prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a *jīva*. God is the Supreme Being, the chief of all living beings—*eko bahūnāṁ yo vidadhāti kāmān*. The

Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

madhya.23.78

> *atha pañca-guṇā ye syur*
> *aṁśena giriśādiṣu*

SYNONYMS

atha—now(over and above these); *pañca-guṇāḥ*—five qualities; *ye*—which; *syuḥ*—may exist; *aṁśena*—by part; *giriśa-ādiṣu*—in demigods like Lord Śiva.

TRANSLATION

“ 'Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in the *Bhakti-rasāmṛta-sindhu* (2.1.37-44).

madhya.23.79-81

sadā svarūpa-saṁprāptaḥ
sarva-jño nity-nūtanaḥ
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ

athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bījaṁ
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarṣīty
amī kṛṣṇe kilādbhutāḥ

SYNONYMS

sadā—always; *svarūpa-saṁprāptaḥ*—situated in one's eternal nature; *sarva-jñaḥ*—omniscient; *nitya-nūtanaḥ*—ever-fresh; *sat-cit-ānanda-sāndra-aṅgaḥ*—the concentrated form of eternity, knowledge, bliss; *sarva-siddhi-niṣevitaḥ*—attended by all mystic perfections; *atha*—now; *ucyante*—are said; *guṇāḥ*—qualities; *pañca*—five; *ye*—which; *lakṣmī-īśa*—in the proprietor of the goddess of fortune; *ādi*—etc.; *vartinaḥ*—represented; *avicintya*—inconceivable; *mahā-śaktiḥ*—possessing supreme energy; *koṭi-*

brahmāṇḍa—consisting of innumerable universes; *vigrahaḥ*—having a body; *avatāra*—of incarnations; *āvalī*—of groups; *bījam*—the source; *hata-ari*—to enemies killed by Him; *gati-dāyakaḥ*—giving liberation; *ātmārāma-gaṇa*—of those fully satisfied in themselves; *ākarṣī*—attracting; *iti*—thus; *amī*—these; *kṛṣṇe*—in Kṛṣṇa; *kila*—certainly; *adbhutāḥ*—very wonderful.

TRANSLATION

“ 'These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

madhya.23.82-83

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ

trijagan-mānasākarṣi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

SYNONYMS

sarva-adbhuta-camatkāra—bringing wonder to all; *līlā*—of pastimes; *kallola*—full of waves; *vāridhiḥ*—an ocean; *atulya-madhura-prema*—with incomparable conjugal love; *maṇḍita*—decorated; *priya-maṇḍalaḥ*—with a circle of favorite personalities; *tri-jagat*—of three worlds; *mānasa-ākarṣi*—attracting the minds; *muralī*—of the flute; *kala-kūjitaḥ*—the melodious vibration; *asamāna-ūrdhva*—unequaled and unsurpassed; *rūpa*—by beauty; *śrī*—and opulence; *vismāpita-cara-acaraḥ*—astonishing the moving and nonmoving living entities.

TRANSLATION

“ 'Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities,

which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, *ācāryas* and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life's daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to *Bhagavad-gītā,* simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. Unfortunately this great science of Kṛṣṇa

consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in the *Bhakti-rasāmṛta-sindhu* (*The Nectar of Devotion*).

madhya.23.84-85

> *līlā premṇā priyādhikyaṁ*
> *mādhuryaṁ veṇu-rūpayoḥ*
> *ity asādhāraṇaṁ proktaṁ*
> *govindasya catuṣṭayam*

> *evaṁ guṇāś catur-bhedāś*
> *catuḥ-ṣaṣṭir udāhṛtāḥ*

SYNONYMS

līlā—pastimes; *premṇā*—with transcendental love; *priya-ādhikyam*—an abundance of highly elevated devotees; *mādhuryam*—sweetness; *veṇu-rūpayoḥ*—of the flute and the beauty of Kṛṣṇa; *iti*—thus; *asādhāraṇam*—uncommon; *proktam*—said; *govindasya*—of Lord Kṛṣṇa; *catuṣṭayam*—four special features; *evam*—thus; *guṇāḥ*—transcendental qualities; *catuḥ-bhedāḥ*—having four divisions; *catuḥ-ṣaṣṭiḥ*—sixty-four; *udāhṛtāḥ*—declared.

TRANSLATION

“ 'Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities-His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

madhya.23.86

> *ananta guṇa śrī-rādhikāra, pañciśa—pradhāna*
> *yei guṇera 'vaśa' haya kṛṣṇa bhagavān*

SYNONYMS

ananta guṇa—unlimited qualities; *śrī-rādhikāra*—of Śrīmatī Rādhārāṇī; *pañciśa*—twenty-five; *pradhāna*—chief; *yei guṇera*—of those qualities; *vaśa*—under the control; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities

are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

madhya.23.87-91

atha vṛndāvaneśvaryāḥ
kīrtyante pravarā guṇāḥ
madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā

cāru-saubhāgya-rekhāḍhyā
gandhonmādita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāṅ narma-paṇḍitā

vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhīrya-śālinī

suvilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ

guru-arpita-guru-snehā
sakhī-praṇayitā-vaśā

kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva

SYNONYMS

atha—now; *vṛndāvana-īśvaryāḥ*—of the Queen of Vṛndāvana (Śrī Rādhikā); *kīrtyante*—are glorified; *pravarāḥ*—chief; *guṇāḥ*—qualities; *madhurā*—sweet; *iyam*—this one (Rādhikā); *nava-vayāḥ*—youthful; *cala-apāṅga*—having restless eyes; *ujjvala-smitā*—having a bright smile; *cāru-saubhāgya-rekhāḍhyā*—possessing beautiful, auspicious lines on the body; *gandha*—by the wonderful fragrance of Her the body; *unmādita-mādhavā*—exciting Kṛṣṇa; *saṅgīta*—of songs; *prasara-abhijñā*—knowledgeable in the expansion; *ramya-vāk*—having charming speech; *narma-paṇḍitā*—learned in joking; *vinītā*—humble; *karuṇā-pūrṇā*—full of mercy; *vidagdhā*—cunning; *pāṭava-anvitā*—expert in performing Her duties; *lajjā-śīlā*—shy; *su-maryādā*—respectful; *dhairya*—calm; *gāmbhīrya-śālinī*—and grave; *su-vilāsā*—playful; *mahā-bhāva*—of advanced ecstasy; *parama-utkarṣa*—in the highest excellence; *tarṣiṇī*—desirous; *gokula-prema*—the love of the residents of Gokula; *vasatiḥ*—the abode; *jagat-śreṇī*—among the surrendered devotees who are the abodes (*āśraya*) of love for Kṛṣṇa; *lasat*—shining; *yaśāḥ*—whose fame; *guru*—to the elders; *arpita*—offered; *guru-snehā*—whose great affection; *sakhī-praṇayitā-vaśā*—controlled by the love of her *gopī* friends; *kṛṣṇa-priya-āvalī*—among those who are dear to Kṛṣṇa; *mukhyā*—the chief; *santata*—

always; *āśrava-keśavāḥ*—to whom Lord Keśava is submissive; *bahunā kim*—in short; *guṇāḥ*—the qualities; *tasyāḥ*—of Her; *saṅkhyātītāḥ*—beyond count; *hareḥ*—of Lord Kṛṣṇa; *iva*—like.

TRANSLATION

" 'Śrīmatī Rādhārāṇī's twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.'

PURPORT

These verses are also found in *Ujjvala-nīlamaṇi, Śrī-rādhā-prakaraṇa* (11-15).

madhya.23.92

> *nāyaka, nāyikā,—dui rasera 'ālambana'*
> *sei dui śreṣṭha,—rādhā, vrajendra-nandana*

SYNONYMS

nāyaka—hero; *nāyikā*—heroine; *dui*—two; *rasera*—of mellows; *ālambana*—the basis; *sei*—those; *dui*—two; *śreṣṭha*—chief; *rādhā*—Śrīmatī Rādhārāṇī; *vrajendra-nandana*—and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

madhya.23.93

> *ei-mata dāsye dāsa, sakhye sakhā-gaṇa*
> *vātsalye mātā pitā āśrayālambana*

SYNONYMS

ei-mata—in this way; *dāsye*—in the transcendental mellow of servitude; *dāsa*—servants; *sakhye*—in the transcendental mellow of friendship; *sakhā-gaṇa*—the friends; *vātsalye*—in the transcendental mellow of paternal affection; *mātā pitā*—mother and father; *āśraya-ālambana*—the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

madhya.23.94

> *ei rasa anubhave yaiche bhakta-gaṇa*
> *yaiche rasa haya, śuna tāhāra lakṣaṇa*

SYNONYMS

ei—this; *rasa*—mellow; *anubhave*—realize; *yaiche*—how; *bhakta-gaṇa*—the devotees; *yaiche*—how; *rasa*—the mellow; *haya*—appears; *śuna*—hear; *tāhāra*—of them; *lakṣaṇa*—the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

madhya.23.95-98

bhakti-nirdhūta-doṣāṇāṁ
prasannojjvala-cetasām
śrī-bhāgavata-raktānāṁ
rasikāsaṅga-raṅgiṇām

jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śriyām
premāntaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām

bhaktānāṁ hṛdi rājantī
saṁskāra-yugalojjvalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām

kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām

SYNONYMS

bhakti—by devotional service; *nirdhūta-doṣāṇām*—whose material contaminations are washed off; *prasanna-ujjvala-cetasām*—whose hearts are satisfied and clean; *śrī-bhāgavata-raktānām*—who are interested in understanding the transcendental meaning of *Śrīmad-Bhāgavatam*; *rasika-āsaṅga-raṅgiṇām*—who live with the devotees and enjoy their transcendental company; *jīvanī-bhūta*—has become the life; *govinda-pāda*—to the lotus feet of Govinda; *bhakti-sukha-śriyām*—those for whom the opulence of the happiness of devotional service; *prema-antaraṅga-bhūtāni*—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; *kṛtyāni*—activities; *eva*—certainly; *anutiṣṭhatām*—of those performing; *bhaktānām*—of the devotees; *hṛdi*—in the hearts; *rājantī*—existing; *saṁskāra-yugala*—by previous purificatory methods; *ujjvalā*—expanded; *ratiḥ*—love; *ānanda-rūpā*—whose form is transcendental bliss; *eva*—certainly; *nīyamānā*—being brought; *tu*—but; *rasyatām*—to tastefulness; *kṛṣṇa-ādibhiḥ*—by Kṛṣṇa and others; *vibhāva-ādyaiḥ*—by ingredients such as *vibhāva*; *gataiḥ*—gone; *anubhava-adhvani*—to the path of perception; *prauḍha-ānandaḥ*—mature bliss; *camatkāra-kāṣṭhām*—the platform of wonder; *āpadyate*—arrives at; *parām*—the supreme.

TRANSLATION

“ 'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love-for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

PURPORT

These verses are also found in the *Bhakti-rasāmṛta-sindhu* (2.1.7-10).

madhya.23.99

> *ei rasa-āsvāda nāhi abhaktera gaṇe*
> *kṛṣṇa-bhakta-gaṇa kare rasa āsvādane*

SYNONYMS

ei—this; *rasa-āsvāda*—tasting of transcendental mellows; *nāhi*—not; *abhaktera gaṇe*—among nondevotees; *kṛṣṇa-bhakta-gaṇe*—the pure devotees of Lord Kṛṣṇa; *kare*—do; *rasa*—these transcendental mellows; *āsvādane*—tasting.

TRANSLATION

"The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

madhya.23.100

sarvathaiva durūho 'yam
abhaktair bhagavad-rasaḥ
tat pādāmbuja-sarvasvair
bhaktair evānurasyate

SYNONYMS

sarvathā—in all respects; *eva*—certainly; *durūhaḥ*—difficult to be understood; *ayam*—this; *abhaktaiḥ*—by nondevotees; *bhagavat-rasaḥ*—the transcendental mellow exchanged with the Supreme Personality of Godhead; *tat*—that; *pāda-ambuja-sarvasvaiḥ*—

whose all in all is the lotus feet; *bhaktaiḥ*—by devotees; *eva*—certainly; *anurasyate*—are relished.

TRANSLATION

“ 'Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows.'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (2.5.131).

madhya.23.101

> *saṅkṣepe kahiluṅ ei 'prayojana'-vivaraṇa*
> *pañcama-puruṣārtha—ei 'kṛṣṇa-prema'-dhana*

SYNONYMS

saṅkṣepe kahiluṅ—briefly I have spoken; *ei*—this; *prayojana-vivaraṇa*—descriptions of the ultimate achievement; *pañcama-puruṣa-artha*—the fifth and ultimate goal of life; *ei*—this; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

"This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal,

which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

madhya.23.102

> *pūrve prayāge āmi rasera vicāre*
> *tomāra bhāi rūpe kailuṅ śakti-sañcāre*

SYNONYMS

pūrve—previously; *prayāge*—in Prayāga; *āmi*—I; *rasera vicāre*—in consideration of different mellows; *tomāra bhāi*—your brother; *rūpe*—unto Rūpa Gosvāmī; *kailuṅ*—I have done; *śakti-sañcāre*—endowment of all power.

TRANSLATION

"Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

madhya.23.103

> *tumiha kariha bhakti-śāstrera pracāra*
> *mathurāya lupta-tīrthera kariha uddhāra*

SYNONYMS

tumiha—you also; *kariha*—should perform; *bhakti-śāstrera pracāra*—propagation of the revealed scriptures of devotional service; *mathurāya*—in Mathurā; *lupta-tīrthera*—of lost places of pilgrimage; *kariha*—should make; *uddhāra*—recovery.

TRANSLATION

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

madhya.23.104

> *vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra*
> *bhakti-smṛti-śāstra kari' kariha pracāra*

SYNONYMS

vṛndāvane—in Vṛndāvana; *kṛṣṇa-sevā*—the service of Lord Kṛṣṇa; *vaiṣṇava-ācāra*—behavior of Vaiṣṇavas; *bhakti-smṛti-śāstra*—the reference books of devotional service; *kari'*—compiling; *kariha*—do; *pracāra*—preaching.

TRANSLATION

"Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile

bhakti scripture and preach the bhakti cult from Vṛndāvana."

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vṛndāvana and Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (*as* Śrīla Sanātana Gosvāmī did in *Hari-bhakti-vilāsa*). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

> *nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau*
> *lokānāṁ hita-kāriṇau tribhuvane mānyau śaraṇyākarau*
> *rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau*
> *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī

Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

madhya.23.105

> *yukta-vairāgya-sthiti saba śikhāila*
> *śuṣka-vairāgya-jñāna saba niṣedhila*

SYNONYMS

yukta-vairāgya—of proper renunciation; *sthiti*—the situation; *saba*—all; *śikhāila*—instructed; *śuṣka-vairāgya*—dry renunciation; *jñāna*—speculative knowledge; *saba*—all; *niṣedhila*—forbade.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding *śuṣka-vairāgya* and *yukta-vairāgya*. In *Bhagavad-gītā* (Bg. 6.17) it is said:

> *yuktāhāra-vihārasya*
> *yukta-ceṣṭasya karmasu*
> *yukta-svapnāvabodhaśya*
>
> yoga bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system." To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (*ācārya*) has to consider time, candidate and country. He must avoid the principle of *niyamāgraha*—that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The *ācārya's* duty is to accept

the essence of devotional service. There may be a little change here and there as far as *yukta-vairāgya* (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava *smṛti, Hari-bhakti-vilāsa,* which was specifically meant for India. In those days, India was more or less following the principle of *smārta-vidhi*. Śrīla Sanātana Gosvāmī had to keep pace with this, and his *Hari-bhakti-vilāsa* was compiled with this in mind. According to *smārta-brāhmaṇas,* a person not born in a *brāhmaṇa* family could not be elevated to the position of a *brāhmaṇa*. Sanātana Gosvāmī, however, says in *Hari-bhakti-vilāsa* (2.12) that anyone can be elevated to the position of a *brāhmaṇa* by the process of initiation.

> *yathā kāñcanatāṁ yāti*
> *kāṁsyaṁ rasa-vidhānataḥ*
> *tathā dīkṣā-vidhānena*
> *dvijatvaṁ jāyate nṛṇām*

There is a difference between the *smārta* process and the *gosvāmī* process. According to the *smārta* process, one cannot be accepted as a *brāhmaṇa* unless he is born in a *brāhmaṇa* family. According to the *gosvāmī* process, the *Hari-bhakti-*

vilāsa and the *Nārada-pañcarātra,* anyone can be a *brāhmaṇa* if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in *Śrīmad-Bhāgavatam* (2.4.18):

> *kirāta-hūṇāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khasādayaḥ*
> *ye 'nye ca pāpā yad-apāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha*. Not following the regulative principles but instead living extravagantly is also called *niyamāgraha*. The word *niyama* means "regulative principles," and *āgraha* means "eagerness." The word *agraha* means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *śuṣka-vairāgya-jñāna saba niṣedhila*. This is Śrī Caitanya Mahāprabhu's liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta

Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255-256).

> *anāsaktasya viṣayān*
> *yathārham upayuñjataḥ*
> *nirbandhaḥ kṛṣṇa-sambandhe*
> *yuktaṁ vairāgyam ucyate*

> *prāpañcikatayā buddhyā*
> *hari-sambandhi-vastunaḥ*
> *mumukṣubhiḥ parityāgo*
> *vairāgyaṁ phalgu kathyate*

"When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." To preach the *bhakti* cult, one should seriously consider these verses.

madhya.23.106-107

> *adveṣṭā sarva-bhūtānāṁ*
> *maitraḥ karuṇa eva ca*
> *nirmamo nirahaṅkāraḥ*
> *sama-duḥkha-sukhaḥ kṣamī*

santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ

SYNONYMS

adveṣṭā—not envious or jealous; *sarva-bhūtānām*—to all living entities in all parts of the world; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *eva*—certainly; *ca*—and; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without pride (without considering oneself a great preacher); *sama-duḥkha-sukhaḥ*—equal in distress and happiness (peaceful); *kṣamī*—tolerant to offenses created by others; *santuṣṭaḥ*—satisfied; *satatam*—continuously; *yogī*—engaged in *bhakti-yoga*; *yata-ātmā*—having controlled the senses and mind; *dṛḍha-niścayaḥ*—having firm confidence and determination; *mayi*—unto Me; *arpita*—dedicated; *manaḥ-buddhiḥ*—mind and intelligence; *yaḥ*—who; *mat-bhaktaḥ*—My devotee; *saḥ*—that person; *me*—My; *priyaḥ*—dear.

TRANSLATION

“ 'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with

determination and whose mind and intelligence are dedicated to Me-he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or *brāhmaṇas* can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the *bhakti* cult must be spread all over the world. That is real *adveṣṭā*. Moreover, the word *maitraḥ,* friendly, indicates that one who is able to preach the *bhakti* cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in *Bhagavad-gītā* (12.13-20).

madhya.23.108

> *yasmān nodvijate loko*
> *lokān nodvijate tu yaḥ*
> *harṣāmarṣa-bhayodvegair*
> *mukto yaḥ sa ca me priyaḥ*

SYNONYMS

yasmāt—from whom; *na*—not; *udvijate*—is agitated by fear or lamentation; *lokaḥ*—the people in general; *lokāt*—from the people; *na*—not; *udvijate*—is agitated; *tu*—but; *yaḥ*—who; *harṣa*—jubilation; *amarṣa*—anger; *bhaya*—fear; *udvegaiḥ*—and from

anxiety; *muktaḥ*—liberated; *yaḥ*—anyone who; *saḥ*—he; *ca*—also; *me priyaḥ*—My very dear devotee.

TRANSLATION

“ 'He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

madhya.23.109

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo me bhaktaḥ sa me priyaḥ

SYNONYMS

anapekṣaḥ—indifferent; *śuciḥ*—clean; *dakṣaḥ*—expert in executing devotional service; *udāsīnaḥ*—without affection for anything material; *gata-vyathaḥ*—liberated from all material distress; *sarva-ārambha*—all kinds of endeavor; *parityāgī*—completely rejecting; *yaḥ*—anyone who; *me*—My; *bhaktaḥ*—devotee; *saḥ*—he; *me priyaḥ*—very dear to Me.

TRANSLATION

“ 'A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things,

without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word *anapekṣaḥ* means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words *sarvārambha-parityāgī* indicate that one should not be interested in the so-called *smārta-vidhi* of pious and impious activities.

madhya.23.110

> *yo na hṛsyati na dveṣṭi*
> *na śocati na kāṅkṣati*
> *śubhāśubha-parityāgī*
> *bhaktimān yaḥ sa me priyaḥ*

SYNONYMS

yaḥ—he who; *na hṛṣyati*—is not jubilant (upon getting something favorable); *na dveṣṭi*—does not hate (being artificially influenced by something unfavorable); *na*—not; *śocati*—laments; *na*—not; *kāṅkṣati*—desires; *śubha-aśubha*—the materially auspicious and

inauspicious; *parityāgī*—completely rejecting; *bhakti-mān*—possessing devotion; *yaḥ*—anyone who; *saḥ*—that person; *me priyaḥ*—very dear to Me.

TRANSLATION

"One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

madhya.23.111-112

> *samaḥ śatrau ca mitre ca*
> *tathā mānāpamānayoḥ*
> *śītoṣṇa-sukha-duḥkheṣu*
> *samaḥ saṅga-vivarjitaḥ*
>
> *tulya-nindā-stutir maunī*
> *santuṣṭo yena kenacit*
> *aniketaḥ sthira-matir*
> *bhaktimān me priyo naraḥ*

SYNONYMS

samaḥ—equal; *śatrau*—to the enemy; *ca*—also; *mitre*—to the friend; *ca*—and; *tathā*—similarly; *māna-apamānayoḥ*—in honor and dishonor; *śīta*—in winter; *uṣṇa*—and in scorching heat; *sukha*—in happiness; *duḥkheṣu*—and in distress; *samaḥ*—equipoised;

saṅga-vivarjitaḥ—without affection; *tulya*—equal; *nindā*—blasphemy; *stutiḥ*—and praise; *maunī*—grave; *santuṣṭaḥ*—always satisfied; *yena kenacit*—by whatever comes; *aniketaḥ*—without attachment for a residence; *sthira*—steady; *matiḥ*—minded; *bhaktimān*—devotee; *me*—My; *priyaḥ*—dear; *naraḥ*—a person.

TRANSLATION

“ 'One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

madhya.23.113

> *ye tu dharmāmṛtam idaṁ*
> *yathoktaṁ paryupāsate*
> *śraddadhānā mat-paramā*
> *bhaktās te 'tīva me priyāḥ*

SYNONYMS

ye—the devotees who; *tu*—but; *dharma-amṛtam*—eternal religious principle of Kṛṣṇa consciousness; *idam*—this; *yathā-uktam*—as mentioned above; *paryupāsate*—worship; *śraddadhānāḥ*—having faith and devotion; *mat-paramāḥ*—accepting Me as the Supreme or

the ultimate goal of life; *bhaktāḥ*—such devotees; *te*—they; *atīva*—very much; *me*—My; *priyāḥ*—dear.

TRANSLATION

“ 'He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.'

madhya.23.114

> *cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ*
> *naivāṅghri-pāḥ parabhṛtaḥ sarito 'py aśuṣyan*
> *ruddhā guhāḥ kim ajito 'vati nopasannān*
> *kasmād bhajanti kavayo dhana-durmadāndhān*

SYNONYMS

cīrāṇi—torn old clothes; *kim*—whether; *pathi*—on the path; *na*—not; *santi*—are; *diśanti*—give; *bhikṣām*—alms; *na*—not; *eva*—certainly; *aṅghri-pāḥ*—the trees; *parabhṛtaḥ*—maintainers of others; *saritaḥ*—rivers; *api*—also; *aśuṣyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Supreme Personality of Godhead, who is unconquerable; *avati*—protects; *na*—not; *upasannān*—the surrendered; *kasmāt*—for what reason, therefore; *bhajanti*—flatter; *kavayaḥ*—the devotees; *dhana-durmada-andhān*—persons who are puffed up with material possessions.

TRANSLATION

“ 'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements, shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words,

devotional service can be discharged in any condition. This is the version of *Śrīmad-Bhāgavatam* (1.2.6).

> *sa vai puṁsāṁ paro dharmo*
> *yato bhaktir adhokṣaje*
> *ahaituky apratihatā*
> *yayātmā suprasīdati*

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." This verse explains that devotional service cannot be checked by any material condition.

madhya.23.115

> *tabe sanātana saba siddhānta puchilā*
> *bhāgavata-siddhānta gūḍha sakali kahilā*

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *saba*—all; *siddhānta*—conclusive statements; *puchilā*—inquired about; *bhāgavata-siddhānta*—the conclusive statements about devotional service mentioned in *Śrīmad-Bhāgavatam*; *gūḍha*—very confidential; *sakali*—all; *kahilā*—Śrī Caitanya Mahāprabhu described.

TRANSLATION

Thus Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.

madhya.23.116

> *hari-vaṁśe kahiyāche goloke nitya-sthiti*
> *indra āsi' karila yabe śrī-kṛṣṇere stuti*

SYNONYMS

hari-vaṁśe—the revealed scripture known as *Hari-vaṁśa*; *kahiyāche*—has told of; *goloke*—on the planet called Goloka; *nitya-sthiti*—the eternal situation; *indra*—King Indra of the heavenly planet; *āsi'*—coming; *karila*—offered; *yabe*—when; *śrī-kṛṣṇere stuti*—prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

In the revealed scripture Hari-vaṁśa, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

PURPORT

In the Vedic scripture *Hari-vaṁśa (Viṣṇu-parva,* Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

> *manuṣya-lokād ūrdhvaṁ tu*
> *khagānāṁ gatir ucyate*
> *ākāśasyopari rarir*
> *dvāraṁ svargasya bhānumān*
> *svargād ūrdhvaṁ brahma-loko*
> *brahmarṣi-gaṇa-sevitaḥ*

> *tatra soma-gatiś caiva*
> *jyotiṣāṁ ca mahātmanām*
> *tasyopari gavāṁ lokaḥ*
> *sādhyās taṁ pālayanti hi*
> *sa hi sarva-gataḥ kṛṣṇaḥ*
> *mahā-kāśagato mahān*

> *uparyupari tatrāpi*
> *gatis tava tapomayī*
> *yāṁ na vidmo vayaṁ sarve*
> *pṛcchanto 'pi pitām aham*

> *gatiḥ śama-damāḍhyānāṁ*
> *svargaḥ su-kṛta-karmaṇām*
> *brāhmye tapasi yuktānāṁ*
> *brahma-lokaḥ parā gatiḥ*

gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloka are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in the *Brahma-saṁhitā:*

> *goloka-nāmni nija-dhāmni tale ca tasya*
> *devī-maheśa-hari-dhāmasu teṣu teṣu*
> *te te prabhāva-nicayā vihitāś ca yena*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called *mahākāśa,* or "the greatest sky of all." Lord Indra said, "We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa's service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers."

Śrī Nīlakaṇṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the *Ṛg-saṁhitā* (*Ṛg Veda* 1.21.154.6):

> *tā vāṁ vāstūnyuśmasi gamadhyai*
> *yatra gāvo bhūri-śṛṅgā ayāsaḥ*
> *atrāha tad urugāyasya kṛṣṇaḥ*
> *paramaṁ padam avabhāti bhūri*

"We wish to go to Your [Rādhā's and Kṛṣṇa's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised]."

madhya.23.117-118

> *mauṣala-līlā, āra kṛṣṇa-antardhāna*
> *keśāvatāra, āra yata viruddha vyākhyāna*

> *mahiṣī-haraṇa ādi, saba—māyāmaya*
> *vyākhyā śikhāila yaiche susiddhānta haya*

SYNONYMS

mauṣala-līlā—the pastimes of destroying the Yadu dynasty; *āra*—also; *kṛṣṇa-antardhāna*—the disappearance of Kṛṣṇa; *keśa-avatāra*—the incarnation of the hairs; *āra*—also; *yata*—all; *viruddhavyākhyāna*—statements against the Kṛṣṇa conscious conclusions; *mahiṣī-haraṇa*—kidnapping of the queens; *ādi*—and so on; *saba*—all; *māyā-maya*—made of the external energy; *vyākhyā*—explanations (countering the attack of the *asuras*); *śikhāila*—instructed; *yaiche*—which; *su-siddhānta*—proper conclusions; *haya*—are.

TRANSLATION

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

PURPORT

Due to envy, many *asuras* describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word *kāka* means crow, and *keśa* means hair. The *asuras* describe Kṛṣṇa as an incarnation of a crow, an incarnation of a *śūdra* (a blackish tribe) and an incarnation of a hair, not knowing that the word *keśa* means *ka-īśa* and that *ka* means Lord Brahmā and *īśa* means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the *Mahābhārata* as *mauṣala-līlā*. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (*keśa-avatāra*) as well as *mahiṣī-haraṇa,* the kidnapping of Kṛṣṇa's queens. Actually these are not

factual but are related for the bewilderment of the *asuras* who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called *asuras*. They have mistaken ideas about Kṛṣṇa. As stated in *Bhagavad-gītā,* the *asuras* are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of *asuras* and continue this process, being kept in bewilderment about Kṛṣṇa. *Asuras* in the dress of *sannyāsīs* even explain *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in different ways according to their own imaginations. Thus they continue to remain *asuras* birth after birth.

As far as the *keśa-avatāra* (incarnation of hair) is concerned, it is mentioned in *Śrīmad-Bhāgavatam* (2.7.26). The *Viṣṇu Purāṇa* also states: *ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-bala.*

Similarly, in the *Mahābhārata:*

> *sa cāpi keśau harir uccakarta*
> *ekaṁ śuklam aparam cāpi kṛṣṇam*
> *tau cāpi keśāvāv iśatāṁ yadūnāṁ*
> *kule striyau rohiṇīṁ devakīṁ ca*

> *tayor eko balabhadro babhūva*
> *yo 'sau śvetas tasya devasya keśaḥ*

> *kṛṣṇo dvitīyaḥ keśavaḥ saṁbabhūva*
> *keśaḥ yo 'sau varṇataḥ kṛṣṇa uktaḥ*

Thus in *Śrīmad-Bhāgavatam, Viṣṇu Purāṇa* and *Mahābhārata* there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is stated that Lord Viṣṇu snatched two hairs-one white and one black-from His head. These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the *asuras,* who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see *Laghu-bhāgavatāmṛta,* the chapter called *Kṛṣṇāmṛta,* verses 156-164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa's commentaries. This matter is further discussed in the *Kṛṣṇa-sandarbha* (29) and in the commentary known as *Sarva-saṁvādinī,* by Śrīla Jīva Gosvāmī.

madhya.23.119

> *tabe sanātana prabhura caraṇe dhariyā*
> *nivedana kare dante tṛṇa-guccha lañā*

SYNONYMS

tabe—at that time; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *nivedana kare*—submits a petition; *dante*—in the teeth; *tṛṇa-guccha*—a bunch of straw; *lañā*—taking.

TRANSLATION

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

madhya.23.120

> *"nīca-jāti, nīca-sevī, muñi—supāmara*
> *siddhānta śikhāilā,—yei brahmāra agocara*

SYNONYMS

nīca-jāti—lower class; *nīca-sevī*—servant of lowborn people; *muñi*—I; *supāmara*—very,very fallen; *siddhānta śikhāilā*—You have taught the topmost conclusions in detail; *yei*—which; *brahmāra*—of Brahmā; *agocara*—beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

madhya.23.121

> *tumi ye kahilā, ei siddhāntāmṛta-sindhu*
> *mora mana chuṅite nāre ihāra eka-bindu*

SYNONYMS

tumi ye—You; *kahilā*—have spoken; *ei*—this; *siddhānta-amṛta-sindhu*—the ocean of the ambrosia of conclusive truth; *mora mana*—my mind; *chuṅite*—to touch; *nāre*—is not able; *ihāra*—of it; *eka-bindu*—even a drop.

TRANSLATION

"The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

madhya.23.122

> *paṅgu nācāite yadi haya tomāra mana*
> *vara deha' mora māthe dhariyā caraṇa*

SYNONYMS

paṅgu—lame man; *nācāite*—to make dance; *yadi*—if; *haya*—it is; *tomāra mana*—Your mind; *vara*—a benediction; *deha'*—kindly give; *mora māthe*—on my head; *dhariyā*—holding; *caraṇa*—Your lotus feet.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

madhya.23.123

> *'muñi ye śikhāluṅ tore sphuruka sakala'*
> *ei tomāra vara haite habe mora bala"*

SYNONYMS

muñi—I; *ye*—whatever; *śikhāluṅ*—have instructed; *tore*—unto you; *sphuruka sakala*—let it be manifested; *ei*—this; *tomāra vara*—Your benediction; *haite*—from; *habe*—there will be; *mora bala*—my strength.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

madhya.23.124

> *tabe mahāprabhu tāṅra śire dhari' kare*
> *vara dilā'—ei saba sphuruka tomāre'*

SYNONYMS

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Sanātana Gosvāmī; *śire*—on the head; *dhari'*—holding; *kare*—by the hand; *vara dilā*—gave the benediction; *ei saba*—all this; *sphuruka tomāre*—let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these instructions be manifest to you."

madhya.23.125

> *saṅkṣepe kahiluṅ—'prema'-prayojana-saṁvāda*
> *vistāri' kahana nā yāya prabhura prasāda*

SYNONYMS

saṅkṣepe—briefly; *kahiluṅ*—I have described; *prema-prayojana-saṁvāda*—the discussion of the ultimate goal of life, love of Godhead; *vistāri'*—expansively; *kahana*—describing; *nā yāya*—not possible; *prabhura prasāda*—the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

madhya.23.126

> *prabhura upadeśāmṛta śune yei jana*
> *acirāt milaye tāṅre kṛṣṇa-prema-dhana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upadeśa-amṛta*—the nectar of the instructions; *śune*—hears; *yei jana*—anyone who; *acirāt*—without delay; *milaye*—meets; *tāṅre*—him; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

madhya.23.127

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-third Chapter, describing love of Godhead.*

Chapter 24

madhya.24.1

ātmārāmeti padyārkasy-
ārthāṁśūn yaḥ prakāśayan
jagat-tamo jahārāvyāt
sa caitanyodayācalaḥ

SYNONYMS

ātmārāma-iti—beginning with the word *ātmārāma*; *padya*—verse; *arkasya*—of the sunlike; *artha-aṁśūn*—the shining rays of different meanings; *yaḥ*—who; *prakāśayan*—manifesting; *jagat-tamaḥ*—the darkness of the material world; *jahāra*—eradicated; *avyāt*—may protect; *saḥ*—He; *caitanya-udaya-acalaḥ*—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

madhya.24.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

madhya.24.3

> *tabe sanātana prabhura caraṇe dhariyā*
> *punarapi kahe kichu vinaya kariyā*

SYNONYMS

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura caraṇe dhariyā*—catching the lotus feet of Śrī Caitanya Mahāprabhu;

punarapi—again; *kahe*—says; *kichu*—something; *vinaya kariyā*—with great humility.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.

madhya.24.4

> *'pūrve śuniyāchoṅ, tumi sārvabhauma-sthāne*
> *eka śloke āṭhāra artha kairācha vyākhyāne*

SYNONYMS

pūrve—formerly; *śuniyāchoṅ*—I heard; *tumi*—You; *sārvabhauma-sthāne*—at the place of Sārvabhauma Bhaṭṭācārya; *eka śloke*—in one verse; *āṭhāra artha*—eighteen meanings; *kairācha vyākhyāne*—have explained.

TRANSLATION

Sanātana Gosvāmī said, "My Lord, I have heard that previously, at the home of Sārvabhauma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen different ways.

madhya.24.5

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the

Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.'

PURPORT

This is the famous *ātmārāma* verse from *Śrīmad-Bhāgavatam* (1.7.10).

madhya.24.6

> *āścarya śuniyā mora utkaṇṭhita mana*
> *kṛpā kari' kaha yadi, juḍāya śravaṇa'*

SYNONYMS

āścarya—wonderful; *śuniyā*—hearing; *mora*—my; *utkaṇṭhita*—desirous; *mana*—mind; *kṛpā kari'*—showing Your causeless mercy; *kaha yadi*—if You speak; *juḍāya*—pleases; *śravaṇa*—the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

madhya.24.7

> *prabhu kahe,—"āmi vātula, āmāra vacane*
> *sārvabhauma vātula tāhā satya kari' māne*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *vātula*—a madman; *āmāra vacane*—in My words; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *vātula*—another madman; *tāhā*—that (My explanation); *satya kari' māne*—took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

madhya.24.8

> *kibā pralāpilāṅa, kichu nāhika smaraṇe*
> *tomāra saṅga-bale yadi kichu haya mane*

SYNONYMS

kibā—what; *pralāpilāṅa*—I have said; *kichu*—anything; *nāhika*—there is not; *smaraṇe*—in memory; *tomāra*—of you; *saṅga-bale*—by the strength of association; *yadi*—if; *kichu*—something; *haya*—there is; *mane*—in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

madhya.24.9

> *sahaje āmāra kichu artha nāhi bhāse*
> *tomā-sabāra saṅga-bale ye kichu prakāśe*

SYNONYMS

sahaje—generally; *āmāra*—My; *kichu*—any; *artha*—meaning; *nāhi bhāse*—does not manifest; *tomā-sabāra saṅga-bale*—by the strength of your association; *ye*—which; *kichu*—something; *prakāśe*—manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

madhya.24.10

> *ekādaśa pada ei śloke sunirmala*
> *pṛthak nānā artha pade kare jhalamala*

SYNONYMS

ekādaśa pada—eleven words; *ei*—this; *śloke*—in the verse; *su-nirmala*—very clear; *pṛthak*—separately; *nānā*—various; *artha*—meanings; *pade*—in each word; *kare jhalamala*—are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) *ātmārāmāḥ,* (2) *ca,* (3) *munayaḥ,* (4) *nirgranthāḥ,* (5) *api,* (6) *urukrame,* (7) *kurvanti,* (8) *ahaitukīm,* (9) *bhaktim,* (10) *ittham-bhūta-guṇaḥ,* and (11) *hariḥ*. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

madhya.24.11

> *'ātmā'-śabde brahma, deha, mana, yatna, dhṛti*
> *buddhi, svabhāva,—ei sāta artha-prāpti*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *brahma*—the Absolute Truth; *deha*—the body; *mana*—the mind; *yatna*—endeavor; *dhṛti*—firmness; *buddhi*—intelligence; *sva-bhāva*—nature; *ei sāta*—these seven; *artha-prāpti*—obtainment of meanings.

TRANSLATION

"The seven different meanings of the word ātmā are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

madhya.24.12

> *"ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu prayatne ca" iti xxx*

SYNONYMS

ātmā—the word *ātmā*; *deha*—the body; *manaḥ*—the mind; *brahma*—the Absolute Truth; *sva-bhāva*—nature; *dhṛti*—firmness; *buddhiṣu*—in the sense of intelligence; *prayatne*—in endeavor; *ca*—and; *iti*—thus.

TRANSLATION

“ 'The following are synonyms of the word ātmā: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary.

madhya.24.13

> *ei sāte rame yei, sei ātmārāma-gaṇa*
> *ātmārāma-gaṇera āge kariba gaṇana*

SYNONYMS

ei sāte—in these seven items; *rame*—enjoy; *yei*—those who; *sei*—they; *ātmārāma-gaṇa*—*ātmārāmas*; *ātmārāma-gaṇera*—of the *ātmārāmas*; *āge*—later; *kariba gaṇana*—shall make a count.

TRANSLATION

"The word ātmārāma refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the ātmārāmas.

madhya.24.14

> *'muni'-ādi śabdera artha śuna, sanātana*
> *pṛthak pṛthak artha pāche kariba milana*

SYNONYMS

muni—the word *muni*; *ādi*—and the other; *śabdera*—of the words; *artha*—the meaning; *śuna*—hear; *sanātana*—My dear Sanātana; *pṛthak pṛthak*—separately; *artha*—meaning; *pāche*—after; *kariba milana*—I shall combine.

TRANSLATION

"My dear Sanātana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them.

madhya.24.15

> *'muni'-śabde manana-śīla, āra kahe maunī*
> *tapasvī vratī, yati, āra ṛṣi, muni*

SYNONYMS

muni-śabde—by the word *muni*; *manana-śīla*—who is thoughtful; *āra*—also; *kahe*—it means; *maunī*—one who is silent; *tapasvī*—an ascetic; *vratī*—one who keeps great vows; *yati*—one in the renounced order of life; *āra*—and; *ṛṣi*—a saintly person; *muni*—they are called *muni*.

TRANSLATION

"The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

madhya.24.16

> *'nirgrantha'-śabde kahe, avidyā-granthi-hīna*
> *vidhi-niṣedha-veda-śāstra-jñānādi-vihīna*

SYNONYMS

nirgrantha—nirgrantha; *śabde*—by the word; *kahe*—one means; *avidyā*—of ignorance; *granthi-hīna*—without any knot; *vidhi-niṣedha*—regulative principles of rules and restrictions; *veda-śāstra*—the Vedic literature; *jñāna-ādi*—knowledge, and so on; *vihīna*—without.

TRANSLATION

"The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

madhya.24.17

> *mūrkha, nīca, mleccha ādi śāstra-rikta-gaṇa*
> *dhana-sañcayī—nirgrantha, āra ye nirdhana*

SYNONYMS

mūrkha—foolish, illiterate persons; *nīca*—lowborn; *mleccha*—unclean persons with no principles; *ādi*—and others; *śāstra-rikta-gaṇa*—persons devoid of all regulative principles stated in *śāstra*; *dhana-sañcayī*—capitalist (one who gathers wealth); *nirgrantha*—called *nirgrantha*; *āra*—also; *ye*—anyone who; *nirdhana*—without riches.

TRANSLATION

"Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

madhya.24.18

> *nir niścaye niṣ kramārthe*
> *nir nirmāṇa-niṣedhayoḥ*
> *grantho dhane 'tha sandarbhe*
> *varṇa-saṅgrathane 'pi ca*

SYNONYMS

niḥ—the prefix *niḥ*; *niścaye*—in the sense of ascertainment; *niḥ*—the prefix *niḥ*; *krama-arthe*—in the meaning of succession; *niḥ*—the prefix *niḥ*; *nirmāṇa*—in the sense of forming; *niṣedhayoḥ*—in the sense of forbidding; *granthaḥ*—the word *grantha*; *dhane*—in the

sense of wealth; *atha*—also; *sandarbhe*—thesis; *varṇa-saṅgrathane*—in the sense of tying together words; *api*—also; *ca*—and.

TRANSLATION

“ 'The prefix niḥ may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.'

PURPORT

This is another quotation from the *Viśva-prakāśa* dictionary.

madhya.24.19

> *'urukrama'-śabde kahe, baḍa yāṅra krama*
> *'krama'-śabde kahe ei pāda-vikṣepaṇa*

SYNONYMS

urukrama—urukrama; *śabde*—by this word; *kahe*—one means; *baḍa*—great; *yāṅra*—whose; *krama*—step; *krama-śabde*—in this word *krama*; *kahe*—one means; *ei*—this; *pāda-vikṣepaṇa*—throwing forth of the foot.

TRANSLATION

"The word urukrama refers to one whose krama [step] is great. The word krama means 'throwing the foot forward,' that is, 'step.'

madhya.24.20

> *śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa*
> *caraṇa-cālane kāṅpāila tribhuvana*

SYNONYMS

śakti—power; *kampa*—trembling; *paripāṭī*—method; *yukti*—argument; *śaktye*—with great force; *ākramaṇa*—attacking; *caraṇa-cālane*—by moving the foot; *kāṅpāila*—caused to tremble; *tri-bhuvana*—the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and *krama* means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

madhya.24.21

> *viṣṇor nu vīrya-gaṇanāṁ katamo 'rhatīha*
> *yaḥ pārthivāny api kavir vimame rajāṁsi*
> *caskambha yaḥ sva-raṁhasāskhalatā tripṛṣṭhaṁ*
> *yasmāt trisāmya-sadanād urukampayānam*

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *nu*—certainly; *vīrya-gaṇanām*—a counting of the different potencies; *katamaḥ*—who; *arhati*—is able to do; *iha*—in this world; *yaḥ*—who; *pārthivāni*—of the element earth; *api*—although; *kaviḥ*—a learned person; *vimame*—has counted; *rajāṁsi*—the atoms; *caskambha*—captured; *yaḥ*—who; *sva*—His own; *raṁhasā*—by potency; *askhalatā*—without hindrances; *tri-pṛṣṭham*—the topmost planet (Satyaloka); *yasmāt*—from some cause; *tri-sāmya*—where there is equilibrium of the three *guṇas*; *sadanāt*—from the place (from the root of the material world); *urukampayānam*—trembling greatly.

TRANSLATION

“ 'Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material

world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.40). In the *Ṛg Veda mantra* (1.2.154.1), it is said:

> *oṁ viṣṇor nu vīryāṇi kaṁ prāvocaṁ*
> *yaḥ pārthivāni vimame rajāṁsi*
> *yo 'skambhayad uttaraṁ sadhasthaṁ*
> *vicakramāṇas tredhorugāyaḥ*

madhya.24.22

> *vibhu-rūpe vyāpe, śaktye dhāraṇa-poṣaṇa*
> *mādhurya-śaktye goloka, aiśvarye paravyoma*

SYNONYMS

vibhu-rūpe—in His all-pervasive feature; *vyāpe*—expands; *śaktye*—by His potency; *dhāraṇa-poṣaṇa*—maintaining and nourishing; *mādhurya-śaktye*—by His potency of conjugal love; *goloka*—the planetary system Goloka Vṛndāvana; *aiśvarye*—and by opulence; *para-vyoma*—the spiritual world.

TRANSLATION

"Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation.

He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṇṭha planets.

PURPORT

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṇṭha planets by His opulences.

madhya.24.23

> *māyā-śaktye brahmāṇḍādi-paripāṭī-sṛjana*
> *'urukrama'-śabdera ei artha nirūpaṇa*

SYNONYMS

māyā-śaktye—by His external potency; *brahmāṇḍa-ādi*—of material universes and so on; *paripāṭī*—an orderly arrangement; *sṛjana*—creating; *urukrama-śabdera*—of the word *urukrama*; *ei*—this; *artha*—of the meaning; *nirūpaṇa*—ascertainment.

TRANSLATION

"The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

madhya.24.24

> *"kramaḥ śaktau paripāṭyāṁ kramaś cālana-kampayoḥ"*

SYNONYMS

kramaḥ—the word *krama*; *śaktau*—in the meaning of potency; *paripāṭyām*—in the meaning of systematic arrangement; *kramaḥ*—the word *krama*; *cālana*—in moving; *kampayoḥ*—or in trembling.

TRANSLATION

“ 'These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining

the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

madhya.24.25

> *'kurvanti'-pada ei parasmaipada haya*
> *kṛṣṇa-sukha-nimitta bhajane tātparya kahaya*

SYNONYMS

kurvanti—they do (for others); *pada*—the word; *ei*—this; *parasmaipada*—a verb form indicating things done for others; *haya*—is; *kṛṣṇa-sukha-nimitta*—to satisfy Kṛṣṇa; *bhajane*—in devotional service; *tātparya*—the purport; *kahaya*—is said.

TRANSLATION

"The word kurvanti, which means 'they do something for others,' is a form of the verb 'things done for others.' It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb "to do" has two forms, technically called *parasmaipada* and *ātmanepada*. When things are done for one's personal satisfaction, the form is called *ātmanepada*. In that

case, the word "do" in English is *kurvante* in Sanskrit. When things are done for others, the verb form changes to *kurvanti*. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the *ātmārāma* verse the verb *kurvanti* means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as *ātmanepada* when the work is to be done for one's own benefit, and when it is done for others, it is called *parasmaipada*. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

madhya.24.26

> *"svaritañitaḥ kartrabhiprāye kriyā-phale"*

SYNONYMS

svarita-ñitaḥ—of verbs having an indicatory *ñ* or a *svarita* accent; *kartṛ-abhiprāye*—is meant for the agent; *kriyā-phale*—when the fruit of the action.

TRANSLATION

“ 'The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicatory ñ or a svarita accent.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.3.72).

madhya.24.27

> *'hetu'-śabde kahe—bhukti-ādi vāñchāntare*
> *bhukti, siddhi, mukti—mukhya ei tina prakāre*

SYNONYMS

hetu—cause; *śabde*—by the word; *kahe*—it is said; *bhukti*—enjoying the result by oneself; *ādi*—and so on; *vāñchā-antare*—because of a different ambition; *bhukti*—enjoying the result of action; *siddhi*—the perfection of doing something; *mukti*—liberation; *mukhya*—chief; *ei*—these; *tina prakāre*—in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

madhya.24.28

> *eka bhukti kahe, bhoga—ananta-prakāra*
> *siddhi—aṣṭādaśa, mukti—pañca-vidhākāra*

SYNONYMS

eka—first; *bhukti*—material enjoyment by doing something; *kahe*—is known; *bhoga*—enjoyment; *ananta-prakāra*—unlimited varieties; *siddhi*—the yogic perfections; *aṣṭādaśa*—eighteen in number; *mukti*—liberation; *pañca-vidhā-ākāra*—five varieties.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

madhya.24.29

> *ei yāṅhā nāhi, tāhā bhakti—'ahaitukī'*
> *yāhā haite vaśa haya śrī-kṛṣṇa kautukī*

SYNONYMS

ei—these; *yāṅhā*—where; *nāhi*—not existing; *tāhā*—that; *bhakti*—the platform of devotional service; *ahaitukī*—unmotivated; *yāhā haite*—by which; *vaśa haya*—comes under control; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *kautukī*—the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed

from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

madhya.24.30

> *'bhakti'-śabdera artha haya daśa-vidhākāra*
> *eka—'sādhana', 'prema-bhakti'—nava prakāra*

SYNONYMS

bhakti—bhakti; *śabdera*—of this word; *artha*—meanings; *haya*—are; *daśa-vidhā-ākāra*—ten varieties; *eka*—one; *sādhana*—the execution of regulative devotional service; *prema-bhakti*—ecstatic love; *nava prakāra*—nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are *rati, prema, sneha, māna, praṇaya, rāga, anurāga, bhāva* and *mahābhāva*—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

madhya.24.31

> *'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra*
> *bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra*

SYNONYMS

rati—of attraction; *lakṣaṇā*—the symptoms; *prema*—of love; *lakṣaṇā*—the symptoms; *iti-ādi*—and so on; *pracāra*—are known; *bhāva-rūpā*—in the form of ecstatic love; *mahā-bhāva*—of higher ecstatic love; *lakṣaṇa-rūpā*—there are many symptoms; *āra*—other.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

madhya.24.32

> *śānta-bhaktera rati bāḍe 'prema'-paryanta*
> *dāsya-bhaktera rati haya 'rāga'-daśā-anta*

SYNONYMS

śānta-bhaktera—of devotees on the platform of neutrality; *rati*—attraction; *bāḍe*—increases; *prema-paryanta*—up to love of Godhead; *dāsya-bhaktera*—of devotees on the platform of

servitude; *rati*—attraction; *haya*—increases; *rāga-daśā-anta*—up to the point of spontaneous attachment.

TRANSLATION

"The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

madhya.24.33

> *sakhā-gaṇera rati haya 'anurāga' paryanta*
> *pitṛ-mātṛ-sneha ādi 'anurāga'-anta*

SYNONYMS

sakhā-gaṇera—of the friends; *rati*—the attraction; *haya*—becomes; *anurāga paryanta*—up to subecstatic love; *pitṛ-mātṛ-sneha*—paternal love; *ādi*—and so on; *anurāga-anta*—up to the end of subecstatic love.

TRANSLATION

"Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa's father and mother, can increase their love of Godhead up to the anurāga point also.

madhya.24.34

> *kāntā-gaṇera rati pāya 'mahābhāva'-sīmā*
> *'bhakti'-śabdera ei saba arthera mahimā*

SYNONYMS

kāntā-gaṇera—of the devotees in conjugal love; *rati*—the attraction; *pāya*—attain; *mahā-bhāva-sīmā*—the limit of *mahābhāva*; *bhakti*—devotional service; *śabdera*—of the word; *ei saba*—all these; *arthera*—of the meanings; *mahimā*—of the glories.

TRANSLATION

"The gopīs of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

madhya.24.35

> *'ittham-bhūta-guṇaḥ'-śabdera śunaha vyākhyāna*
> *'ittham'-śabdera bhinna artha, 'guṇa'-śabdera āna*

SYNONYMS

ittham-bhūta-guṇaḥ—having qualities like this; *śabdera*—of the word; *śunaha*—please hear; *vyākhyāna*—the explanation; *ittham*—

ittham; *śabdera*—of the word; *bhinna artha*—different meanings; *guṇa—guṇa*; *śabdera*—of the word; *āna*—other.

TRANSLATION

"Please hear the meaning of the word ittham-bhūta-guṇa, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

madhya.24.36

> *'ittham-bhūta'-śabdera artha—pūrṇānandamaya*
> *yāṅra āge brahmānanda tṛṇa-prāya haya*

SYNONYMS

ittham-bhūta-śabdera artha—the meaning or import of the word *ittham-bhūta*; *pūrṇa-ānanda-maya*—full of transcendental bliss; *yāṅra āge*—in front of which; *brahma-ānanda*—the transcendental bliss derived from impersonalism; *tṛṇa-prāya*—just like straw; *haya*—is.

TRANSLATION

"The word ittham-bhūta is transcendentally exalted because it means 'full of transcendental bliss.' Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute

[brahmānanda] becomes like a piece of straw in comparison.

madhya.24.37

> *tvat-sākṣāt-karaṇāhlāda-*
> *viśuddhābdhi-sthitasya me*
> *sukhāni goṣpadāyante*
> *brāhmāṇy api jagad-guro*

SYNONYMS

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *vi-śuddha*—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by me; *sukhāni*—happiness; *goṣpadāyante*—a small hole created by the hoof of a calf; *brāhmāṇi*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

“ 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

PURPORT

This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

madhya.24.38

> *sarvākarṣaka, sarvāhlādaka, mahā-rasāyana*
> *āpanāra bale kare sarva-vismāraṇa*

SYNONYMS

sarva-ākarṣaka—all-attractive; *sarva-āhlādaka*—all-pleasing; *mahā-rasa-ayana*—the complete abode of transcendental mellow; *āpanāra bale*—by His own strength; *kare*—causes; *sarva-vismāraṇa*—forgetfulness of all other bliss.

TRANSLATION

"Lord Kṛṣṇa is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

madhya.24.39

> *bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe*
> *alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe*

SYNONYMS

bhukti—material happiness; *mukti*—liberation from material suffering; *siddhi*—the perfection of mystic *yoga*; *sukha*—the happiness derived from these things; *chāḍaya*—one gives up; *yāra*

—of which; *gandhe*—simply by the slight fragrance; *alaukika*—uncommon, transcendental; *śakti-guṇe*—by the power and quality; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *bāndhe*—one becomes bound.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa's mercy and His uncommon power and qualifications.

madhya.24.40

> *śāstra-yukti nāhi ihāṅ siddhānta-vicāra*
> *ei svabhāva-guṇe, yāte mādhuryera sāra*

SYNONYMS

śāstra-yukti—logic on the basis of revealed scripture; *nāhi*—there is not; *ihāṅ*—here; *siddhānta-vicāra*—consideration of logical conclusions; *ei*—this; *svabhāva-guṇe*—a natural quality; *yāte*—in which; *mādhuryera sāra*—the essence of all transcendental bliss.

TRANSLATION

"When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there

considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

madhya.24.41

> *'guṇa' śabdera artha—kṛṣṇera guṇa ananta*
> *sac-cid-rūpa-guṇa sarva pūrṇānanda*

SYNONYMS

guṇa śabdera artha—the meaning of the word *guṇa*; *kṛṣṇera guṇa ananta*—Kṛṣṇa has unlimited qualities; *sat-cit-rūpa-guṇa*—such qualities are spiritual and eternal; *sarva pūrṇa-ānanda*—full of all transcendental bliss.

TRANSLATION

"The word guṇa means 'quality.' The qualities of Kṛṣṇa are transcendentally situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

madhya.24.42

> *aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā*
> *bhakta-vātsalya, ātma-paryanta vadānyatā*

SYNONYMS

aiśvarya—opulence; *mādhurya*—transcendental sweetness; *kāruṇye*—mercy; *svarūpa-pūrṇatā*—fullness of spiritual value; *bhakta-vātsalya*—affection for the devotee; *ātma-paryanta*—up to the point of His personal self; *vadānyatā*—magnanimity.

TRANSLATION

"Kṛṣṇa's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

madhya.24.43

> *alaukika rūpa, rasa, saurabhādi guṇa*
> *kāro mana kona guṇe kare ākarṣaṇa*

SYNONYMS

alaukika rūpa—uncommon beauty; *rasa*—mellows; *saurabha-ādi guṇa*—qualities like transcendental fragrance; *kāro mana*—the mind of a devotee; *kona guṇe*—by some particular quality; *kare*—does; *ākarṣaṇa*—attracting.

TRANSLATION

"Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

madhya.24.44

> *sanakādira mana harila saurabhādi guṇe*

SYNONYMS

sanaka-ādira mana—the minds of saintly sages like Sanaka and Sanātana; *harila*—attracted; *saurabha-ādi*—such as the transcendental aroma of His lotus feet; *guṇe*—by the quality.

TRANSLATION

"The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanat-kumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasī that had been offered to the Lord.

madhya.24.45

> *tasyāravinda-nayanasya padāravinda-*
> *kiñjalka-miśra-tulasī-makaranda-vāyuḥ*

antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

TRANSLATION

“ 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). For an explanation, see *Madhya-līlā* (17.142).

madhya.24.46

> *śukadevera mana harila līlā-śravaṇe*

SYNONYMS

śukadevera—of Śukadeva Gosvāmī; *mana*—the mind; *harila*—carried away; *līlā-śravaṇe*—by remembering the pastimes of the Lord.

TRANSLATION

"Śukadeva's mind was carried away by remembering the pastimes of the Lord.

madhya.24.47

> *pariniṣṭhito 'pi nairguṇye*
> *uttamaḥśloka-līlayā*
> *gṛhīta-cetā rājarṣe*
> *ākhyānaṁ yad adhītavān*

SYNONYMS

pariniṣṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥ-śloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-ceta*—the mind became fully

taken over; *rājarṣe*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

TRANSLATION

“ 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.9).

madhya.24.48

> *svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo*
> *'py ajita-rucira-līlākṛṣṭa-sāras tadīyam*
> *vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ*
> *tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

SYNONYMS

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; *tat*—by that; *vyudasta-anya-bhāvaḥ*—being freed from all other attractions; *api*—although; *ajita-rucira-līlā*—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—in relation to the Lord; *vyatanuta*—described and

spread; *kṛpayā*—out of mercy; *yaḥ*—he who; *tattva-dīpam*—which is the light of the Absolute Truth; *purāṇam*—the supplementary Vedic literature *Śrīmad-Bhāgavatam*; *tam*—to him; *akhila-vṛjina-ghnam*—who can destroy all kinds of material misery; *vyāsa-sūnum*—Śukadeva Gosvāmī, the son of Vyāsadeva; *nataḥ asmi*—I offer my respectful obeisances.

TRANSLATION

“ 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (12.12.68).

madhya.24.49

> *śrī-aṅga-rūpe hare gopikāra mana*

SYNONYMS

śrī-aṅga—of His transcendental body; *rūpe*—by the beauty; *hare*—attracts; *gopikāra mana*—the minds of the *gopīs*.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features.

madhya.24.50

> *vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-*
> *gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam*
> *dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya*
> *vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ*

SYNONYMS

vīkṣya—seeing; *alaka-āvṛta-mukham*—face decorated with curling tresses of hair; *tava*—Your; *kuṇḍala-śrī*—beauty of earrings; *gaṇḍa-sthala*—falling on Your cheeks; *adhara-sudham*—and the nectar from Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyaḥ*—Your maidservants.

TRANSLATION

“ 'Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived near Kṛṣṇa for the *rāsa* dance on a full moonlit night. The attracted *gopīs* were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the *rāsa* dance.

madhya.24.51

> *rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa*

SYNONYMS

rūpa—beauty; *guṇa*—qualities; *śravaṇe*—by hearing; *rukmiṇī-ādira*—of the queens, headed by Rukmiṇī; *ākarṣaṇa*—attracting.

TRANSLATION

"The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

madhya.24.52

> *śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te*
> *nirviśya karṇa-vivarair harato 'ṅga-tāpam*
> *rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ*
> *tvayy acyutāviśati cittam apatrapaṁ me*

SYNONYMS

śrutvā—hearing; *guṇān*—the transcendental qualities; *bhuvana-sundara*—O most beautiful in the whole creation; *śṛṇvatām*—of those hearing; *te*—Your; *nirviśya*—entering; *karṇa-vivaraiḥ*—by the holes of the ears; *harataḥ aṅga-tāpam*—decreasing all the miserable conditions of the body; *rūpam*—the beauty; *dṛśām*—of the eyes; *dṛśimatām*—of those who can see; *akhila-artha-lābham*—the achievement of all kinds of gains; *tvayi*—unto You; *acyuta*—O infallible one; *āviśati*—enters; *cittam*—the consciousness; *apatrapam*—without shame; *me*—my.

TRANSLATION

“ 'O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all

my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (*Śrīmad-Bhāgavatam* 10.52.37) was written by Rukmiṇīdevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīkṣit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged for her marriage to Śiśupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a *brāhmaṇa,* and invited Him to kidnap her.

madhya.24.53

> *vaṁśī-gīte hare kṛṣṇa lakṣmy-ādira mana*

SYNONYMS

vaṁśī-gīte—by the vibration of His flute; *hare*—attracts; *kṛṣṇa*—Lord Kṛṣṇa; *laksmī-ādira*—of the goddess of fortune and others; *mana*—the mind.

TRANSLATION

"Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

madhya.24.54

> *kasyānubhāvo 'sya na deva vidmahe*
> *tavāṅghri-reṇu-sparaśādhikāraḥ*
> *yad-vāñchayā śrīr lalanācarat tapo*
> *vihāya kāmān suciraṁ dhṛta-vratā*

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava-aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapaḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *suciram*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

TRANSLATION

“ 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other

desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya demon.

madhya.24.55

> *yogya-bhāve jagate yata yuvatīra gaṇa*

SYNONYMS

yogya-bhāve—by proper behavior; *jagate*—within the three worlds; *yata*—all; *yuvatīra gaṇa*—the groups of young girls.

TRANSLATION

"Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

madhya.24.56

> *kā stry aṅga te kala-padāmṛta-veṇu-gīta-*
> *sammohitārya-caritān na calet trilokyām*
> *trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ*
> *yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

SYNONYMS

kā strī—who is that woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—and sweet songs of Your flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—within the three worlds; *trailokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and; *nirīkṣya*—by observing; *rūpam*—the beauty; *yat*—which; *go*—the cows; *dvija*—the birds; *druma*—the trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

TRANSLATION

“ 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.29.40).

madhya.24.57

> *guru-tulya strī-gaṇera vātsalye ākarṣaṇa*
> *dāsya-sakhyādi-bhāve puruṣādi gaṇa*

SYNONYMS

guru-tulya—on the level of a superior guardian; *strī-gaṇera*—of the ladies of Vṛndāvana; *vātsalye*—in parental affection; *ākarṣaṇa*—attracting; *dāsya-sakhya-ādi*—servants, friends, and others; *bhāve*—in the mode of; *puruṣa-ādi gaṇa*—all the males of Vṛndāvana.

TRANSLATION

"The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

madhya.24.58

> *pakṣī, mṛga, vṛkṣa, latā, cetanācetana*
> *preme matta kari' ākarṣaye kṛṣṇa-guṇa*

SYNONYMS

pakṣī—birds; *mṛga*—animals; *vṛkṣa*—trees; *latā*—creepers; *cetana-acetana*—living entities and even the stones and wood; *preme*—in

ecstatic love; *matta*—captivated; *kari'*—making; *ākarṣaye*—attract; *kṛṣṇa-guṇa*—the qualities of Kṛṣṇa.

TRANSLATION

"The qualities of Kṛṣṇa captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Kṛṣṇa's qualities.

madhya.24.59

> *'hariḥ'-śabde nānārtha, dui mukhyatama*
> *sarva amaṅgala hare, prema diyā hare mana*

SYNONYMS

hariḥ—hari; *śabde*—by this word; *nānā-artha*—different imports; *dui*—two; *mukhya-tama*—chief; *sarva*—all; *amaṅgala*—inauspiciousness; *hare*—takes away; *prema diyā*—by ecstatic love; *hare*—attracts; *mana*—the mind.

TRANSLATION

"Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

madhya.24.60

> *yaiche taiche yohi kohi karaye smaraṇa*
> *cāri-vidha tāpa tāra kare saṁharaṇa*

SYNONYMS

yaiche taiche—somehow or other; *yohi kohi*—anywhere and everywhere; *karaye smaraṇa*—remembers; *cāri-vidha*—the four kinds; *tāpa*—miserable conditions of life; *tāra*—of the devotee; *kare saṁharaṇa*—He takes away.

TRANSLATION

"When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) *pātaka,* (2) *urupātaka,* (3) *mahā-pātaka* and (4) *atipātaka*—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I will protect you from all sinful reactions. Do not fear." The word *sarva-pāpebhyaḥ* indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa's lotus feet, he is certainly

relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

madhya.24.61

> *yathāgniḥ susamṛddhārciḥ*
> *karoty edhāṁsi bhasmasāt*
> *tathā mad-viṣayā bhaktir*
> *uddhavaināṁsi kṛtsnaśaḥ*

SYNONYMS

yathā—as; *agniḥ*—a fire; *su-samṛddha-arciḥ*—having a full flame; *karoti*—makes; *edhāṁsi*—fuel; *bhasmasāt*—into ashes; *tathā*—similarly; *mat-viṣayā bhaktiḥ*—devotional service in relation to Me; *uddhava*—O Uddhava; *enāṁsi*—all kinds of sinful activity; *kṛtsnaśaḥ*—totally.

TRANSLATION

“ 'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.19).

madhya.24.62

> *tabe kare bhakti-bādhaka karma, avidyā nāśa*
> *śravaṇādyera phala 'premā' karaye prakāśa*

SYNONYMS

tabe—thereafter; *kare*—does; *bhakti-bādhaka*—impediments on the path of devotional service; *karma*—activities; *avidyā*—ignorance; *nāśa*—vanquishing; *śravaṇa-ādyera*—of hearing, chanting and so forth; *phala*—the result; *premā*—love of Godhead; *karaye prakāśa*—causes a manifestation of.

TRANSLATION

"In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways-hearing, chanting and so forth.

madhya.24.63

> *nija-guṇe tabe hare dehendriya-mana*
> *aiche kṛpālu kṛṣṇa, aiche tāṅra guṇa*

SYNONYMS

nija-guṇe—by transcendental qualities; *tabe*—then; *hare*—attracts; *deha-indriya-mana*—the body, senses and mind; *aiche*—in that way; *kṛpālu kṛṣṇa*—merciful Kṛṣṇa; *aiche*—in that way; *tāṅra*—His; *guṇa*—transcendental qualities.

TRANSLATION

"When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

madhya.24.64

> *cāri puruṣārtha chāḍāya, guṇe hare sabāra mana*
> *'hari'-śabdera ei mukhya kahiluṅ lakṣaṇa*

SYNONYMS

cāri puruṣa-artha—the four kinds of so-called goals of life; *chāḍāya*—causes to give up; *guṇe*—by the transcendental qualities; *hare*—attracts; *sabāra mana*—everyone's mind; *hari—hari*; *śabdera*—of the word; *ei*—this; *mukhya*—chief; *kahiluṅ*—I have explained; *lakṣaṇa*—the symptoms.

TRANSLATION

"When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

madhya.24.65

> *'ca' 'api', dui śabda tāte 'avyaya' haya*
> *yei artha lāgāiye, sei artha haya*

SYNONYMS

ca—*ca*; *api*—*api*; *dui*—two; *śabda*—words; *tāte*—in that way; *avyaya*—indeclinable words; *haya*—are; *yei*—whatever; *artha*—meaning; *lāgāiye*—they want to use; *sei*—that; *artha*—meaning; *haya*—can be used.

TRANSLATION

"When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

madhya.24.66

> *tathāpi ca-kārera kahe mukhya artha sāta*

SYNONYMS

tathāpi—still; *ca-kārera*—of the word *ca*; *kahe*—it is said; *mukhya*—chief; *artha*—meanings; *sāta*—seven.

TRANSLATION

"The word ca can be explained in seven ways.

madhya.24.67

> *cānvācaye samāhāre*
> *'nyo 'nyārthe ca samuccaye*
> *yatnāntare tathā pāda-*
> *pūraṇe 'py avadhāraṇe*

SYNONYMS

ca—this word *ca*; *anvācaye*—in connecting one with another; *samāhāre*—in the sense of aggregation; *anyo 'nya-arthe*—to help

one another in the imports; *ca*—the word *ca*; *samuccaye*—in aggregate understanding; *yatna-antare*—in another effort; *tathā*—as well as; *pāda-pūraṇe*—in completing the verse; *api*—also; *avadhāraṇe*—in the sense of certainty.

TRANSLATION

“ 'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

PURPORT

This is a quotation from the *Viśva-prakāśa* dictionary.

madhya.24.68

> *api-śabde mukhya artha sāta vikhyāta*

SYNONYMS

api-śabde—by the word *api*; *mukhya*—chief; *artha*—meanings; *sāta*—seven; *vikhyāta*—celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

madhya.24.69

> *api sambhāvanā-praśna-*
> *śaṅkā-garhā-samuccaye*
> *tathā yukta-padārtheṣu*
> *kāma-cāra-kriyāsu ca*

SYNONYMS

api—the word *api*; *sambhāvanā*—possibility; *praśna*—question; *śaṅkā*—doubt; *garhā*—censure or abuse; *samuccaye*—aggregation; *tathā*—as well as; *yukta-pada-artheṣu*—the appropriate application of things; *kāma-cāra-kriyāsu*—of extravagance; *ca*—and.

TRANSLATION

“ 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the *Viśva-prakāśa*.

madhya.24.70

> *ei ta' ekādaśa padera artha-nirṇaya*
> *ebe ślokārtha kari, yathā ye lāgaya*

SYNONYMS

ei ta'—this; *ekādaśa*—eleven; *padera*—of the words; *artha-nirṇaya*—demonstration of import; *ebe*—now; *śloka-artha*—the total meaning of the verse; *kari*—let Me do; *yathā*—as much as; *ye*—which; *lāgaya*—applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

madhya.24.71

> *'brahma' śabdera artha—tattva sarva-bṛhattama*
> *svarūpa aiśvarya kari' nāhi yāṅra sama*

SYNONYMS

brahma—brahma; *śabdera artha*—the meaning of the word; *tattva*—the truth; *sarva-bṛhat-tama*—summum bonum among the relative truths; *sva-rūpa*—the original identity; *aiśvarya*—opulence; *kari'*—accepting; *nāhi*—not; *yāṅra*—whose; *sama*—equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It

is the original identity, and there can be no truth equal to that Absolute Truth.

madhya.24.72

> *bṛhattvād bṛṁhaṇatvāc ca*
> *tad brahma paramaṁ viduḥ*
> *tasmai namas te sarvātman*
> *yogi-cintyāvikāravat*

SYNONYMS

bṛhattvāt—because of being all-pervasive; *bṛṁhaṇatvāt*—because of increasing unlimitedly; *ca*—and; *tat*—that; *brahma*—Absolute Truth; *paramam*—the ultimate; *viduḥ*—they know; *tasmai*—unto Him; *namaḥ*—obeisances; *te*—unto You; *sarva-ātman*—the Supreme Soul; *yogi-cintya*—appreciable by great *yogīs*; *avikāra-vat*—without change.

TRANSLATION

“ 'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogīs. He is changeless, and He is the soul of all.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (1.12.57).

madhya.24.73

> *sei brahma-śabde kahe svayaṁ-bhagavān*
> *advitīya-jñāna, yāṅhā vinā nāhi āna*

SYNONYMS

sei—that; *brahma*—*brahma*; *śabde*—by the word; *kahe*—it is said; *svayam-bhagavān*—the Supreme Personality of Godhead; *advitīya-jñāna*—the supreme one, without duality; *yāṅhā*—which; *vinā*—without; *nāhi āna*—there is nothing else.

TRANSLATION

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

madhya.24.74

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—

nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

“ 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see *Ādi-līlā* (2.11).

madhya.24.75

> *sei advaya-tattva kṛṣṇa—svayaṁ-bhagavān*
> *tina-kāle satya tiṅho—śāstra-pramāṇa*

SYNONYMS

sei—that; *advaya-tattva*—Absolute Truth without a second; *kṛṣṇa*—Lord Kṛṣṇa; *svayam-bhagavān*—the Supreme Personality of Godhead; *tina-kāle*—in three phases of time (past, present and future); *satya*—truth; *tiṅho*—He; *śāstra-pramāṇa*—the verdict of all Vedic literature.

TRANSLATION

"That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

madhya.24.76

> *aham evāsam evāgre*
> *nānyad yat sad-asat-param*
> *paścād aham̐ yad etac ca*
> *yo 'vaśiṣyeta so 'smy aham*

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

“ 'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial.

After creation, only I exist in everything, and after annihilation only I remain eternally.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.33). For an explanation see *Ādi-līlā* (1.53).

madhya.24.77

> *'ātma'-śabde kahe kṛṣṇa bṛhattva-svarūpa*
> *sarva-vyāpaka, sarva-sākṣī, parama-svarūpa*

SYNONYMS

ātma—ātmā; *śabde*—by the word; *kahe*—it is said; *kṛṣṇa*—the Supreme Lord Kṛṣṇa; *bṛhattva*—the greatest of all; *sva-rūpa*—identity; *sarva-vyāpaka*—all pervasive; *sarva-sākṣī*—the witness of all; *parama-svarūpa*—the supreme form.

TRANSLATION

"The word ātmā [self] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

madhya.24.78

> *ātatatvāc ca mātṛtvād*
> *ātmā hi paramo hariḥ*

SYNONYMS

ātatatvāt—due to being all-pervading; *ca*—and; *mātṛtvāt*—due to being the progenitor; *ātmā*—the soul; *hi*—certainly; *paramaḥ*—supreme; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.'

PURPORT

This is a quotation from the *Bhāvārtha-dīpikā,* Śrīdhara Svāmī's commentary on *Śrīmad-Bhāgavatam*.

madhya.24.79

> *sei kṛṣṇa-prāpti-hetu trividha 'sādhana'*
> *jñāna, yoga, bhakti,—tinera pṛthak lakṣaṇa*

SYNONYMS

sei—those; *kṛṣṇa-prāpti*—of achieving the lotus feet of Kṛṣṇa; *hetu*—causes; *tri-vidha sādhana*—the three kinds of execution; *jñāna*—knowledge; *yoga*—mystic yoga practice; *bhakti*—and devotional service; *tinera*—of these three; *pṛthak lakṣaṇa*—the symptoms are different.

TRANSLATION

"There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

madhya.24.80

> *tina sādhane bhagavān tina svarūpe bhāse*
> *brahma, paramātmā, bhagavattā,—trividha prakāśe*

SYNONYMS

tina sādhane—by these three different processes; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *sva-rūpe*—in identities; *bhāse*—appears; *brahma*—the impersonal feature; *paramātmā*—the localized feature; *bhagavattā*—and the Supreme Personality of Godhead; *trividha prakāśe*—three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms-as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.

madhya.24.81

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

“ 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

madhya.24.82

> *'brahma-ātmā'-śabde yadi kṛṣṇere kahaya*
> *'rūḍhi-vṛttye' nirviśeṣa antaryāmī kaya*

SYNONYMS

brahma-ātmā—brahma and *ātmā*; *śabde*—by these words; *yadi*—if; *kṛṣṇere kahaya*—Kṛṣṇa is indicated; *rūḍhi-vṛttye*—by the direct meaning; *nirviśeṣa*—impersonal; *antaryāmī*—the Supersoul; *kaya*—is said.

TRANSLATION

"Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

madhya.24.83

> *jñāna-mārge—nirviśeṣa-brahma prakāśe*
> *yoga-mārge—antaryāmi-svarūpete bhāse*

SYNONYMS

jñāna-mārge—the process of philosophical speculation; *nirviśeṣa-brahma*—the impersonal Brahman effulgence; *prakāśe*—becomes manifest; *yoga-mārge*—by practicing mystic *yoga*; *antaryāmi-svarūpete*—in the localized aspect, Supersoul; *bhāse*—appears.

TRANSLATION

"If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

madhya.24.84

> *rāga-bhakti-vidhi-bhakti haya dui-rūpa*
> *'svayaṁ-bhagavattve', bhagavattve—prakāśa dvi-rūpa*

SYNONYMS

rāga-bhakti—spontaneous devotional service; *vidhi-bhakti*—regulative devotional service; *haya*—are; *dui-rūpa*—the two kinds of devotional service; *svayam-bhagavattve*—in the Supreme Personality of Godhead; *bhagavattve*—and in His personal expansion; *prakāśa dvi-rūpa*—the two kinds of manifestation.

TRANSLATION

"There are two kinds of devotional activity-spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

madhya.24.85

> *rāga-bhaktye vraje svayaṁ-bhagavāne pāya*

SYNONYMS

rāga-bhaktye—by the discharge of spontaneous devotional service; *vraje*—in Vṛndāvana; *svayam*—Himself; *bhagavāne*—the Supreme Personality of Godhead; *pāya*—one gets.

TRANSLATION

"By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

madhya.24.86

> *nāyaṁ sukhāpo bhagavān*
> *dehināṁ gopikā-sutaḥ*
> *jñāninām cātma-bhūtānāṁ*
> *yathā bhaktimatām iha*

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons

addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

“ 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the *gopīs* and thus glorifying them.

madhya.24.87

> *vidhi-bhaktye pārṣada-dehe vaikuṇṭhete yāya*

SYNONYMS

vidhi-bhaktye—by executing regulative devotional service; *pārṣada-dehe*—in the form of an associate of the Lord; *vaikuṇṭhete yāya*—one achieves the Vaikuṇṭha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.

madhya.24.88

> *yac ca vrajanty animiṣām ṛṣabhānuvṛttyā*
> *dūre-yamā hy upari naḥ spṛhaṇīya-śīlāḥ*
> *bhartur mithaḥ suyaśasaḥ kathanānurāga-*
> *vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ*

SYNONYMS

yat—which; *ca*—also; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabha-anuvṛttyā*—by practicing the best means of spiritual life; *dūre*—keeping at a distance; *yamāḥ*—the regulative principles; *hi*—certainly; *upari*—above; *naḥ*—our; *spṛhaṇīya-śīlāḥ*—decorated with desirable qualities; *bhartuḥ*—of the master; *mithaḥ*—mutually; *su-yaśasaḥ*—who has all transcendental qualities; *kathana-anurāga*—attracted to discussions; *vaiklavya*—transformation; *bāṣpa-kalayā*—with tears in the eyes; *pulakīkṛta*—jubilation; *aṅgāḥ*—bodily limbs.

TRANSLATION

“ 'Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṇṭha planets, which exist above us.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two *asuras* in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikuṇṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

madhya.24.89

> *sei upāsaka haya trividha prakāra*
> *akāma, mokṣa-kāma, sarva-kāma āra*

SYNONYMS

sei upāsaka—those devotees; *haya*—are; *tri-vidha prakāra*—three varieties; *akāma*—without material desires; *mokṣa-kāma*—desiring

to become liberated; *sarva-kāma*—filled with all material desires; *āra*—and.

TRANSLATION

"The devotees are divided into three categories-akāma [desireless], mokṣa-kāma [desiring liberation], and sarva-kāma [desiring material perfection].

madhya.24.90

> *akāmaḥ sarva-kāmo vā*
> *mokṣa-kāma udāra-dhīḥ*
> *tīvreṇa bhakti-yogena*
> *yajeta puruṣaṁ param*

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

“ 'One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring

liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

madhya.24.91

> *buddhimān-arthe—yadi 'vicāra-jña' haya*
> *nija-kāma lāgiha tabe kṛṣṇere bhajaya*

SYNONYMS

buddhimān-arthe—by the meaning of intelligent; *yadi*—if; *vicāra-jña*—expert in scrutinizing things; *haya*—is; *nija-kāma lāgiha*—even for sense gratification; *tabe*—then; *kṛṣṇere bhajana*—worships Lord Kṛṣṇa.

TRANSLATION

"The meaning of the word udāra-dhīḥ is buddhimān-intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

madhya.24.92

> *bhakti vinu kona sādhana dite nāre phala*
> *saba phala deya bhakti svatantra prabala*

SYNONYMS

bhakti vinu—without devotional service; *kona*—some; *sādhana*—practice for perfection; *dite*—to give; *nāre*—not able; *phala*—any result; *saba phala*—all the results of different processes; *deya*—give; *bhakti*—devotional service; *svatantra*—independent; *prabala*—and powerful.

TRANSLATION

"The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

madhya.24.93

> *ajā-gala-stana-nyāya anya sādhana*
> *ataeva hari bhaje buddhimān jana*

SYNONYMS

ajā-gala-stana-nyāya—like the nipples on the neck of a goat; *anya*—other; *sādhana*—execution of spiritual life; *ataeva*—therefore;

hari—the Supreme Personality of Godhead; *bhaje*—one worships; *buddhimān jana*—the intelligent person.

TRANSLATION

"With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

madhya.24.94

> *catur-vidhā bhajante māṁ*
> *janāḥ sukṛtino 'rjuna*
> *ārto jijñāsur arthārthī*
> *jñānī ca bharatarṣabha*

SYNONYMS

catuḥ-vidhāḥ—four kinds; *bhajante*—worship; *mām*—Me; *janāḥ*—persons; *sukṛtinaḥ*—who have obeyed the principles of human life or the regulative principles of *varṇa* and *āśrama*; *arjuna*—O Arjuna; *ārtaḥ*—the distressed; *jijñāsuḥ*—the inquisitive; *artha-arthī*—one in need of money; *jñānī*—one pursuing knowledge; *ca*—also; *bharata-ṛṣabha*—O best of the Bharata dynasty.

TRANSLATION

" 'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 7.16). The word *sukṛtinaḥ* is very important in this verse. *Su* means "auspicious," and *kṛtī* means "meritorious" or "regulated." Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of *varṇa* and *āśrama*. In the *Viṣṇu Purāṇa* it is said:

> *varṇāśramācāra-vatā*
> *puruṣeṇa paraḥ pumān*
> *viṣṇur ārādhyate panthā*
> *nānyat tat-toṣa-kāraṇam*

According to religious life, society is divided into four social divisions—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—and four spiritual divisions—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. One needs to be trained to become a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is not trained socially and spiritually—that is, if one is uneducated and unregulated-his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training-either by following the principles of *varṇa* and *āśrama* or by being directly trained in the *bhakti* school by the methods of *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanamarcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*. Without being trained, one cannot be *sukṛtī,* auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

madhya.24.95

> *ārta, arthārthī,—dui sakāma-bhitare gaṇi*
> *jijñāsu, jñānī,—dui mokṣa-kāma māni*

SYNONYMS

ārta—distressed; *artha-arthī*—desirous of money; *dui*—two persons; *sakāma-bhitare*—in the division of material activities; *gaṇi*—we consider; *jijñāsu*—inquisitive; *jñānī*—pursuing knowledge; *dui*—two; *mokṣa-kāma*—transcendentalists pursuing spiritual knowledge for liberation; *māni*—I consider.

TRANSLATION

"Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

madhya.24.96

> *ei cāri sukṛti haya mahā-bhāgyavān*
> *tat-tat-kāmādi chāḍi' haya śuddha-bhaktimān*

SYNONYMS

ei cāri—these four persons; *sukṛti*—pious men; *haya*—are; *mahā-bhāgyavān*—highly fortunate; *tat-tat*—those respective; *kāma-ādi*—aspirations; *chāḍi'*—giving up; *haya*—become; *śuddha-bhaktimān*—pure devotees.

TRANSLATION

"Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

madhya.24.97

> *sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya*
> *kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya*

SYNONYMS

sādhu-saṅga-kṛpā—by the mercy of association with devotees; *kimvā*—or; *kṛṣṇera kṛpāya*—by the mercy of Kṛṣṇa; *kāma-ādi*—material desires and so on; *duḥsaṅga*—unwanted association; *chāḍi'*—giving up; *śuddha-bhakti pāya*—one obtains the platform of pure devotional life.

TRANSLATION

"One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

madhya.24.98

sat-saṅgān mukta-duḥsaṅgo
hātuṁ notsahate budhaḥ
kīrtyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

SYNONYMS

sat-saṅgāt—by the association of pure devotees; *mukta*—freed; *duḥsaṅgaḥ*—the association of materialistic persons; *hātum*—to give up; *na*—not; *utsahate*—is able; *budhaḥ*—one who is actually learned; *kīrtyamānam*—being glorified; *yaśaḥ*—the glories; *yasya*—of whom (the Supreme Personality of Godhead); *sakṛt*—once; *ākarṇya*—hearing; *rocanam*—very pleasing.

TRANSLATION

“ 'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have

become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of *Śrīmad-Bhāgavatam* who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa *mahā-mantra* on their beads, follow the

devotional process, rise early in the morning, attend *maṅgala-ārati* and recite *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* regularly. In this way, one can become purified and free from all material contamination.

> *sarvopādhi-vinirmuktaṁ*
> *tat-paratvena nirmalam*
> *hṛṣīkeṇa hṛṣīkeśa-*
> *sevanaṁ bhaktir ucyate*

(*Nārada-pañcarātra*)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (*āpani ācari' bhakti karila pracāra*). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

madhya.24.99

> *'duḥsaṅga' kahiye—'kaitava', 'ātma-vañcanā'*
> *kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā*

SYNONYMS

duḥsaṅga—bad, unwanted association; *kahiye*—I say; *kaitava*—cheating; *ātma-vañcanā*—cheating oneself; *kṛṣṇa*—Lord Kṛṣṇa;

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; *vinu*—without; *anya*—other; *kāmanā*—desires.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa's service are also called duḥsaṅga, bad association.

madhya.24.100

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śivadaṁ tāpa-*
> *trayonmūlanam*
> *śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair*
> *īśvaraḥ*
> *sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-*
> *kṣaṇāt*

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the fully pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of threefold

miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

" 'The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). For an explanation see also *Ādi-līlā* (1.91).

madhya.24.101

> *'pra'-śabde—mokṣa-vāñchā kaitava-pradhāna*
> *ei śloke śrīdhara-svāmī kariyāchena vyākhyāna*

SYNONYMS

pra-śabde—by the affix *pra*; *mokṣa-vāñchā*—the desire for being liberated; *kaitava-pradhāna*—first-class cheating; *ei śloke*—in this verse; *śrīdhara-svāmī*—the great commentator Śrīdhara Svāmī; *kariyāchena*—has made; *vyākhyāna*—explanation.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

madhya.24.102

> *sakāma-bhakte 'ajña' jāni' dayālu bhagavān*
> *sva-caraṇa diyā kare icchāra pidhāna*

SYNONYMS

sakāma-bhakte—to devotees who still have material desires to fulfill; *ajña*—foolish; *jāni'*—knowing; *dayālu*—merciful; *bhagavān*

—Śrī Kṛṣṇa; *sva-caraṇa*—His own lotus feet; *diyā*—giving; *kare*—does; *icchāra pidhāna*—the covering of other desires.

TRANSLATION

"When the merciful Lord Kṛṣṇa understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

madhya.24.103

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

“ 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.27).

madhya.24.104

> *sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva*
> *e tine saba chāḍāya, kare kṛṣṇe 'bhāva'*

SYNONYMS

sādhu-saṅga—the association of devotees; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *bhaktira*—of devotional service; *sva-bhāva*—nature; *e tine*—these three; *saba chāḍāya*—cause one to give up everything else; *kare*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhāva*—the loving affairs.

TRANSLATION

"Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

PURPORT

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, *māyā*. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In *Śrīmad-Bhāgavatam* it is said: *śrama eva hi kevalam*. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of *Bhagavad-gītā*.

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*

> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by *karma, jñāna* and *yoga*. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called *anyābhilāṣitā-śūnya*. Then one becomes a pure devotee.

madhya.24.105

> *āge yata yata artha vyākhyāna kariba*
> *kṛṣṇa-guṇāsvādera ei hetu jāniba*

SYNONYMS

āge—ahead; *yata yata*—as many as; *artha*—meanings; *vyākhyāna kariba*—I shall explain; *kṛṣṇa-guṇa-āsvādera*—of tasting the transcendental qualities of Kṛṣṇa; *ei*—this; *hetu*—reason; *jāniba*—we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

madhya.24.106

> *śloka-vyākhyā lāgi' ei kariluṅ ābhāsa*
> *ebe kari ślokera mūlārtha prakāśa*

SYNONYMS

śloka-vyākhyā—of the explanation of the verse; *lāgi'*—for the matter; *ei*—this; *kariluṅ*—I did; *ābhāsa*—indication; *ebe*—now; *kari*—let Me do; *ślokera*—of the verse; *mūla-artha*—the real meaning; *prakāśa*—the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse. Allow Me to explain the real purpose of the verse.

madhya.24.107

> *jñāna-mārge upāsaka—duita' prakāra*
> *kevala brahmopāsaka, mokṣākāṅkṣī āra*

SYNONYMS

jñāna-mārge—on the path of philosophical speculation; *upāsaka*—worshipers; *duita' prakāra*—two varieties; *kevala*—only; *brahma-upāsaka*—the worshiper of impersonal Brahman; *mokṣa-ākāṅkṣī*—desiring liberation; *āra*—and.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation-one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣī, one who desires liberation.

madhya.24.108

> *kevala brahmopāsaka tina bheda haya*
> *sādhaka, brahmamaya, āra prāpta-brahma-laya*

SYNONYMS

kevala brahma-upāsaka—the worshiper of only the impersonal Brahman; *tina bheda haya*—there are three different groups; *sādhaka*—the beginner; *brahma-maya*—absorbed in thought of Brahman; *āra*—and; *prāpta-brahma-laya*—actually merged into the Brahman effulgence.

TRANSLATION

"There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

madhya.24.109

> *bhakti vinā kevala jñāne 'mukti' nāhi haya*
> *bhakti sādhana kare yei 'prāpta-brahma-laya'*

SYNONYMS

bhakti—devotional service; *vinā*—without; *kevala*—only; *jñāne*—by philosophical speculation; *mukti*—liberation; *nāhi haya*—there is not; *bhakti*—devotional service; *sādhana*—practice; *kare*—does; *yei*—anyone who; *prāpta-brahma-laya*—as good as merging into the impersonal Brahman.

TRANSLATION

"One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

madhya.24.110

> *bhaktira svabhāva,—brahma haite kare ākarṣaṇa*
> *divya deha diyā karāya kṛṣṇera bhajana*

SYNONYMS

bhaktira—of devotional service; *sva-bhāva*—nature; *brahma*—impersonal Brahman realization; *haite*—from; *kare*—does; *ākarṣaṇa*—attracting; *divya*—transcendental; *deha*—body; *diyā*—offering; *karāya*—causes to perform; *kṛṣṇera bhajana*—the service of Lord Kṛṣṇa.

TRANSLATION

"Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Kṛṣṇa's service.

madhya.24.111

> *bhakta-deha pāile haya guṇera smaraṇa*
> *guṇākṛṣṭa hañā kare nirmala bhajana*

SYNONYMS

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *guṇera smaraṇa*—remembrance of the transcendental

qualities; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure devotional service.

TRANSLATION

"When one gets a devotee's spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa's transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories—the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories-(1) *sādhaka,* those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the *brahma-bhūta* platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional

service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of *Bhagavad-gītā:*

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

"One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the *brahma-bhūta* platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

> *sarvopādhi-vinirmuktaṁ*
> *tatparatvena nirmalam*
> *hṛṣīkeṇa hṛṣīkeśa-*
> *sevanaṁ bhaktir ucyate*

When one's senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

madhya.24.112

> *"muktā api līlayā vigrahaṁ*
> *kṛtvā bhagavantaṁ bhajante"*

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“ 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

Highly elevated Māyāvādī *sannyāsīs* sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from

Śaṅkarācārya's commentary on the *Upaniṣad* known as *Nṛsiṁha-tāpanī*.

madhya.24.113

> *janma haite śuka-sanakādi 'brahmamaya'*
> *kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya*

SYNONYMS

janma haite—from birth; *śuka*—Śukadeva Gosvāmī; *sanaka-ādi*—the four Kumāras; *brahma-maya*—absorbed in the thought of impersonal Brahman; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental pastimes of the Lord; *hañā*—becoming; *kṛṣṇere bhajaya*—worshiped Lord Kṛṣṇa.

TRANSLATION

"Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

madhya.24.114

> *sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana*
> *guṇākṛṣṭa hañā kare nirmala bhajana*

SYNONYMS

sanaka-ādyera—of the four Kumāras, headed by Sanaka; *kṛṣṇa-kṛpāya*—by the mercy of the Lord; *saurabhe*—the fragrance; *hare*—took away; *mana*—the minds; *guṇa-ākṛṣṭa hañā*—thus being attracted by the qualities of Kṛṣṇa; *kare*—perform; *nirmala bhajana*—pure devotional service.

TRANSLATION

"The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

madhya.24.115

> *tasyāravinda-nayanasya padāravinda-*
> *kiñjalka-miśra-tulasī-makaranda-vāyuḥ*
> *antargataḥ svavivareṇa cakāra teṣāṁ*
> *saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuḥ*—breeze; *antargataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣām*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣām*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

TRANSLATION

“ 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43).

madhya.24.116

> *vyāsa-kṛpāya śukadevera līlādi-smaraṇa*
> *kṛṣṇa-guṇākṛṣṭa hañā karena bhajana*

SYNONYMS

vyāsa-kṛpāya—by the mercy of Śrīla Vyāsadeva; *śukadevera*—of Śukadeva Gosvāmī; *līlā-ādi-smaraṇa*—remembrance of the transcendental pastimes of Kṛṣṇa; *kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—becoming; *karena*—performed; *bhajana*—loving service.

TRANSLATION

"By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

madhya.24.117

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad-ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

SYNONYMS

hareḥ—of Lord Kṛṣṇa; *guṇa-ākṣipta-matiḥ*—whose mind was agitated by the qualities; *bhagavān*—the most powerful transcendentalist; *bādarāyaṇiḥ*—Śukadeva, son of Vyāsadeva; *adhyagāt*—studied; *mahat-ākhyānam*—the great epic description;

nityam—eternally; *viṣṇu-jana-priyaḥ*—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION

“ 'Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.11).

madhya.24.118

> *nava-yogīśvara janma haite 'sādhaka' jñānī*
> *vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni'*

SYNONYMS

nava—nine; *yogi-īśvara*—great saintly *yogīs*; *janma haite*—from the very birth; *sādhaka*—practicers; *jñānī*—well versed in transcendental knowledge; *vidhi*—Lord Brahmā; *śiva*—Lord Śiva; *nārada*—the great sage Nārada; *mukhe*—in their mouths; *kṛṣṇa-guṇa śuni'*—hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

"From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Kṛṣṇa's qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa's devotees.

madhya.24.119

> *guṇākṛṣṭa hañā kare kṛṣṇera bhajana*
> *ekādaśa-skandhe tāṅra bhakti-vivaraṇa*

SYNONYMS

guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; *kare*—engaged in; *kṛṣṇera bhajana*—the devotional service of the Lord; *ekādaśa-skandhe*—in the Eleventh Canto of *Śrīmad-Bhāgavatam*; *tāṅra*—of them; *bhakti-vivaraṇa*—description of the devotional service.

TRANSLATION

"In the Eleventh Canto of Śrīmad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

madhya.24.120

> *akleśāṁ kamala-bhuvaḥ praviśya goṣṭhīṁ*
> *kurvantaḥ śruti-śirasāṁ śrutiṁ śrutajñāḥ*
> *uttuṅgaṁ yadu-pura-saṅgamāya raṅgaṁ*
> *yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ*

SYNONYMS

akleśām—without material trouble; *kamala-bhuvaḥ*—of Lord Brahmā, who took his birth from the lotus flower; *praviśya*—entering; *goṣṭhīm*—the association; *kurvantaḥ*—continuously performing; *śruti-śirasām*—of the topmost Vedic knowledge; *śrutim*—hearing; *śruta-jñāḥ*—who are expert in Vedic knowledge; *uttuṅgam*—very high; *yadu-pura-saṅgamāya*—for going back home, back to Godhead, to Dvārakā; *raṅgam*—to Raṅga-kṣetra; *yogīndrāḥ*—great saintly persons; *pulaka-bhṛtaḥ*—being spiritually pleased; *nava*—nine; *api*—although; *avāpuḥ*—achieved.

TRANSLATION

“ 'The nine Yogendras entered Lord Brahmā's association and heard from him the real meaning of the topmost Vedic literatures—the Upaniṣads. Although they were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted to enter

Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.'

PURPORT

This is a quotation from the *Mahā Upaniṣad*.

madhya.24.121

> *mokṣākāṅkṣī jñānī haya tina-prakāra*
> *mumukṣu, jīvan-mukta, prāpta-svarūpa āra*

SYNONYMS

mokṣa-ākāṅkṣī—those who desire to merge into the impersonal Brahman; *jñānī*—advanced in knowledge; *haya*—are; *tina-prakāra*—three varieties; *mumukṣu*—desiring to be liberated; *jīvat-mukta*—already liberated, even in this life; *prāpta-svarūpa*—self-realized; *āra*—and.

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

madhya.24.122

> *'mumukṣu' jagate aneka saṁsārī jana*
> *'mukti' lāgi' bhaktye kare kṛṣṇera bhajana*

SYNONYMS

mumukṣu—desiring to be liberated; *jagate*—in this world; *aneka*—many; *saṁsārī jana*—engaged in material activities; *mukti lāgi'*—for the sake of liberation; *bhaktye*—in devotional service; *kare*—perform; *kṛṣṇera bhajana*—the worship of Kṛṣṇa.

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

madhya.24.123

> *mumukṣavo ghora-rūpān*
> *hitvā bhūta-patīn atha*
> *nārāyaṇa-kalāḥ śāntā*
> *bhajanti hy anasūyavaḥ*

SYNONYMS

mumukṣavaḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are

never envious of anyone; *ghora-rūpān*—demigods with fearful bodily features; *hitvā*—giving up; *bhūta-patīn*—the forefathers (*prajāpatis*); *atha*—therefore; *nārāyaṇa-kalāḥ*—the plenary expansions of Lord Nārāyaṇa; *śāntāḥ*—very peaceful; *bhajanti*—they worship; *hi*—certainly; *anasūyavaḥ*—nonenvious.

TRANSLATION

“ 'Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

madhya.24.124

> *sei sabera sādhu-saṅge guṇa sphurāya*
> *kṛṣṇa-bhajana karāya, 'mumukṣā' chāḍāya*

SYNONYMS

sei sabera—of all those worshipers of different demigods; *sādhu-saṅge*—the contact of real devotees; *guṇa sphurāya*—awakens the appreciation of transcendental qualities; *kṛṣṇa-bhajana karāya*—engages in the devotional service of Lord Kṛṣṇa; *mumukṣā chāḍāya*—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Kṛṣṇa's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumāras (Catuḥ-sana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of

impersonalists—the *mumukṣu* (those desiring liberation), the *jīvan-muktas* (those liberated in this life) and the *prāpta-svarūpas* (those merged in Brahman realization). All three types of *jñānīs* are called *mokṣākāṅkṣīs,* those desiring liberation. By associating with devotees, such people give up the *mumukṣu* principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

madhya.24.125

> *aho mahātman bahu-doṣa-duṣṭo*
> *'py ekena bhāty eṣa bhavo guṇena*
> *sat-saṅgamākhyena sukhāvahena*
> *kṛtādya no yena kṛśā mumukṣā*

SYNONYMS

aho mahātman—O great devotee; *bahu-doṣa-duṣṭaḥ*—infected with varieties of material disease or attachment; *api*—although; *ekena*—with one; *bhāti*—shines; *eṣaḥ*—this; *bhavaḥ*—birth in this material world; *guṇena*—with a good quality; *sat-saṅgama-ākhyena*—known as association with devotees; *sukhā-āvahena*—which brings about happiness; *kṛtā*—made; *adya*—now; *naḥ*—our; *yena*—by which; *kṛśā*—insignificant; *mumukṣā*—the desire for liberation.

TRANSLATION

“ 'O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

PURPORT

This is a quotation from the *Hari-bhakti-sudhodaya*.

madhya.24.126

> *nāradera saṅge śaunakādi muni-gaṇa*
> *mumukṣā chāḍiyā kailā kṛṣṇera bhajana*

SYNONYMS

nāradera saṅge—by the association of the great saintly person Nārada; *śaunaka-ādi muni-gaṇa*—the great sages headed by Śaunaka Muni; *mumukṣā chāḍiyā*—giving up the desire for liberation; *kailā*—performed; *kṛṣṇera bhajana*—devotional service to Kṛṣṇa.

TRANSLATION

"By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa's devotional service.

madhya.24.127

> *kṛṣṇera darśane, kāro kṛṣṇera kṛpāya*
> *mumukṣā chāḍiyā guṇe bhaje tāṅra pā'ya*

SYNONYMS

kṛṣṇera darśane—simply by meeting Kṛṣṇa; *kāro*—someone; *kṛṣṇera kṛpāya*—by the favor of Kṛṣṇa; *mumukṣā chāḍiyā*—giving up the desire for liberation; *guṇe*—being attracted by the transcendental qualities of Kṛṣṇa; *bhaje*—engages in service; *tāṅra pā'ya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

"Simply by meeting Kṛṣṇa or receiving Kṛṣṇa's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

madhya.24.128

> *asmin sukha-ghana-mūrtau param-*
> *ātmani vṛṣṇi-pattane sphurati*
> *ātmārāmatayā me vṛthā*
> *gato bata ciraṁ kālaḥ*

SYNONYMS

asmin—when this; *sukha-ghana-mūrtau*—form of complete happiness; *parama-ātmani*—the Supreme Person; *vṛṣṇi-pattane*—in Dvārakā-dhāma; *sphurati*—exists; *ātmārāmatayā*—by the process of cultivating Brahman realization; *me*—my; *vṛthā*—uselessly; *gataḥ*—wasted; *bata*—alas, what can I say; *ciram*—for a long time; *kālaḥ*—time.

TRANSLATION

“ 'In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (3.1.34).

madhya.24.129

> *jīvan-mukta' aneka, sei dui bheda jāni*
> *'bhaktye jīvan-mukta', jñāne jīvan-mukta' māni*

SYNONYMS

jīvat-mukta—liberated in this life; *aneka*—there are many; *sei*—all of them; *dui bheda*—two divisions; *jāni*—we consider; *bhaktye jīvat-mukta*—one liberated in this life by pursuing the process of devotional service; *jñāne jīvat-mukta*—a person liberated in this life by following the process of philosophical speculation; *māni*—we can understand.

TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

madhya.24.130

> *'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje*
> *śuṣka-jñāne jīvan-mukta aparādhe adho maje*

SYNONYMS

bhaktye jīvat-mukta—persons liberated in this life by discharging devotional service; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *kṛṣṇa bhaje*—engage in the devotional service of the Lord; *śuṣka-jñāne jīvat-mukta*—so-called liberated in this life by dry, speculative knowledge; *aparādhe*—by offenses; *adho maje*—fall down.

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

madhya.24.131

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion;

aviśuddha-buddhayaḥ—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

“ 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.32).

madhya.24.132

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

SYNONYMS

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

“ 'One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 18.54).

madhya.24.133

> *advaita-vīthī-pathikair upāsyāḥ*
> *svānanda-siṁhāsana-labdha-dīkṣāḥ*
> *śaṭhena kenāpi vayaṁ haṭhena*
> *dāsī-kṛtā gopa-vadhū-viṭena*

SYNONYMS

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *svānanda*—of self-realization; *siṁhāsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kenāpi*—some; *vayam*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—engaged in joking with the *gopīs*.

TRANSLATION

“ 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

madhya.24.134

> *bhakti-bale 'prāpta-svarūpa' divya-deha pāya*
> *kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā'ya*

SYNONYMS

bhakti-bale—by the strength of devotional service; *prāpta-svarūpa*—attaining his original status; *divya-deha*—a transcendental body;

pāya—one gets; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—being; *bhaje*—takes to devotional service; *kṛṣṇa-pā'ya*—at Kṛṣṇa's lotus feet.

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa's transcendental qualities, one fully engages in service at His lotus feet.

madhya.24.135

nirodho 'syānu śayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

SYNONYMS

nirodhaḥ—winding up; *asya*—of this; *anu*—after; *śayanam*—lying down; *ātmanaḥ*—of the Supreme Lord; *saha*—with; *śaktibhiḥ*—the energies (marginal and external); *muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—other; *rūpam*—form; *svarūpeṇa*—with one's own eternal form; *vyavasthitiḥ*—staying.

TRANSLATION

“ 'The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.10.6).

madhya.24.136

> *kṛṣṇa-bahirmukha-doṣe māyā haite bhaya*
> *kṛṣṇonmukha bhakti haite māyā-mukta haya*

SYNONYMS

kṛṣṇa-bahiḥ-mukha—of going against Kṛṣṇa consciousness; *doṣe*—by the fault; *māyā haite*—from the illusory energy; *bhaya*—fear; *kṛṣṇa-unmukha*—in favor of Kṛṣṇa consciousness; *bhakti*—devotional service; *haite*—from; *māyā-mukta*—liberated from *māyā*; *haya*—one becomes.

TRANSLATION

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By

executing devotional service faithfully, one is liberated from māyā.

madhya.24.137

> *bhayaṁ dvitīyābhiniveśataḥ syād*
> *īśād apetasya viparyayo 'smṛtiḥ*
> *tan-māyayāto budha ābhajet taṁ*
> *bhaktyaikayeśaṁ guru-devatātmā*

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

“ 'When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme

Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayaḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.37).

madhya.24.138

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*
> *mām eva ye prapadyante*
> *māyām etāṁ taranti te*

SYNONYMS

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—the illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

TRANSLATION

“ 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 7.14).

madhya.24.139

> *bhakti vinu mukti nāhi, bhaktye mukti haya*

SYNONYMS

bhakti—devotional service; *vinu*—without; *mukti*—liberation; *nāhi*—there is not; *bhaktye*—actually by devotional service; *mukti haya*—liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

madhya.24.140

> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho*
> *kliśyanti ye kevala-bodha-labdhaye*
> *teṣām asau kleśala eva śiṣyate*
> *nānyad yathā sthūla-tuṣāvaghātinām*

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

“ 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

madhya.24.141

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall

down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

madhya.24.142

> *ya eṣāṁ puruṣaṁ sākṣād*
> *ātma-prabhavam īśvaram*
> *na bhajanty avajānanti*
> *sthānād bhraṣṭāḥ patanty adhaḥ*

SYNONYMS

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—do not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

TRANSLATION

“ 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed up position into a hellish condition.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (11.5.3).

madhya.24.143

> *bhaktye mukti pāileha avaśya kṛṣṇere bhajaya*

SYNONYMS

bhaktye—by devotional service; *mukti*—liberation; *pāileha*—if one gets; *avaśya*—certainly; *kṛṣṇere*—unto Lord Kṛṣṇa; *bhajaya*—renders service.

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

madhya.24.144

> *"muktā api līlayā vigrahaṁ*
> *kṛtvā bhagavantaṁ bhajante"*

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by the pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed;

bhagavantam—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“ 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. Be thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the *Nṛsiṁha-tāpanī Upaniṣad.*

madhya.24.145

> *ei chaya ātmārāma kṛṣṇere bhajaya*
> *pṛthak pṛthak ca-kāre ihā 'api'ra artha kaya*

SYNONYMS

ei chaya—all these six; *ātmārāma*—transcendentalists; *kṛṣṇere bhajaya*—render service to Kṛṣṇa; *pṛthak pṛthak*—separately; *ca-kāre*—in the use of the word *ca*; *ihā*—here; *'api'ra*—of the word *api*; *artha*—meaning; *kaya*—says.

TRANSLATION

"These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated

by adding ca, and they also bear the meaning of api, 'indeed.'

PURPORT

There are six kinds of *ātmārāmas:* the neophyte (*sādhaka*) student who is absorbed in Brahman realization (*brahmamaya*), one who has already attained the Brahman position (*prāpta-brahma-laya*), one who desires to be liberated (*mumukṣu*), one who is liberated even in this life (*jīvan-mukta*), and one who is self-realized (*prāpta-svarūpa*).

madhya.24.146

> *"ātmārāmāś ca api" kare kṛṣṇe ahaitukī bhakti*
> *"munayaḥ santaḥ" iti kṛṣṇa-manane āsakti*

SYNONYMS

ātmārāmāḥ ca api—self-realized persons also; *kare*—do; *kṛṣṇe*—unto Kṛṣṇa; *ahaitukī bhakti*—unmotivated devotional service; *munayaḥ santaḥ*—great saintly persons and transcendentalists; *iti*—thus; *kṛṣṇa-manane*—in meditation on Kṛṣṇa; *āsakti*—attraction.

TRANSLATION

"The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayaḥ and santaḥ indicate those who are very attached to meditating upon Kṛṣṇa.

madhya.24.147

> *"nirgranthāḥ"—avidyā-hīna, keha—vidhi-hīna*
> *yāhāṅ yei yukta, sei arthera adhīna*

SYNONYMS

nirgranthāḥ—nirgranthāḥ; *avidyā-hīna*—without ignorance; *keha*—some of them; *vidhi-hīna*—without following any regulative principles; *yāhāṅ*—wherever; *yei*—which; *yukta*—appropriate; *sei arthera adhīna*—comes under that different import.

TRANSLATION

"The word nirgranthāḥ means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

madhya.24.148

> *ca-śabde kari yadi 'itaretara' artha*
> *āra eka artha kahe parama samartha*

SYNONYMS

ca-śabde—by the word *ca*; *kari*—I do; *yadi*—if; *itaretara artha*—different and separate meanings; *āra*—another; *eka*—one; *artha*—meaning; *kahe*—is said; *parama samartha*—highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

madhya.24.149

> *"ātmārāmāś ca ātmārāmāś ca" kari' bāra chaya*
> *pañca ātmārāma chaya ca-kāre lupta haya*

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating the words *ātmārāmāḥ* and *ca*; *kari'*—doing; *bāra chaya*—six times; *pañca ātmārāma*—five kinds of *ātmārāmas*; *chaya*—six; *ca-kāre*—by the word *ca*; *lupta haya*—become unpronounced.

TRANSLATION

"Although the words ātmārāmāś ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

madhya.24.150

> *eka 'ātmārāma'-śabda avaśeṣa rahe*
> *eka 'ātmārāma'-śabde chaya-jana kahe*

SYNONYMS

eka—one; *ātmārāma*—*ātmārāma*; *śabda*—vibration; *avaśeṣa rahe*—remains at last; *eka ātmārāma*—one *ātmārāma*; *śabde*—by vibrating; *chaya-jana*—six persons; *kahe*—are indicated.

TRANSLATION

"Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

madhya.24.151

> *"sarūpāṇām eka-śeṣa eka-vibhaktau"*
> *uktārthānām aprayogaḥ*
> *rāmaś ca rāmaś ca rāmaś ca rāmā itivat*

SYNONYMS

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *eka-vibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and Rāma; *rāmāḥ itivat*—in this way, by one *rāma,* many *rāmas* are indicated.

TRANSLATION

“ 'Of words having the same form and case termination, the last one is the only one retained. For example, the

word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.2.64).

madhya.24.152

> *tabe ye ca-kāra, sei 'samuccaya' kaya*
> *"ātmārāmāś ca munayaś ca" kṛṣṇere bhajaya*

SYNONYMS

tabe—then; *ye*—that; *ca-kāra*—syllable *ca*; *sei*—that; *samuccaya*—aggregation; *kaya*—is said; *ātmārāmāḥ ca*—all those who enjoy in the self; *munayaḥ ca*—all saintly persons; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

madhya.24.153

> *"nirgranthā api"ra ei 'api'—sambhāvane*
> *ei sāta artha prathame kariluṅ vyākhyāne*

SYNONYMS

nirgranthāḥ apira—of the words *nirgranthāḥ* api; *ei*—this; *api*—*api*; *sambhāvane*—in the matter of exposition; *ei sāta artha*—these seven different meanings; *prathame*—in the beginning; *kariluṅ*—I have done; *vyākhyāne*—in explanation.

TRANSLATION

"Api added to the word nirgranthāḥ is used for exposition. Thus I have tried to clarify the seven types of meaning.

madhya.24.154

> *antaryāmi-upāsaka 'ātmārāma' kaya*
> *sei ātmārāma yogīra dui bheda haya*

SYNONYMS

antaryāmi—of the Supersoul; *upāsaka*—worshiper; *ātmārāma kaya*—is also said to be an *ātmārāma*; *sei ātmārāma*—that *ātmārāma*; *yogīra*—of the mystic *yogī*; *dui bheda haya*—there are two kinds.

TRANSLATION

"The yogī who worships the Supersoul within himself is also called ātmārāma. There are two types of ātmārāma-yogīs.

madhya.24.155

> *sagarbha, nigarbha,—ei haya dui bheda*
> *eka eka tina bhede chaya vibheda*

SYNONYMS

sagarbha—*sagarbha*; *nigarbha*—*nigarbha*; *ei*—thus; *haya*—there are; *dui*—two; *bheda*—different varieties; *eka eka*—each one; *tina bhede*—in three varieties; *chaya vibheda*—therefore there are six varieties.

TRANSLATION

"The two ātmārāma-yogīs are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word *sagarbha-yogī* refers to a *yogī* who worships the Supersoul in the Viṣṇu form. The *nigarbha-yogī* worships the Supersoul without form. The *sagarbha* and *nigarbha yogīs* are further categorized: (1) *sagarbha-yogārurukṣu,* (2) *nigarbha-yogārurukṣu,* (3) *sagarbha-yogārūḍha,* (4) *nigarbha-yogārūḍha,* (5) *sagarbha-prāpta-siddhi* and (6) *nigarbha-prāpta-siddhi.*

madhya.24.156

> *kecit svadehāntar hṛdayāvakāśe*
> *prādeśa-mātraṁ puruṣaṁ vasantam*
> *catur-bhujaṁ kañja-rathāṅga-śaṅkha-*
> *gadā-dharaṁ dhāraṇayā smaranti*

SYNONYMS

kecit—some of them; *sva-deha-antaḥ*—within one's own body; *hṛdaya-avakāśe*—in the cavity of the heart; *prādeśa-mātram*—with the measurement of six inches; *puruṣam*—the Supreme Personality of Godhead; *vasantam*—residing; *catuḥ-bhujam*—with four hands; *kañja*—a lotus flower; *ratha-aṅga*—a disc like the wheel of a chariot; *śaṅkha*—a conchshell; *gadā-dharam*—holding the club; *dhāraṇayā*—by such contemplation; *smaranti*—they remember.

TRANSLATION

“ 'Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called sagarbha-yogīs.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (2.2.8).

madhya.24.157

> *evaṁ harau bhagavati pratilabdha-bhāvo*
> *bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt*
> *autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas*
> *tac cāpi citta-baḍiśaṁ śanakair viyuṅkte*

SYNONYMS

evam—thus; *harau*—unto the Supreme Personality of Godhead; *bhagavati*—the Lord; *pratilabdha-bhāvaḥ*—one who has awakened a sense of ecstatic love; *bhaktyā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—the heart; *utpulakaḥ*—very pleased; *pramodāt*—because of happiness; *autkaṇṭhya*—with eagerness; *bāṣpa-kalayā*—with tears in the eyes; *muhuḥ*—always; *ardyamānaḥ*—merged in spiritual bliss; *tat ca api*—that also; *citta-baḍiśam*—with the heart like a fishing hook; *śanakaiḥ*—gradually; *viyuṅkte*—separates.

TRANSLATION

“ 'When one is in ecstatic love with the Supreme Personality of Godhead, one's heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

PURPORT

This is also a quotation from *Śrīmad-Bhāgavatam* (3.28.34).

madhya.24.158

> *'yogārurukṣu', 'yogārūḍha' 'prāpta-siddhi' āra*
> *ei tina bhede haya chaya prakāra*

SYNONYMS

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; *yoga-ārūḍha*—persons already elevated to that position; *prāpta-siddhi*—persons who have achieved the success; *āra*—also; *ei tina*—these three; *bhede*—by varieties; *haya*—there are; *chaya prakāra*—six kinds.

TRANSLATION

"By these three divisions of advancement in yoga-yogārurukṣu, yogārūḍha and prāpta-siddhi—there are six kinds of mystic yogīs.

madhya.24.159

> *ārurukṣor muner yogaṁ*
> *karma kāraṇam ucyate*
> *yogārūḍhasya tasyaiva*
> *śamaḥ kāraṇam ucyate*

SYNONYMS

ārurukṣoḥ—of a person desiring to rise to the platform of yogic perfection; *muneḥ*—of a saintly person; *yogam*—spiritual knowledge; *karma*—work; *kāraṇam*—the cause; *ucyate*—is said; *yoga-ārūḍhasya*—of one who has attained such perfect knowledge; *tasya*—for him; *eva*—certainly; *śamaḥ*—controlling the mind without being disturbed; *kāraṇam*—cause; *ucyate*—is said.

TRANSLATION

“ 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from *Bhagavad-gītā* (6.3-4).

madhya.24.160

> *yadā hi nendriyārtheṣu*
> *na karmasv anuṣajjate*

sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

SYNONYMS

yadā—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—sense gratification; *na*—not; *karmasu*—in activities; *anuṣajjate*—one becomes engaged; *sarva*—all kinds of; *saṅkalpa*—desires; *sannyāsī*—renouncing; *yoga-ārūḍhaḥ*—one who has actually attained perfection in the yoga system; *tadā*—at that time; *ucyate*—is said.

TRANSLATION

“ 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].'

madhya.24.161

ei chaya yogī sādhu-saṅgādi-hetu pāñā
kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā

SYNONYMS

ei—this; *chaya*—six; *yogī*—mystics; *sādhu*—of devotees; *saṅga-ādi*—the association; *hetu*—because of; *pāñā*—getting; *kṛṣṇa bhaje*—render service to Kṛṣṇa; *kṛṣṇa-guṇe*—by the transcendental qualities of Kṛṣṇa; *ākṛṣṭa*—attracted; *hañā*—becoming.

TRANSLATION

"When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa's devotional service, being attracted by the Lord's transcendental qualities.

madhya.24.162

> *ca-śabde 'api'ra artha ihāṅo kahaya*
> *'muni', 'nirgrantha'-śabdera pūrvavat artha haya*

SYNONYMS

ca-śabde—by the word *ca*; *'api'ra*—of the word *api*; *artha*—the meaning; *ihāṅo*—here also; *kahaya*—is applicable; *muni*—a saintly person; *nirgrantha*—fully liberated; *śabdera*—of the words; *pūrva-vat*—as mentioned above; *artha haya*—there are the meanings.

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

madhya.24.163

> *urukrame ahaitukī kāhāṅ kona artha*
> *ei tera artha kahiluṅ parama samartha*

SYNONYMS

urukrame—unto the Supreme Personality of Godhead, who acts uncommonly; *ahaitukī*—without motives; *kāhāṅ*—wherever; *kona*—some; *artha*—import; *ei*—in this way; *tera artha*—thirteen imports; *kahiluṅ*—I have explained; *parama*—supremely; *samartha*—complete.

TRANSLATION

"The word ahaitukī is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) *sādhaka,* the neophyte performer; (2) *brahmamaya,* one absorbed in the thought of impersonal Brahman; (3) *prāpta-brahma-laya,* one who has actually attained Brahman perfection; (4) *mumukṣu,* the desirer of liberation; (5) *jīvan-mukta,* one who is liberated in this life; (6) *prāpta-svarūpa,* one who has attained one's original constitutional position; (7) *nirgrantha-muni,* a completely liberated saint; (8) *sagarbha-yogārurukṣu,* a *yogī* meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) *nigarbha-yogārurukṣu,* one who has attained perfection in impersonal meditation; (10) *sagarbha-yogārūḍha,* already elevated to the *yoga* perfection platform; (11) *nigarbha-yogārūḍha,* similarly impersonal *yogi;* (12) *sagarbha-prāpta-*

siddhi, one who has already attained the perfectional stage; (13) *nigarbha-prāpta-siddhi,* one who has attained perfection by impersonal meditation.

madhya.24.164

> *ei saba śānta yabe bhaje bhagavān*
> *'śānta' bhakta kari' tabe kahi tāṅra nāma*

SYNONYMS

ei saba—all these; *śānta*—neutral; *yabe*—when; *bhaje*—worship; *bhagavān*—the Supreme Personality of Godhead; *śānta bhakta*—devotees in the neutral stage of devotional service; *kari'*—describing as; *tabe*—that time; *kahi*—I speak; *tāṅra*—their; *nāma*—name.

TRANSLATION

"These thirteen types of yogīs and munis are called śānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

madhya.24.165

> *'ātmā' śabde 'mana' kaha—mane yei rame*
> *sādhu-saṅge seha bhaje śrī-kṛṣṇa-caraṇe*

SYNONYMS

ātmā—ātmā; *śabde*—by the word; *mana*—the mind; *kaha*—if you say; *mane*—within the mind; *yei rame*—one who is satisfied by speculation; *sādhu-saṅge*—by the association of devotees; *seha*—he also; *bhaje*—takes to devotional service; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"The word ātmā sometimes means 'the mind.' In this case, the word ātmārāma means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

madhya.24.166

> *udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ*
> *parisara-paddhatiṁ hṛdayam āruṇayo daharam*
> *tata udagād ananta tava dhāma śiraḥ paramaṁ*
> *punar iha yat sametya na patanti kṛtānta-mukhe*

SYNONYMS

udaram—the abdomen; upāsate—*worship;* ye—*those who;* ṛṣi-vartmasu—*on the path marked out by the great saintly persons;* kūrpa-dṛśaḥ—*whose vision is grossly situated in the bodily conception of life;* parisara-paddhatim—*from which the system of*

the arteries comes; hṛdayam—*the heart;* āruṇayaḥ—*saintly persons headed by Āruṇa Ṛṣi;* daharam—*the sky within the heart, the subtle conception of the Supersoul within the heart;* tataḥ—*from that;* udagāt—*went up;* ananta—*O unlimited one;* tava—*Your;* dhāma—*place;* śiraḥ—*the top of the head;* paramam—*supreme;* punaḥ—*again;* iha—*in this material world;* yat—*which;* sametya—*having achieved;* na—*not;* patanti—*fall down;* kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

“ 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

madhya.24.167

> *eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā*
> *ahaitukī bhakti kare nirgrantha hañā*

SYNONYMS

eho—such *yogīs*; *kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *mahā-muni hañā*—becoming great saintly persons; *ahaitukī bhakti kare*—they perform causeless devotional service; *nirgrantha hañā*—becoming indifferent to the mystic *yoga* process.

TRANSLATION

"Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

madhya.24.168

> *'ātmā'-śabde 'yatna' kahe—yatna kariyā*
> *"munayo 'pi" kṛṣṇa bhaje guṇākṛṣṭa hañā*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *yatna*—endeavor; *kahe*—one means; *yatna kariyā*—by great endeavor; *munayaḥ api*—even great saintly persons; *kṛṣṇa bhaje*—take to the devotional service of Kṛṣṇa; *guṇa-ākṛṣṭa hañā*—being attracted by His transcendental qualities.

TRANSLATION

"Ātmā also means 'endeavor.' Being attracted by Kṛṣṇa's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

madhya.24.169

> *tasyaiva hetoḥ prayateta kovido*
> *na labhyate yad bhramatām upary adhaḥ*
> *tal labhyate duḥkhavad anyataḥ sukhaṁ*
> *kālena sarvatra gabhīra-raṁhasā*

SYNONYMS

tasya eva—for that; *hetoḥ*—reason; *prayateta*—should endeavor; *kovidaḥ*—one who is learned and intelligent; *na*—not; *labhyate*—is achieved; *yat*—that which; *bhramatām*—of those wandering; *upari adhaḥ*—up and down; *tat*—that; *labhyate*—is achieved; *duḥkhavat*—exactly like unhappiness or distress; *anyataḥ*—from other reasons

(one's past actions); *sukham*—happiness; *kālena*—by time; *sarvatra*—everywhere; *gabhīra*—insurmountable; *raṁhasā*—having force.

TRANSLATION

“ 'The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Pātālaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

PURPORT

This verse was spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

madhya.24.170

sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ

SYNONYMS

sat-dharmasya—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhinī*—unflinching; *matiḥ*—intelligence; *acirāt*—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired.

TRANSLATION

“ 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

PURPORT

This is a quotation from the *Nāradīya Purāṇa*.

madhya.24.171

> *ca-śabda api-arthe, 'api'—avadhāraṇe*
> *yatnāgraha vinā bhakti nā janmāya preme*

SYNONYMS

ca-śabda—the word *ca*; *api*—of the word *api*; *arthe*—in the meaning; *api avadhāraṇe*—this *api* is used in sense of emphasis; *yatna-āgraha vinā*—without sincere endeavor; *bhakti*—devotional service; *nā*—not; *janmāya*—begets; *preme*—love of Godhead.

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

madhya.24.172

> *sādhanaughair anāsaṅgair*
> *alabhyā sucirād api*
> *hariṇā cāśv adeyeti*
> *dvidhā sā syāt sudurlabhā*

SYNONYMS

sādhana—activities of devotional service; *aughaiḥ*—by masses of; *anāsaṅgaiḥ*—without attachment; *alabhyā*—very difficult to achieve; *su-cirāt api*—even after a considerable duration of time; *hariṇā*—by the Supreme Lord; *ca*—also; *āśu*—very soon; *adeyā*—not to be delivered; *iti*—thus; *dvidhā*—two ways; *sā*—that; *syāt*—is; *su-durlabhā*—very difficult to obtain.

TRANSLATION

“ 'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders

devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.'

PURPORT

As stated in *Śrīmad-Bhāgavatam* (5.6.18): *muktiṁ dadāti karhicit*. Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.1.35).

madhya.24.173

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

SYNONYMS

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

“ 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 10.10).

madhya.24.174

> *'ātmā'-śabde 'dhṛti' kahe,—dhairye yei rame*
> *dhairyavanta eva hañā karaya bhajane*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *dhṛti*—perseverance; *kahe*—it is said; *dhairye*—with perseverance; *yei rame*—anyone who endeavors; *dhairyavanta*—such persons with endurance; *eva*—certainly; *hañā*—becoming; *karaya*—perform; *bhajane*—devotional service.

TRANSLATION

"Another meaning of ātmā is dhṛti, or endurance. A person who endeavors with endurance is ātmārāma. With endurance, such a person engages in devotional service.

madhya.24.175

> *'muni'-śabde—pakṣī, bhṛṅga; 'nirgranthe'—mūrkha-jana*
> *kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana*

SYNONYMS

muni-śabde—by the word *muni*; *pakṣī*—bird; *bhṛṅga*—bumblebee; *nirgranthe*—in the word *nirgrantha*; *mūrkha-jana*—foolish people; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *sādhu-kṛpāya*—by the mercy of a devotee; *doṅhāra bhajana*—engages in devotional service of both (Kṛṣṇa and his spiritual master or the *sādhu*).

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

madhya.24.176

> *prāyo batāmba munayo vihagā vane 'smin*
> *kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam*
> *āruhya ye druma-bhujān rucira-prabālān*
> *śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ*

SYNONYMS

prāyaḥ—almost; *bata*—certainly; *amba*—O mother; *munayaḥ*—great sages; *vihagāḥ*—the birds; *vane*—in the forest; *asmin*—this; *kṛṣṇa-īkṣitam*—seeing the lotus feet of Kṛṣṇa; *tat-uditam*—created by Him; *kala-veṇu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—all of them; *druma-bhujān*—to the branches of the trees; *rucira-prabālān*—having beautiful creepers and twigs; *śṛṇvanti*—hear; *mīlita-dṛśaḥ*—closing their eyes; *vigata-anya-vācaḥ*—stopping all other sounds.

TRANSLATION

“ 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa's flute. Such birds and bees must be on the same level as great saints.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.14). This statement was made by the *gopīs,* who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

> *ete 'linas tava yaśo 'khila-loka-tīrthaṁ*
> *gāyanta ādi-puruṣānupathaṁ bhajante*
> *prāyo amī muni-gaṇā bhavadīya-mukhyā*
> *gūḍhaṁ vane 'pi na jahaty anaghātma-daivam*

SYNONYMS

ete—all these; *alinaḥ*—bees; *tava*—Your; *yaśaḥ*—reputation; *akhila*—all; *loka-tīrtham*—auspicious for the planets; *gāyante*—are singing; *ādi-puruṣa*—O original person; *anupatham*—along the path; *bhajante*—they are engaged in transcendental loving service; *prāyaḥ*—almost; *amī*—these; *muni-gaṇāḥ*—great saintly persons; *bhavadīya*—in relation with You; *mukhyāḥ*—very advanced devotees; *gūḍham*—unknown; *vane*—in the forest; *api*—although; *na*—not; *jahati*—give up; *anagha*—O personality of transcendental goodness; *ātma-daivam*—their worshipable Deity.

TRANSLATION

“ 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of

bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

madhya.24.178

> *sarasi sārasa-haṁsa-vihaṅgāś*
> *cāru-gīta-hṛta-cetasa etya*
> *harim upāsata te yata-cittā*
> *hanta mīlita-dṛśo dhṛta-maunāḥ*

SYNONYMS

sarasi—in the water; *sārasa*—cranes; *haṁsa*—swans; *vihaṅgāḥ*—birds; *cāru-gīta*—by the melodious song of Kṛṣṇa's flute; *hṛta-cetasaḥ*—devoid of material consciousness; *etya*—coming near; *harim*—the Supreme Personality of Godhead; *upāsata*—worshiped; *te*—all of them; *yata-cittāḥ*—with full attention; *hanta*—alas; *mīlita-dṛśaḥ*—closing their eyes; *dhṛta-maunāḥ*—completely silent.

TRANSLATION

“ 'All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They

have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the *gopīs,* being morose due to separation from Him, were lamenting in this way.

madhya.24.179

> *kirāta-hūnāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khaśādayaḥ*
> *ye 'nye ca pāpā yad-upāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

SYNONYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pulkaśāḥ*—Pulkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom

they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

TRANSLATION

“ 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

madhya.24.180

> *kiṁvā'dhṛti'-śabde nija-pūrṇatādi-jñāna kaya*
> *duḥkhābhāve uttama-prāptye mahā-pūrṇa haya*

SYNONYMS

kiṁvā—or; *dhṛti—dhṛti*; *śabde*—by this word; *nija*—own; *pūrṇatā-ādi*—perfection and so on; *jñāna*—knowledge; *kaya*—says; *duḥkha-*

abhāve—in the absence of all material miseries; *uttama*—the best; *prāptye*—by obtaining; *mahā-pūrṇa haya*—becomes perfectly perfect.

TRANSLATION

"The word dhṛti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

madhya.24.181

> *dhṛtiḥ syāt pūrṇatā jñāna-*
> *duḥkhābhāvottamāptibhiḥ*
> *aprāptātīta-naṣṭārthā-*
> *nabhisaṁśocanādikṛt*

SYNONYMS

dhṛtiḥ—endurance; *syāt*—may become; *pūrṇatā*—fullness; *jñāna*—knowledge of the Supreme Personality of Godhead; *duḥkha-abhāva*—the absence of misery; *uttama-āptibhiḥ*—by attainment of the highest platform of perfection; *aprāpta*—not obtained; *atīta*—gone; *naṣṭa*—destroyed; *artha*—object, goal; *anabhisaṁ-śocana*—absence of lamentation; *ādi*—and so on; *kṛt*—doing.

TRANSLATION

“ 'Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.'

PURPORT

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.4.144).

madhya.24.182

> *kṛṣṇa-bhakta—duḥkha-hīna, vāñchāntara-hīna*
> *kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa*

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *duḥkha-hīna*—not under miserable material conditions; *vāñchā-antara-hīna*—he has no other desire than to serve Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pūrṇa-ānanda*—full in transcendental bliss; *pravīṇa*—and very expert or experienced in all subject matters.

TRANSLATION

"A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa.

He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

madhya.24.183

> *mat-sevayā pratītaṁ te*
> *sālokyādi-catuṣṭayam*
> *necchanti sevayā pūrṇāḥ*
> *kuto 'nyat kāla-viplutam*

SYNONYMS

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokya-ādi*—liberation, beginning with *sālokya*; *catuṣṭayam*—the four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

TRANSLATION

“ 'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.67).

madhya.24.184

hṛṣīkeśe hṛṣīkāṇi
yasya sthairya-gatāni hi
sa eva dhairyam āpnoti
saṁsāre jīva-cañcale

SYNONYMS

hṛṣīkeśe—to the master of the senses; *hṛṣīkāṇi*—all the senses; *yasya*—whose; *sthairya-gatāni*—fixed; *hi*—certainly; *saḥ*—that person; *eva*—of course; *dhairyam āpnoti*—attains the position of *dhairya,* endurance; *saṁsāre*—in the material world; *jīva-cañcale*—where everyone is disturbed.

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

madhya.24.185

'ca'—avadhāraṇe, ihā 'api'—samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye

SYNONYMS

ca—the word *ca*; *avadhāraṇe*—in emphasis; *ihā*—here; *api*—the word *api*; *samuccaye*—in the sense of an aggregate; *dhṛtimanta*—fully saturated; *hañā*—becoming; *bhaje*—worship; *pakṣi-mūrkha-caye*—dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa's devotional service.

madhya.24.186

> *'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa*
> *sāmānya-buddhi-yukta yata jīva avaśeṣa*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *buddhi*—intelligence; *kahe*—it is said; *buddhi-viśeṣa*—a particular type of intelligence; *sāmānya-buddhi-yukta*—endowed with common intelligence; *yata*—all; *jīva*—living entities; *avaśeṣa*—the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

madhya.24.187

> *buddhye rame ātmārāma—dui ta' prakāra*
> *'paṇḍita' muni-gaṇa, nirgrantha 'mūrkha' āra*

SYNONYMS

buddhye—in intelligence; *rame*—who enjoys; *ātmārāma*—is *ātmārāma*; *dui ta' prakāra*—two varieties; *paṇḍita*—learned; *muni-gaṇa*—philosophers; *nirgrantha*—without education; *mūrkha*—foolish; *āra*—also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called ātmārāma. There are two types of ātmārāma. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

madhya.24.188

> *kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya*
> *saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya*

SYNONYMS

kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; *sādhu-saṅge*—in the association of devotees; *rati-buddhi*—devotional attraction and intelligence; *pāya*—one obtains; *saba chāḍi'*—giving up everything; *śuddha-bhakti*—pure devotional service; *kare*—performs; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa.

TRANSLATION

"By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

madhya.24.189

> *ahaṁ sarvasya prabhavo*
> *mattaḥ sarvaṁ pravartate*
> *iti matvā bhajante māṁ*
> *budhā bhāva-samanvitāḥ*

SYNONYMS

aham—I, Lord Kṛṣṇa; *sarvasya*—of everyone; *prabhavaḥ*—the original source; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—understanding; *bhajante*—they engage in devotional service; *mām*—to Me; *budhāḥ*—those who are learned; *bhāva-samanvitāḥ*—with love and devotion.

TRANSLATION

“ 'I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 10.8).

madhya.24.190

> *te vai vidanty atitaranti ca deva-māyāṁ*
> *strī-śūdra-hūna-śabarā api pāpa-jīvāḥ*
> *yady adbhuta-krama-parāyaṇa-śīla-śikṣās*
> *tiryag-janā api kimu śruta-dhāraṇā ye*

SYNONYMS

te—all of them; *vai*—certainly; *vidanti*—understand; *atitaranti*—cross over; *ca*—also; *deva-māyām*—the influence of the external illusory energy; *strī*—women; *śūdra*—fourth-class men; *hūna*—

uncivilized hill tribes; *śabarāḥ*—and hunters; *api*—even; *pāpa-jīvāḥ*—sinful creatures; *yadi*—if; *adbhuta-krama*—of the performer of wonderful activities; *parāyaṇa*—of the devotees; *śīla-śikṣāḥ*—characteristics and education; *tiryak-janāḥ*—birds and beasts; *api*—even; *kimu*—what to speak of; *śruta-dhāraṇāḥ ye*—persons advanced in the education of Vedic knowledge.

TRANSLATION

“ 'Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead-who acts very wonderfully-and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

madhya.24.191

> *vicāra kariyā yabe bhaje kṛṣṇa-pāya*
> *sei buddhi dena tāṅre, yāte kṛṣṇa pāya*

SYNONYMS

vicāra—consideration; *kariyā*—doing; *yabe*—when; *bhaje*—one worships; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *sei buddhi*—that intelligence; *dena*—gives; *tāṅre*—to him; *yāte*—by which; *kṛṣṇa pāya*—one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

"Considering all these points, when one engages in the service of Kṛṣṇa's lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

madhya.24.192

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

SYNONYMS

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

“ 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 10.10).

madhya.24.193

> *sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma*
> *vraje vāsa,—ei pañca sādhana pradhāna*

SYNONYMS

sat-saṅga—association with devotees; *kṛṣṇa-sevā*—engagement in the service of Kṛṣṇa; *bhāgavata*—devotees and the book known as *Śrīmad-Bhāgavatam*; *nāma*—the chanting of the holy name; *vraje vāsa*—residence in Vṛndāvana or Mathurā; *ei*—these; *pañca*—five; *sādhana pradhāna*—the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

madhya.24.194

> *ei-pañca-madhye eka 'svalpa' yadi haya*
> *subuddhi janera haya kṛṣṇa-premodaya*

SYNONYMS

ei—these; *pañca-madhye*—out of the five; *eka*—of only one; *svalpa*—a small quantity; *yadi*—if; *haya*—there is; *su-buddhi*—intelligent; *janera*—of the person; *haya*—there is; *kṛṣṇa-prema-udaya*—awakening of dormant love for Kṛṣṇa.

TRANSLATION

"One's dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

madhya.24.195

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
saddhiyāṁ bhāva-janmane

SYNONYMS

durūha—difficult to be reconciled; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *svalpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

“ 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.238).

madhya.24.196

> *udāra mahatī yāṅra sarvottamā buddhi*
> *nānā kāme bhaje, tabu pāya bhakti-siddhi*

SYNONYMS

udāra—liberal; *mahatī*—great; *yāṅra*—whose; *sarva-uttamā*—first-class; *buddhi*—intelligence; *nānā*—various; *kāme*—with desires; *bhaje*—engages in devotional service; *tabu*—still; *pāya*—gets; *bhakti-siddhi*—perfection in devotional service.

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

madhya.24.197

> *akāmaḥ sarva-kāmo vā*
> *mokṣa-kāma udāra-dhīḥ*
> *tīvreṇa bhakti-yogena*
> *yajeta puruṣaṁ param*

SYNONYMS

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

madhya.24.198

> *bhakti-prabhāva,—sei kāma chāḍāñā*
> *kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā*

SYNONYMS

bhakti-prabhāva—the influence of devotional service; *sei*—that; *kāma*—material desire; *chāḍāñā*—causing to give up; *kṛṣṇa-pade*—

unto the lotus feet of Kṛṣṇa; *bhakti karāya*—engages in devotional service; *guṇe*—by transcendental qualities; *ākarṣiyā*—attracting.

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

madhya.24.199

> *satyaṁ diśaty arthitam arthito nṛṇāṁ*
> *naivārthado yat punar arthitā yataḥ*
> *svayaṁ vidhatte bhajatām anicchatām*
> *icchā-pidhānaṁ nija-pāda-pallavam*

SYNONYMS

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

TRANSLATION

“ 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.19.27).

madhya.24.200

> *'ātmā'-śabde 'svabhāva' kahe, tāte yei rame*
> *ātmārāma jīva yata sthāvara-jaṅgame*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *svabhāva*—nature; *kahe*—is sometimes said; *tāte*—in that; *yei rame*—one who takes pleasure; *ātmārāma*—called *ātmārāma*; *jīva*—the living entities; *yata*—all of them; *sthāvara-jaṅgame*—the moving and nonmoving.

TRANSLATION

"Another meaning of the word ātmā is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called ātmārāma. Therefore, all living entities-be they moving or nonmoving-are also called ātmārāma.

madhya.24.201

> *jīvera svabhāva—kṛṣṇa-'dāsa'-abhimāna*
> *dehe ātma-jñāne ācchādita sei 'jñāna'*

SYNONYMS

jīvera svabhāva—the original characteristic of all living entities; *kṛṣṇa-dāsa*—servant of Kṛṣṇa; *abhimāna*—the conception; *dehe*—in the material body; *ātma-jñāne*—by the conception of the self; *ācchādita*—covered; *sei jñāna*—that original consciousness.

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

madhya.24.202

> *ca-śabde 'eva', 'api'-śabda samuccaye*
> *'ātmārāmā eva' hañā śrī-kṛṣṇa bhajaye*

SYNONYMS

ca-śabde—by the word *ca*; *eva*—the word *eva*; *api-śabda*—the word *api*; *samuccaye*—in the sense of aggregation; *ātmārāmāḥ eva*—all the *ātmārāmas* (all kinds of living entities); *hañā*—being; *śrī-kṛṣṇa bhajaye*—become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

"In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read ātmārāmā eva; that is, 'even all kinds of living beings worship Kṛṣṇa.'

PURPORT

It is here mentioned that every living entity is *ātmārāma*. Temporarily covered by the influence of *māyā,* the living entity serves his senses, which are represented as *kāma-krodha-lobha-moha-mada-mātsarya*. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness.

They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

madhya.24.203

> *ei jīva—sanakādi saba muni-jana*
> *'nirgrantha'—mūrkha, nīca, sthāvara-paśu-gaṇa*

SYNONYMS

ei jīva—these living entities; *sanaka-ādi saba muni-jana*—all the great personalities, such as Sanaka and Sanātana; *nirgrantha*—down to the illiterate; *mūrkha*—foolish person; *nīca*—lowborn; *sthāvara*—the trees and plants; *paśu-gaṇa*—the beasts and birds.

TRANSLATION

"Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

madhya.24.204

> *vyāsa-śuka-sanakādira prasiddha bhajana*
> *'nirgrantha' sthāvarādira śuna vivaraṇa*

SYNONYMS

vyāsa—of Vyāsadeva; *śuka*—of Śukadeva Gosvāmī; *sanaka-ādira*—of the four Kumāras; *prasiddha bhajana*—the devotional service is celebrated; *nirgrantha*—foolish, uneducated; *sthāvara-ādira*—of the immovable elements; *śuna vivaraṇa*—hear the description.

TRANSLATION

"The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

madhya.24.205

> *kṛṣṇa-kṛpādi-hetu haite sabāra udaya*
> *kṛṣṇa-guṇākṛṣṭa hañā tāṅhāre bhajaya*

SYNONYMS

kṛṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa's mercy; *haite*—from; *sabāra udaya*—anyone becomes a devotee; *kṛṣṇa-guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *tāṅhāre*—Him; *bhajaya*—worship.

TRANSLATION

"Everyone is eligible to receive Kṛṣṇa's mercy-including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī,

lowborn creatures, trees, plants and beasts. By Kṛṣṇa's mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in *Bhagavad-gītā* wherein the Lord says:

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (9.32)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa *bhakta*. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikārīs* (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the

second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikārīs*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

madhya.24.206

> *dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-*
> *pāda-spṛśo druma-latāḥ karajābhimṛṣṭāḥ*
> *nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair*
> *gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ*

SYNONYMS

dhanyā—glorified; *iyam*—this; *adya*—today; *dharaṇī*—the surface of the globe; *tṛṇa-vīrudhaḥ*—the grass and herbs; *tvat*—Your; *pāda-spṛśaḥ*—from the touch of the lotus feet; *druma-latāḥ*—the creepers and trees; *karaja-abhimṛṣṭāḥ*—touched by Your nails; *nadyaḥ*—the rivers; *adrayaḥ*—the hills; *khaga-mṛgāḥ*—the birds and forest animals; *sadaya-avalokaiḥ*—because of Your merciful glances; *gopyaḥ*—the *gopīs,* the damsels of Vraja; *antareṇa*—by the region between; *bhujayoḥ*—Your two arms; *api*—also; *yat*—for which; *spṛhā*—desirous; *śrīḥ*—the goddess of fortune.

TRANSLATION

“ 'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your

merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

madhya.24.207

> *gā gopakair anuvanaṁ nayator udāra-*
> *veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ*
> *aspandanaṁ gatimatāṁ pulakas tarūṇāṁ*
> *niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

SYNONYMS

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anuvanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the flutes; *kala-padaiḥ*—having sweet tones; *tanu-bhṛtsu*—among the living entities; *sakhyaḥ*—O friends; *aspandanam*—the lack of movement; *gatimatām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *tarūṇām*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

TRANSLATION

“ 'My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.19). All the *gopīs* were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

madhya.24.208

> *vana-latās tarava ātmani viṣṇuṁ*
> *vyañjayantya iva puṣpa-phalāḍhyāḥ*
> *praṇata-bhāra-viṭapā madhu-dhārāḥ*
> *prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

SYNONYMS

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead;

vyañjayantyaḥ—manifesting; *iva*—like; *puṣpa-phala-āḍhyāḥ*—filled with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

TRANSLATION

“ 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.35.9).

madhya.24.209

> *kirāta-hūnāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khaśādayaḥ*
> *ye 'nye ca pāpā yad-upāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

SYNONYMS

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pulkaśāḥ*—Pulkaśas; *ābhīra*—Ābhīras;

śumbhāḥ—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow's flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

TRANSLATION

“ 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

madhya.24.210

> *āge 'tera' artha kariluṅ, āra 'chaya' ei*
> *ūnaviṁśati artha ha-ila mili' ei dui*

SYNONYMS

āge—previously; *tera*—thirteen; *artha*—meanings; *kariluṅ*—I have done; *āra*—another; *chaya*—six; *ei*—this; *ūnaviṁśati*—altogether nineteen; *artha*—meanings; *ha-ila*—there were; *mili'*—including; *ei dui*—these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Kṛṣṇa (vide verse 201).

madhya.24.211

> *ei ūniśa artha karilu, āge śuna āra*
> *'ātma'-śabde 'deha' kahe,—cāri artha tāra*

SYNONYMS

ei—these; *ūniśa*—nineteen; *artha*—meanings; *karilu*—I have done; *āge*—ahead; *śuna*—hear; *āra*—more; *ātma-śabde*—by the word *ātma*; *deha*—the body; *kahe*—is understood; *cāri artha*—four meanings; *tāra*—of that.

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) *aupādika-brahma-deha,* the material body considered as Brahman with designations (vide verse 212), (2) *karma-niṣṭha yājñikera karma-deha,* the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) *tapo-deha,* the body engaged in austerities and penances (vide verse 216), and (4) *sarva-kāma-deha,* the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

madhya.24.212

> *dehārāmī dehe bhaje 'dehopādhi brahma'*
> *sat-saṅge seha kare kṛṣṇera bhajana*

SYNONYMS

dehārāmī—persons who have accepted this body as the self and are interested only in sense gratification; *dehe*—in the body; *bhaje*—worships; *deha-upādhi brahma*—Brahman having the body as a designation; *sat-saṅge*—in the association of devotees; *seha*—such a person; *kare*—does; *kṛṣṇera bhajana*—service to Lord Kṛṣṇa.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

madhya.24.213

> *udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ*
> *parisara-paddhatiṁ hṛdayam āruṇayo daharam*
> *tata udagād ananta tava dhāma śiraḥ paramaṁ*
> *punar iha yat sametya na patanti kṛtānta-mukhe*

SYNONYMS

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *ṛṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśaḥ*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayaḥ*—saintly persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śiraḥ*—the top of the head; *paramam*—supreme; *punaḥ*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

TRANSLATION

“ 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called śārk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

madhya.24.214

> *dehārāmī karma-niṣṭha—yājñikādi jana*
> *sat-saṅge 'karma' tyaji' karaya bhajana*

SYNONYMS

dehārāmī—those in the bodily concept of life; *karma-niṣṭha*—attracted to fruitive activities; *yājñika-ādi jana*—persons who perform ritualistic ceremonies for a better standard of life; *sat-saṅge*—in contact with devotees; *karma tyaji'*—giving up such fruitive activities; *karaya bhajana*—engages in the devotional service of the Lord.

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

madhya.24.215

> *karmaṇy asminn anāśvāse*
> *dhūma-dhūmrātmanāṁ bhavān*
> *āpāyayati govinda-*
> *pāda-padmāsavaṁ madhu*

SYNONYMS

karmaṇi—in fruitive activity; *asmin*—in this; *anāśvāse*—although not positive in result; *dhūma-dhūmra-ātmanām*—whose bodies are

simply becoming blackish because of smoke; *bhavān*—you; *āpāyayati*—give a chance to drink; *govinda-pāda-padma-āsavam*—the nectarean beverage flowing from the lotus feet of Govinda; *madhu*—sweet.

TRANSLATION

“ 'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the *ṛṣis* assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

madhya.24.216

> *'tapasvī' prabhṛti yata dehārāmī haya*
> *sādhu-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya*

SYNONYMS

tapasvī—persons who undergo severe penances; *prabhṛti*—and so on; *yata*—all; *dehārāmī haya*—are within the category of the bodily concept of life; *sādhu-saṅge*—in the association of devotees; *tapa chāḍi'*—giving up all such processes of penance and austerity; *śrī-kṛṣṇa bhajaya*—engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

"The tapasvīs, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa's service.

madhya.24.217

> *yat-pāda-sevābhirucis tapasvinām*
> *aśeṣa-janmopacitaṁ malaṁ dhiyaḥ*
> *sadyaḥ kṣiṇoty anvaham edhatī satī*
> *yathā padāṅguṣṭha-viniḥsṛtā sarit*

SYNONYMS

yat-pāda-sevā-abhiruciḥ—the taste for serving the lotus feet of Lord Kṛṣṇa; *tapasvinām*—of persons undergoing severe penances; *aśeṣa*—unlimited; *janma-upacitam*—contracted from life after life; *malam*—dirt; *dhiyaḥ*—of the intelligence; *sadyaḥ*—immediately; *kṣiṇoti*—vanquishes; *anvaham*—every day; *edhatī*—increasing; *satī*—being in the mode of goodness; *yathā*—as; *pada-aṅguṣṭha-viniḥsṛtā*—emanating from the toe of the Lord; *sarit*—the River Ganges.

TRANSLATION

“ 'The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (4.21.31).

madhya.24.218

> *dehārāmī, sarva-kāma—saba ātmārāma*
> *kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍi' saba kāma*

SYNONYMS

dehārāmī—persons who are in the bodily concept of life; *sarva-kāma*—full of all material desires; *saba*—all; *ātmārāma*—enjoying self-satisfaction; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *kṛṣṇa bhaje*—become engaged in the devotional service of Lord Kṛṣṇa; *chāḍi' saba kāma*—giving up all sorts of material desire.

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

madhya.24.219

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācaṁ vicinvann api divya-ratnaṁ
svāmin kṛtārtho 'smi varaṁ na yāce

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-*

indra-guhyam—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthaḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said], " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

madhya.24.220

> *ei cāri artha saha ha-ila 'teiśa' artha*
> *āra tina artha śuna parama samartha*

SYNONYMS

ei—these; *cāri*—four; *artha*—meanings; *saha*—with; *ha-ila*—there were; *teiśa artha*—twenty-three different varieties of imports; *āra tina artha*—another three imports; *śuna*—hear; *parama samartha*—very strong.

TRANSLATION

"In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word *ca* meaning "in due course' " (2) the words *ca* meaning *eva,* and *api* meaning "censure," and (3) *nirgrantha,* meaning "one who is very poor, without money."

madhya.24.221

> *ca-śabde 'samuccaye', āra artha kaya*
> *'ātmārāmāś ca munayaś ca' kṛṣṇere bhajaya*

SYNONYMS

ca-śabde—by the word *ca*; *samuccaye*—in aggregation; *āra*—another; *artha*—import; *kaya*—is meant; *ātmārāmāḥ ca munayaḥ ca*—all the *ātmārāmas* and *munis*; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the ātmārāmas and the munis engage in Kṛṣṇa's service. Besides 'aggregate,' there is another meaning of the word ca.

madhya.24.222

> *'nirgranthāḥ' hañā ihāṅ 'api'—nirdhāraṇe*
> *'rāmaś ca kṛṣṇaś ca' yathā viharaye vane*

SYNONYMS

nirgranthāḥ hañā—being liberated saintly persons; *ihāṅ*—here; *api*—the word *api*; *nirdhāraṇe*—in the sense of certainty; *rāmaḥ ca kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *yathā*—as; *viharaye*—enjoy walking; *vane*—in the forest.

TRANSLATION

"The word nirgranthāḥ is used as an adjective, and api is used in the sense of certainty. For instance, rāmaś ca kṛṣṇaś ca means that both Rāma and Kṛṣṇa enjoy walking in the forest. Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

madhya.24.223

> *ca-śabde 'anvācaye' artha kahe āra*
> *'baṭo, bhikṣām aṭa, gāṁ cānaya' yaiche prakāra*

SYNONYMS

ca-śabde—by the word *ca*; *anvācaye*—in presenting an action of secondary importance; *artha*—meaning; *kahe*—says; *āra*—another; *baṭo*—O *brahmacārī*; *bhikṣām aṭa*—just bring some alms; *gām ca ānaya*—also, at the same time, bring the cows; *yaiche prakāra*—in this way.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An

example is: 'O brahmacārī, go out to collect alms and at the same time bring in the cows.'

madhya.24.224

> *kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya*
> *'ātmārāmā api' bhaje,—gauṇa artha kaya*

SYNONYMS

kṛṣṇa-manane—in meditating on Kṛṣṇa; *muni*—saintly persons; *kṛṣṇe*—unto Lord Kṛṣṇa; *sarvadā*—always; *bhajaya*—perform devotional service; *ātmārāmāḥ api*—also those who are *ātmārāmas*; *bhaje*—engage themselves in devotional service; *gauṇa artha kaya*—this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord's service. That is the indirect import.

PURPORT

The *anvācaye* meaning of the word *ca* indicates that between the two words compounded by the word *ca,* one is given more importance, and the other is considered subordinate. For example: "O *brahmacārī,* please go out and collect alms and at the same time bring in the cows." In this statement, the

collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other *ātmārāmas* are subordinate in devotional service.

madhya.24.225

> *'ca' evārthe—'munayaḥ eva' kṛṣṇere bhajaya*
> *"ātmārāmā api"—'api' 'garhā'-artha kaya*

SYNONYMS

ca—the word *ca*; *eva-arthe*—in the sense of *eva*; *munayaḥ eva*—just the saintly persons; *kṛṣṇere bhajaya*—engage themselves in the devotional service of Lord Kṛṣṇa; *ātmārāmāḥ api*—also in this combination, *ātmārāmā api*; *api*—the word *api*; *garhā-artha kaya*—in the sense of censure.

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ātmārāmā api, api is used in the sense of censure.

madhya.24.226

> *'nirgrantha hañā'—ei duṅhāra 'viśeṣaṇa'*
> *āra artha śuna, yaiche sādhura saṅgama*

SYNONYMS

nirgrantha hañā—becoming *nirgrantha*; *ei*—this; *duṅhāra*—of both; *viśeṣaṇa*—the adjective; *āra artha*—another import; *śuna*—please hear; *yaiche*—in which; *sādhura saṅgama*—there is association with devotees.

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and ātmārāma. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

madhya.24.227

> *nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'*
> *sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana*

SYNONYMS

nirgrantha-śabde—by the word *nirgrantha*; *kahe*—is said; *tabe*—therefore; *vyādha*—a hunter; *nirdhana*—without any riches; *sādhu-saṅge*—by the association of a saintly person; *seha*—he also; *kare*—engages himself; *śrī-kṛṣṇa-bhajana*—in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"The word nirgrantha-when combined with api, used in the sense of certainty-indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa's devotional service.

madhya.24.228

> *'kṛṣṇārāmāś ca' eva—haya kṛṣṇa-manana*
> *vyādha hañā haya pūjya bhāgavatottama*

SYNONYMS

kṛṣṇa-ārāmāḥ ca—one who takes pleasure in Kṛṣṇa; *eva*—certainly; *haya*—there is; *kṛṣṇa-manana*—meditation on Kṛṣṇa; *vyādha hañā*—being a hunter; *haya*—is; *pūjya*—worshipable; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

"The words kṛṣṇārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

madhya.24.229

> *eka bhakta-vyādhera kathā śuna sāvadhāne*
> *yāhā haite haya sat-saṅga-mahimāra jñāne*

SYNONYMS

eka bhakta-vyādhera—one devotee who was a hunter; *kathā*—narration; *śuna*—please hear; *sāvadhāne*—with attention; *yāhā haite*—from which; *haya*—there is; *sat-saṅga-mahimāra jñāne*—knowledge of the greatness of association with a great devotee.

TRANSLATION

"I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

madhya.24.230

> *eka dina śrī-nārada dekhi' nārāyaṇa*
> *triveṇī-snāne prayāga karilā gamana*

SYNONYMS

eka dina—one day; *śrī-nārada*—the great saintly person Nārada; *dekhi' nārāyaṇa*—after visiting Lord Nārāyaṇa; *tri-veṇī-snāne*—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; *prayāga*—to Prayāga; *karilā gamana*—went.

TRANSLATION

"Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaikuṇṭhas, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

PURPORT

The great saint Nārada is so liberated that he can go to the Vaikuṇṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word *tri-veṇī* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and

everywhere; therefore a living entity is called *sarva-ga,* which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (*vibhūti-bhinna*). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

madhya.24.231

> *vana-pathe dekhe mṛga āche bhūme paḍi'*
> *bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi*

SYNONYMS

vana-pathe—on the forest path; *dekhe*—saw; *mṛga*—deer; *āche*—there was; *bhūme paḍi'*—lying on the ground; *bāṇa-viddha*—pierced by an arrow; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍi*—twisting with pain.

TRANSLATION

"Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

madhya.24.232

> *āra kata-dūre eka dekhena śūkara*
> *taiche viddha bhagna-pāda kare dhaḍ-phaḍa*

SYNONYMS

āra kata-dūre—still farther along; *eka*—one; *dekhena*—sees; *śūkara*—a boar; *taiche*—similarly; *viddha*—pierced; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍa*—twists in pain.

TRANSLATION

"Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

madhya.24.233

> *aiche eka śaśaka dekhe āra kata-dūre*
> *jīvera duḥkha dekhi' nārada vyākula-antare*

SYNONYMS

aiche—similarly; *eka śaśaka*—one rabbit; *dekhe*—he sees; *āra kata-dūre*—still farther ahead; *jīvera*—of the living entity; *duḥkha dekhi'*—seeing such horrible miseries; *nārada*—the great saintly person; *vyākula-antare*—very pained within himself.

TRANSLATION

"When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

madhya.24.234

> *kata-dūre dekhe vyādha vṛkṣe oṅta hañā*
> *mṛga māribāre āche bāṇa yuḍiyā*

SYNONYMS

kata-dūre—somewhat farther; *dekhe*—Nārada Muni saw; *vyādha*—the hunter; *vṛkṣe oṅta hañā*—hiding behind a tree; *mṛga māribāre*—to kill the animals; *āche*—was there; *bāṇa yuḍiyā*—with arrows in the hand.

TRANSLATION

"When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

madhya.24.235

> *śyāma-varṇa rakta-netra mahā-bhayaṅkara*
> *dhanur-bāṇa haste,—yena yama daṇḍa-dhara*

SYNONYMS

śyāma-varṇa—blackish color; *rakta-netra*—reddish eyes; *mahā-bhayaṅkara*—very fearful bodily features; *dhanuḥ-bāṇa haste*—with arrows and bow in hand; *yena yama daṇḍa-dhara*—exactly like the superintendent of death, Yamarāja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

madhya.24.236

> *patha chāḍi' nārada tāra nikaṭe calila*
> *nārade dekhi' mṛga saba palāñā gela*

SYNONYMS

patha chāḍi'—leaving aside the path; *nārada*—the saintly person Nārada; *tāra nikaṭe*—near him; *calila*—went; *nārade dekhi'*—seeing

Nārada; *mṛga*—the animals; *saba*—all; *palāñā gela*—left, running away.

TRANSLATION

"When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

madhya.24.237

> *kruddha hañā vyādha tāṅre gāli dite cāya*
> *nārada-prabhāve mukhe gāli nāhi āya*

SYNONYMS

kruddha hañā—being very angry; *vyādha*—the hunter; *tāṅre*—him; *gāli dite cāya*—wanted to abuse; *nārada-prabhāve*—by the influence of Nārada; *mukhe*—in the mouth; *gāli*—abusive language; *nāhi āya*—did not come.

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive.

madhya.24.238

> *"gosāñi, prayāṇa-patha chāḍi' kene āilā*
> *tomā dekhi' mora lakṣya mṛga palāilā"*

SYNONYMS

gosāñi—O great saintly person; *prayāṇa-patha chāḍi'*—leaving aside the general path; *kene*—why; *āilā*—have you come; *tomā dekhi'*—seeing you; *mora lakṣya*—my targets; *mṛga*—the animals; *palāilā*—fled.

TRANSLATION

"The hunter addressed Nārada Muni: 'O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

madhya.24.239

> *nārada kahe,—"patha bhuli' āilāṅa puchite*
> *mane eka saṁśaya haya, tāhā khaṇḍāite*

SYNONYMS

nārada kahe—Nārada Muni replied; *patha bhuli'*—leaving the general path; *āilāṅa*—I have come; *puchite*—to inquire from you;

mane—in my mind; *eka*—one; *saṁśaya haya*—there is a doubt; *tāhā*—that; *khaṇḍāite*—to cause to break.

TRANSLATION

"Nārada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

madhya.24.240

> *pathe ye śūkara-mṛga, jāni tomāra haya"*
> *vyādha kahe,—"yei kaha, sei ta' niścaya"*

SYNONYMS

pathe—on the path; *ye*—those; *śūkara-mṛga*—boars and other animals; *jāni*—I can understand; *tomāra haya*—all belong to you; *vyādha kahe*—the hunter replied; *yei kaha*—whatever you are saying; *sei ta' niścaya*—it is a fact.

TRANSLATION

“ 'I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

madhya.24.241

> *nārada kahe,—"yadi jīve māra' tumi bāṇa*
> *ardha-mārā kara kene, nā lao parāṇa?"*

SYNONYMS

nārada kahe—Nārada Muni said; *yadi*—if; *jīve*—in the animals; *māra'*—pierce; *tumi*—you; *bāṇa*—your arrows; *ardha-mārā kara*—you half-kill; *kene*—why; *nā lao parāṇa*—don't you take their lives completely.

TRANSLATION

"Nārada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

madhya.24.242

> *vyādha kahe,—"śuna, gosāñi, 'mṛgāri' mora nāma*
> *pitāra śikṣāte āmi kari aiche kāma*

SYNONYMS

vyādha kahe—the hunter replied; *śuna*—please hear; *gosāñi*—O great saintly person; *mṛga-ari*—the enemy of the animals; *mora nāma*—my name; *pitāra śikṣāte*—by the teaching of my father; *āmi*—I; *kari*—do; *aiche kāma*—such acts.

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.

madhya.24.243

> *ardha-mārā jīva yadi dhaḍ-phaḍa kare*
> *tabe ta' ānanda mora bāḍaye antare"*

SYNONYMS

ardha-mārā jīva—half-killed living beings; *yadi*—if; *dhaḍ-phaḍa kare*—twist and turn because of suffering; *tabe*—then; *ta'*—certainly; *ānanda*—pleasure; *mora*—my; *bāḍaye antare*—increases within.

TRANSLATION

“ 'When I see half-killed animals suffer, I feel great pleasure.'

madhya.24.244

> *nārada kahe,—'eka-vastu māgi tomāra sthāne'*
> *vyādha kahe,—"mṛgādi laha, yei tomāra mane*

SYNONYMS

nārada kahe—Nārada Muni said; *eka-vastu māgi*—I wish to beg one thing; *tomāra sthāne*—from you; *vyādha kahe*—the hunter replied; *mṛga-ādi laha*—take some of the hunted animals; *yei tomāra mane*—whatever you like.

TRANSLATION

"Nārada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

madhya.24.245

> *mṛga-chāla cāha yadi, āisa mora ghare*
> *yei cāha tāhā diba mṛga-vyāghrāmbare"*

SYNONYMS

mṛga-chāla—deerskin; *cāha yadi*—if you want; *āisa mora ghare*—come to my place; *yei cāha*—whatever you want; *tāhā*—that; *diba*—I shall give; *mṛga-vyāghra-ambare*—whether a deerskin or a tiger skin.

TRANSLATION

“ 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

madhya.24.246

> *nārada kahe,—"ihā āmi kichu nāhi cāhi*
> *āra eka-dāna āmi māgi tomā-ṭhāñi*

SYNONYMS

nārada kahe—Nārada Muni said; *ihā*—this; *āmi kichu nāhi cāhi*—I don't want any; *āra*—another; *eka-dāna*—one charity; *āmi*—I; *māgi*—beg; *tomā-ṭhāñi*—from you.

TRANSLATION

"Nārada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

madhya.24.247

> *kāli haite tumi yei mṛgādi māribā*
> *prathamei māribā, ardha-mārā nā karibā"*

SYNONYMS

kāli haite—from tomorrow; *tumi*—you; *yei*—whatever; *mṛga-ādi*—animals; *māribā*—you will kill; *prathamei māribā*—kill them in the beginning; *ardha-mārā*—half-killing; *nā karibā*—do not do.

TRANSLATION

“ 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

madhya.24.248

> *vyādha kahe,—"kibā dāna māgilā āmāre*
> *ardha mārile kibā haya, tāhā kaha more"*

SYNONYMS

vyādha kahe—the hunter replied; *kibā dāna*—what kind of charity; *māgilā āmāre*—have you begged from me; *ardha mārile*—in half-killing; *kibā*—what; *haya*—there is; *tāhā*—that; *kaha more*—kindly explain to me.

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

madhya.24.249

> *nārada kahe,—"ardha mārile jīva pāya vyathā*
> *jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā*

SYNONYMS

nārada kahe—Nārada Muni replied; *ardha mārile*—by half-killing the animals; *jīva pāya vyathā*—the living beings suffer too much pain; *jīve duḥkha ditecha*—you are giving troubles to the living beings; *tomāra*—your; *ha-ibe*—there will be; *aiche avasthā*—the same suffering in retaliation.

TRANSLATION

"Nārada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is

advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ,* which indicates that although they are superficially educated, *māyā* has taken their real knowledge away. Such people are presently leading human society. In *Śrīmad-Bhāgavatam* they are also described as *andhā yathāndhair upanīyamānāḥ*. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

madhya.24.250

> *vyādha tumi, jīva māra—'alpa' aparādha tomāra*
> *kadarthanā diyā māra'—e pāpa 'apāra'*

SYNONYMS

vyādha tumi—you are a hunter; *jīva māra*—your occupation is to kill animals; *alpa*—slight; *aparādha*—offense; *tomāra*—your;

kadarthanā diyā—unnecessarily giving them pain; *māra'*—when you kill; *e pāpa apāra*—this sinful activity is unlimited.

TRANSLATION

"Nārada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the *balidāna* sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this

the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

> *prakṛteḥ kriyamāṇāni*
> *guṇaiḥ karmāṇi sarvaśaḥ*
> *ahaṅkāra-vimūḍhātmā*
> *kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) The laws of *prakṛti* (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

madhya.24.251

> *kadarthiyā tumi yata mārilā jīvere*
> *tārā taiche tomā māribe janma-janmāntare"*

SYNONYMS

kadarthiyā—giving unnecessary pangs; *tumi*—you; *yata*—all; *mārilā*—killed; *jīvere*—the living entities; *tārā*—all of them; *taiche*—similarly; *tomā*—you; *māribe*—will kill; *janma-janma-antare*—life after life.

TRANSLATION

"Nārada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

PURPORT

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain-as people do in slaughterhouses-will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves.

Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa *mantra*. In this way people can save themselves from repeated birth and death.

madhya.24.252

> *nārada-saṅge vyādhera mana parasanna ha-ila*
> *tāṅra vākya śuni' mane bhaya upajila*

SYNONYMS

nārada-saṅge—in the association of the great sage Nārada Muni; *vyādhera*—of the hunter; *mana*—the mind; *parasanna ha-ila*—became cleansed and satisfied; *tāṅra*—his; *vākya*—words; *śuni'*—hearing; *mane*—in the mind; *bhaya upajila*—some fear arose.

TRANSLATION

"In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his

sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa *mahā-mantra*. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original *guru* because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually *karmīs* and *jñānīs,* and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa *mahā-mantra,* one

can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the *karma* incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māṁsa* means "meat." It is said: *māṁ saḥ khadati iti māṁsaḥ*. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

> *vyādha kahe,—"bālya haite ei āmāra karma*
> *kemane tarimu muñi pāmara adhama?*

SYNONYMS

vyādha kahe—the hunter said; *bālya haite*—from the very beginning of my childhood; *ei āmāra karma*—I have been taught this business (half-killing animals); *kemane*—how; *tarimu*—shall become free from these sinful activities; *muñi*—I; *pāmara adhama*—sinful and misled.

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.' This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some

atonement, he will not be saved. In the *śāstras,* such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

madhya.24.254

> *ei pāpa yāya mora, kemana upāye?*
> *nistāra karaha more, paḍoṅ tomāra pāye"*

SYNONYMS

ei—this; *pāpa yāya mora*—sinful reaction of my life can be washed off; *kemana upāye*—by what means; *nistāra karaha more*—kindly deliver me; *paḍoṅ*—I fall down; *tomāra pāye*—at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life. When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Kṛṣṇa." If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

madhya.24.255

> *nārada kahe,—'yadi dhara āmāra vacana*
> *tabe se karite pāri tomāra mocana'*

SYNONYMS

nārada kahe—Nārada Muni replied; *yadi dhara*—if you accept; *āmāra vacana*—my instruction; *tabe*—then; *se*—this; *karite pāri*—I can do; *tomāra*—your; *mocana*—liberation.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau*. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ:* all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

madhya.24.256

> *vyādha kahe,—'yei kaha, sei ta' kariba'*
> *nārada kahe,—'dhanuka bhāṅga, tabe se kahiba'*

SYNONYMS

vyādha kahe—the hunter replied; *yei kaha*—whatever you say; *sei ta' kariba*—that I shall do; *nārada kahe*—Nārada Muni replied; *dhanuka bhāṅga*—break your bow; *tabe*—then; *se kahiba*—I shall speak to you.

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Nārada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity-namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

> *vyādha kahe,—'dhanuka bhāṅgile vartiba kemane?'*
> *nārada kahe,—'āmi anna diba prati-dine'*

SYNONYMS

vyādha kahe—the hunter replied; *dhanuka bhāṅgile*—if I break my bow; *vartiba kemane*—what will be the source of my maintenance; *nārada kahe*—Nārada Muni replied; *āmi*—I; *anna*—food; *diba*—shall supply; *prati-dine*—every day.

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Nārada Muni replied, 'Do not worry. I shall supply all your food every day.'

PURPORT

The source of our income is not actually the source of our maintenance. Every living being-from the great Brahmā down to an insignificant ant-is being maintained by the Supreme Personality of Godhead. *Eko bahūnāṁ yo vidadhāti kāmān*. The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a *brāhmaṇa* and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied

by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

madhya.24.258

> *dhanuka bhāṅgi' vyādha tāṅra caraṇe paḍila*
> *tāre uṭhāñā nārada upadeśa kaila*

SYNONYMS

dhanuka bhāṅgi'—breaking the bow; *vyādha*—the hunter; *tāṅra*—his (Nārada Muni's); *caraṇe*—at the lotus feet; *paḍila*—surrendered; *tāre*—him; *uṭhāñā*—raising; *nārada*—the great saint Nārada Muni; *upadeśa kaila*—gave instruction.

TRANSLATION

"Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

madhya.24.259

> *"ghare giyā brāhmaṇe deha' yata āche dhana*
> *eka eka vastra pari' bāhira hao dui-jana*

SYNONYMS

ghare giyā—returning home; *brāhmaṇe*—to the *brāhmaṇas,* the most intelligent men in spiritual understanding; *deha'*—give; *yata*—whatever; *āche*—you have; *dhana*—riches; *eka eka*—each of you; *vastra pari'*—just one cloth; *bāhira hao*—leave home; *dui-jana*—both of you.

TRANSLATION

"Nārada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you

and your wife should leave home, taking only one cloth to wear.'

PURPORT

This is the process of renunciation at the stage of *vānaprastha*. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to *brāhmaṇas* and Vaiṣṇavas. One can keep his wife as an assistant in the *vānaprastha* stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the *vānaprastha* stage and leave home. It is not that a *gṛhastha* should live at home until he dies. *Vānaprastha* is preliminary to *sannyāsa*. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take *vānaprastha,* and after the *vānaprastha* stage the husband may take *sannyāsa* in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

madhya.24.260

> *nadī-tīre eka-khāni kuṭīra kariyā*
> *tāra āge eka-piṇḍi tulasī ropiyā*

SYNONYMS

nadī-tīre—on the bank of the river; *eka-khāni*—just one; *kuṭīra*—a cottage; *kariyā*—constructing; *tāra āge*—just in front of the cottage; *eka-piṇḍi*—one raised platform; *tulasī*—a tulasī plant; *ropiyā*—growing.

TRANSLATION

"Nārada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasī plant on a raised platform.

madhya.24.261

> *tulasī-parikramā kara, tulasī-sevana*
> *nirantara kṛṣṇa-nāma kariha kīrtana*

SYNONYMS

tulasī-parikramā kara—circumambulate the tulasī plant; *tulasī-sevana*—just supply water to the root of tulasī-devī; *nirantara*—continuously; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kariha*—just perform; *kīrtana*—chanting.

TRANSLATION

“ 'After planting the tulasī tree before your house, you should daily circumambulate that tulasī plant, serve her

by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a *tulasī* tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra*. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to

become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

madhya.24.262

> *āmi tomāya bahu anna pāṭhāimu dine*
> *sei anna labe, yata khāo dui-jane"*

SYNONYMS

āmi—I; *tomāya*—for you; *bahu*—much; *anna*—food; *pāṭhāimu*—shall send; *dine*—every day; *sei*—that; *anna*—food; *labe*—you shall take; *yata*—whatever; *khāo*—you can eat; *dui-jane*—both of you.

TRANSLATION

"Nārada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

> *ananyāś cintayanto māṁ*
> *ye janāḥ paryupāsate*

> *teṣāṁ nityābhiyuktānāṁ*
> *yoga-kṣemaṁ vahāmy aham*

"Those who worship Me with love and devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have." (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

madhya.24.263

> *tabe sei mṛgādi tine nārada sustha kaila*
> *sustha hañā mṛgādi tine dhāñā palāila*

SYNONYMS

tabe—thereafter; *sei*—those; *mṛga-ādi*—animals, beginning with the deer; *tine*—three; *nārada*—the sage Nārada; *sustha kaila*—brought to their senses; *sustha hañā*—coming to consciousness; *mṛga-ādi*—the pierced animals; *tine*—three; *dhāñā palāila*—very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

madhya.24.264

> *dekhiyā vyādhera mane haila camatkāra*
> *ghare gela vyādha, guruke kari' namaskāra*

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *ghare*—home; *gela*—went; *vyādha*—the hunter; *guruke*—to the spiritual master; *kari' namaskāra*—offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

madhya.24.265

> *yathā-sthāne nārada gelā, vyādha ghare āila*
> *nāradera upadeśe sakala karila*

SYNONYMS

yathā-sthāne—to the proper destination; *nārada*—sage Nārada; *gelā*—went; *vyādha*—the hunter; *ghare āila*—came back to his house; *nāradera upadeśe*—under the instruction of the sage Nārada; *sakala karila*—he executed everything.

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

madhya.24.266

> *grāme dhvani haila,—vyādha 'vaiṣṇava' ha-ila*
> *grāmera loka saba anna ānite lāgila*

SYNONYMS

grāme—in the village; *dhvani haila*—there was news; *vyādha*—the hunter; *vaiṣṇava ha-ila*—has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; *grāmera loka*—the villagers; *saba*—all kinds of; *anna*—food; *ānite lāgila*—began to bring.

TRANSLATION

"The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaiṣṇava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or *brāhmaṇa* when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life's necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating *prasāda* and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that *gṛhasthas* should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the *gṛhasthas* are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

madhya.24.267

> *eka-dina anna āne daśa-biśa jane*
> *dine tata laya, yata khāya dui jane*

SYNONYMS

eka-dina—in one day; *anna*—food; *āne*—brought; *daśa-biśa jane*—enough for ten to twenty men; *dine*—in a day; *tata laya*—would accept only as much; *yata*—as; *khāya dui jane*—the two of them required to eat.

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

madhya.24.268

> *eka-dina nārada kahe,—"śunaha, parvate*
> *āmāra eka śiṣya āche, calaha dekhite"*

SYNONYMS

eka-dina—one day; *nārada kahe*—Nārada Muni said; *śunaha*—please hear; *parvate*—my dear Parvata; *āmāra*—my; *eka*—one; *śiṣya*—disciple; *āche*—there is; *calaha dekhite*—let us go see.

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

madhya.24.269

> *tabe dui ṛṣi āilā sei vyādha-sthāne*
> *dūra haite vyādha pāila gurura daraśane*

SYNONYMS

tabe—thereafter; *dui ṛṣi*—two saintly persons; *āilā*—came; *sei vyādha-sthāne*—to the place of that hunter; *dūra haite*—from a distant place; *vyādha*—the hunter; *pāila*—got; *gurura daraśane*—vision of his spiritual master.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

madhya.24.270

> *āste-vyaste dhāñā āse, patha nāhi pāya*
> *pathera pipīlikā iti-uti dhare pāya*

SYNONYMS

āste-vyaste—with great alacrity; *dhāñā*—running; *āse*—came; *patha nāhi pāya*—does not get the path; *pathera*—on the path; *pipīlikā*—ants; *iti-uti*—here and there; *dhare pāya*—touch the foot.

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

madhya.24.271

> *daṇḍavat-sthāne pipīlikāre dekhiyā*
> *vastre sthāna jhāḍi' paḍe daṇḍavat hañā*

SYNONYMS

daṇḍavat-sthāne—in the place where he wanted to offer his obeisances; *pipīlikāre dekhiyā*—seeing the ants; *vastre*—by the cloth; *sthāna jhāḍi'*—cleansing the place; *paḍe daṇḍa-vat hañā*—falls down flat like a rod.

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word *daṇḍa* means "rod," and *vat* means "like." To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word *daṇḍavat*.

madhya.24.272

> *nārada kahe,—"vyādha, ei nā haya āścarya*
> *hari-bhaktye hiṁsā-śūnya haya sādhu-varya*

SYNONYMS

nārada kahe—Nārada Muni said; *vyādha*—my dear hunter; *ei nā āścarya*—this is not wonderful for you; *hari-bhaktye*—by advancement in devotional service; *hiṁsā-śūnya haya*—one becomes nonviolent and nonenvious; *sādhu-varya*—thus one becomes the best of honest gentlemen.

TRANSLATION

"Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word *sādhu-varya* means "the best of gentlemen." At the present moment there are many so-called

gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

madhya.24.273

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete—all these; *na*—not; *hi*—certainly; *adbhutāḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahiṁsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktau*—in devotional service; *pravṛttāḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *paratāpinaḥ*—envious of other living entities.

TRANSLATION

“ 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those

engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the *Skanda Purāṇa*.

madhya.24.274

> *tabe sei vyādha doṅhāre aṅgane ānila*
> *kuśāsana āni' doṅhāre bhaktye vasāila*

SYNONYMS

tabe—thereafter; *sei*—that; *vyādha*—hunter; *doṅhāre*—both Nārada Muni and Parvata; *aṅgane ānila*—brought in the courtyard of his house; *kuśa-āsana āni'*—bringing straw mats for sitting; *doṅhāre*—both of them; *bhaktye*—with great devotion; *vasāila*—made to sit down.

TRANSLATION

"The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

madhya.24.275

> *jala āni' bhaktye doṅhāra pāda prakṣālila*
> *sei jala strī-puruṣe piyā śire la-ila*

SYNONYMS

jala āni'—bringing water; *bhaktye*—with great devotion; *doṅhāra*—of both of them; *pāda prakṣālila*—washed the feet; *sei jala*—that water; *strī-puruṣe*—husband and wife; *piyā*—drinking; *śire la-ila*—put on their heads.

TRANSLATION

"He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the former hunter. It doesn't matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

madhya.24.276

> *kampa-pulakāśru haila kṛṣṇa-nāma gāñā*
> *ūrdhva bāhu nṛtya kare vastra uḍāñā*

SYNONYMS

kampa—trembling; *pulaka-aśru*—tears and jubilation; *haila*—there were; *kṛṣṇa-nāma gāñā*—chanting the Hare Kṛṣṇa *mantra*; *ūrdhva bāhu*—raising the arms; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his garments up and down.

TRANSLATION

"When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

madhya.24.277

> *dekhiyā vyādhera prema parvata-mahāmuni*
> *nāradere kahe,—tumi hao sparśa-maṇi*

SYNONYMS

dekhiyā—seeing; *vyādhera*—of the hunter; *prema*—the ecstatic love; *parvata-mahā-muni*—the great sage Parvata Muni; *nāradere*

kahe—spoke to Nārada Muni; *tumi hao sparśa-maṇi*—you are certainly a touchstone.

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, 'Certainly you are a touchstone.'

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called *sparśa-maṇi,* advanced devotees. *Kaniṣṭha-adhikārī* devotees cannot turn others into Vaiṣṇavas, but a *madhyama-adhikārī* Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

> *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*

(Cc. Madhya 7.128)

It is Śrī Caitanya Mahāprabhu's wish that everyone should become a Vaiṣṇava and *guru*. Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. *Bhagavad-gītā* is Kṛṣṇa's instructions; therefore the duty of every Vaiṣṇava is to travel and preach *Bhagavad-gītā,* either in his country or a foreign country. This is the test of *sparśa-maṇi,* following in the footsteps of Nārada Muni.

madhya.24.278

> *"aho dhanyo 'si devarṣe*
> *kṛpayā yasya tat-kṣaṇāt*
> *nīco 'py utpulako lebhe*
> *lubdhako ratim acyute"*

SYNONYMS

aho—oh; *dhanyaḥ*—glorified; *asi*—you are; *deva-ṛṣe*—O sage among the demigods; *kṛpayā*—by the mercy; *yasya*—of whom; *tat-kṣaṇāt*—immediately; *nīcaḥ api*—even though one is the lowest of men; *utpulakaḥ*—becoming agitated in ecstatic love; *lebhe*—gets;

lubdhakaḥ—a hunter; *ratim*—attraction; *acyute*—unto the Supreme Personality of Godhead.

TRANSLATION

"Parvata Muni continued, 'My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.'

PURPORT

A pure Vaiṣṇava believes in the statements of the *śāstras*. This verse is quoted from Vedic literature, the *Skanda Purāṇa*.

madhya.24.279

> *nārada kahe,—'vaiṣṇava, tomāra anna kichu āya?'*
> *vyādha kahe, "yāre pāṭhāo, sei diyā yāya*

SYNONYMS

nārada kahe—Nārada Muni said; *vaiṣṇava*—O Vaiṣṇava; *tomāra*—your; *anna*—food; *kichu āya*—does any come; *vyādha kahe*—the hunter replied; *yāre pāṭhāo*—whoever you send; *sei*—that person; *diyā*—giving something; *yāya*—goes.

TRANSLATION

"Nārada Muni then asked the hunter, 'My dear Vaiṣṇava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

PURPORT

This confirms the statement in *Bhagavad-gītā* (Bg. 9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone's heart, says, "I personally carry all necessities to a Vaiṣṇava." He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

madhya.24.280

> *eta anna nā pāṭhāo, kichu kārya nāi*
> *sabe dui-janāra yogya bhakṣya-mātra cāi"*

SYNONYMS

eta anna—so much food; *nā pāṭhāo*—you do not need to send; *kichu kārya nāi*—there is no such need; *sabe*—only; *dui-janāra*—for two persons; *yogya*—requisite; *bhakṣya-mātra*—eatables; *cāi*—we want.

TRANSLATION

"The former hunter said, 'Please do not send so may grains. Only send what is sufficient for two people, no more.'

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of *harītakī* (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, "Why did you keep a stock for the next day?" Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their *āśrama* with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

madhya.24.281

> *nārada kahe,—'aiche raha, tumi bhāgyavān'*
> *eta bali' dui-jana ha-ilā antardhāna*

SYNONYMS

nārada kahe—Nārada Muni said; *aiche raha*—live like that; *tumi bhāgyavān*—certainly you are very fortunate; *eta bali'*—saying this; *dui-jana*—both Nārada Muni and Parvata Muni; *ha-ilā antardhāna*—disappeared.

TRANSLATION

"Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Nārada Muni and Parvata Muni then disappeared from that place.

madhya.24.282

> *ei ta' kahiluṅ tomāya vyādhera ākhyāna*
> *yā śunile haya sādhu-saṅga-prabhāva-jñāna*

SYNONYMS

ei ta' kahiluṅ—thus I have narrated; *tomāya*—unto you; *vyādhera ākhyāna*—the story of the hunter; *yā śunile*—hearing which; *haya*—

there is; *sādhu-saṅga*—of the association of devotees; *prabhāva*—of the influence; *jñāna*—knowledge.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

madhya.24.283

> *ei āra tina artha gaṇanāte pāila*
> *ei dui artha mili' 'chābbiśa' artha haila*

SYNONYMS

ei—this example; *āra*—another; *tina artha*—three imports; *gaṇanāte*—in calculating; *pāila*—we have obtained; *ei dui artha mili'*—by adding these two imports; *chābbiśa*—twenty-six; *artha*—imports; *haila*—there have been.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

madhya.24.284

> *āra artha śuna, yāhā—arthera bhāṇḍāra*
> *sthūle 'dui' artha, sūkṣme 'batriśa' prakāra*

SYNONYMS

āra—another; *artha*—import; *śuna*—hear; *yāhā*—which; *arthera bhāṇḍāra*—storehouse of knowledge; *sthūle*—grossly; *dui artha*—two meanings; *sūkṣme*—by a subtle import; *batriśa*—thirty-two; *prakāra*—varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as

His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

madhya.24.285

> *'ātmā'-śabde kahe—sarva-vidha bhagavān*
> *eka 'svayaṁ bhagavān', āra 'bhagavān'-ākhyāna*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *kahe*—it is said; *sarva-vidha bhagavān*—all types of Personalities of Godhead; *eka*—one; *svayam bhagavān*—the original Supreme Personality of Godhead, Kṛṣṇa; *āra*—another; *bhagavān-ākhyāna*—the Personality of Godhead by an expansive designation.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa. The word *ātmā* also includes all kinds of Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in *Brahma-saṁhitā* (5.46): These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

madhya.24.286

> *tāṅte rame yei, sei saba—'ātmārāma'*
> *'vidhi-bhakta', 'rāga-bhakta',—dui-vidha nāma*

SYNONYMS

tāṅte—in all those Supreme Personalities of Godhead; *rame*—takes pleasure in devotional service; *yei*—those persons who; *sei saba*—all

of them; *ātmārāma*—are also known as *ātmārāma*; *vidhi-bhakta*—devotees following the regulative principles; *rāga-bhakta*—devotees following spontaneous love; *dui-vidha nāma*—two different varieties.

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

madhya.24.287

> *dui-vidha bhakta haya cāri cāri prakāra*
> *pāriṣada, sādhana-siddha, sādhaka-gaṇa āra*

SYNONYMS

dui-vidha bhakta—these two varieties of *ātmārāma* devotees; *haya*—are; *cāri cāri prakāra*—each of four different categories; *pāriṣada*—personal associate; *sādhana-siddha*—liberated to the position of associates by perfection in devotional service; *sādhaka-gaṇa āra*—and devotees already engaged in the devotional service of the Lord.

TRANSLATION

"The ātmārāmas engaged in regulative and spontaneous devotional service are further categorized into four

groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sādhaka.

madhya.24.288

> *jāta-ajāta-rati-bhede sādhaka dui bheda*
> *vidhi-rāga-mārge cāri cāri—aṣṭa bheda*

SYNONYMS

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; *sādhaka dui bheda*—those practicing are of two varieties; *vidhi*—regulative devotion; *rāga*—spontaneous devotion; *mārge*—on both the paths; *cāri cāri*—there are four different varieties; *aṣṭa bheda*—a total of eight kinds.

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic *yogīs* also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the *gopīs,* is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

madhya.24.289

> *vidhi-bhaktye nitya-siddha pāriṣada—'dāsa'*
> *'sakhā' 'guru' 'kāntā-gaṇa',—cāri-vidha prakāśa*

SYNONYMS

vidhi-bhaktye—by regulative devotional service; *nitya-siddha pāriṣada*—eternally perfect associate; *dāsa*—the servant; *sakhā*

guru kāntā-gaṇa—friends, superiors and beloved damsels; *cāri-vidha prakāśa*—they are manifested in four varieties.

TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate-such as a servant, friend, superior or beloved woman. These are of four varieties.

madhya.24.290

> *sādhana-siddha—dāsa, sakhā, guru, kānta-gaṇa*
> *jāta-rati sādhaka-bhakta—cāri-vidha jana*

SYNONYMS

sādhana-siddha—those who have perfected themselves by devotional service; *dāsa*—servants; *sakhā*—friends; *guru*—superiors; *kāntā-gaṇa*—beloved damsels; *jāta-rati sādhaka-bhakta*—devotees who have become mature by devotional service; *cāri-vidha jana*—they are also of four varieties.

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

madhya.24.291

> *ajāta-rati sādhaka-bhakta,—e cāri prakāra*
> *vidhi-mārge bhakte ṣoḍaśa bheda pracāra*

SYNONYMS

ajāta-rati sādhaka-bhakta—immature devotees engaged in devotional service; *e cāri prakāra*—there are also the same four varieties; *vidhi-mārge*—on the path of regulative devotional service; *bhakte*—devotees; *ṣoḍaśa bheda pracāra*—there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

madhya.24.292

> *rāga-mārge aiche bhakte ṣoḍaśa vibheda*
> *dui mārge ātmārāmera batriśa vibheda*

SYNONYMS

rāga-mārge—on the path of spontaneous loving service; *aiche*—in the same way; *bhakte*—all the devotees; *ṣoḍaśa vibheda*—divided

into sixteen varieties; *dui mārge*—on the two paths, namely regulative devotional service and spontaneous devotional service; *ātmārāmera*—of persons enjoying with the Supreme Self; *batriśa vibheda*—there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

madhya.24.293

> *'muni', 'nirgrantha', 'ca' 'api',—cāri śabdera artha*
> *yāhāṅ yei lāge, tāhā kariye samartha*

SYNONYMS

muni—the sage; *nirgrantha*—either learned or foolish; *ca*—also; *api*—in spite of; *cāri śabdera artha*—the meanings of these four words; *yāhāṅ*—wherever; *yei lāge*—they apply; *tāhā kariye samartha*—make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

madhya.24.294

> *batriśe chābbiśe mili, aṣṭa-pañcāśa*
> *āra eka bheda śuna arthera prakāśa*

SYNONYMS

batriśe—these thirty-two varieties; *chābbiśe*—the formerly described twenty-six varieties; *mili'*—added together; *aṣṭa-pañcāśa*—they become fifty-eight; *āra*—another; *eka*—one; *bheda*—different; *śuna*—please hear; *arthera prakāśa*—manifestation of import.

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

madhya.24.295

> *itaretara 'ca' diyā samāsa kariye*
> *'āṭānna' bāra ātmārāma nāma la-iye*

SYNONYMS

itaretara—in different varieties; *ca*—the word *ca*; *diyā*—adding; *samāsa kariye*—make a compound word; *āṭānna bāra*—fifty-eight

times; *ātmārāma*—the *ātmārāma* devotees; *nāma la-iye*—I take their different names.

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

madhya.24.296

> *'ātmārāmāś ca ātmārāmāś ca' āṭānna-bāra*
> *śeṣe saba lopa kari' rākhi eka-bāra*

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating *ātmārāmāḥ*; *āṭānna-bāra*—fifty-eight times; *śeṣe*—at the end; *saba lopa kari'*—rejecting all; *rākhi*—we keep; *eka-bāra*—only one.

TRANSLATION

"In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

madhya.24.297

> *sarūpāṇām eka-śeṣa eka-vibhaktau,*
> *uktārthānām aprayoga iti*

SYNONYMS

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *eka-vibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *iti*—thus.

TRANSLATION

“ 'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Pāṇini's *sūtras* (1.2.64).

madhya.24.298

> *āṭānna ca-kārera saba lopa haya*
> *eka ātmārāma-śabde āṭānna artha kaya*

SYNONYMS

āṭānna—fifty-eight; *ca-kārera*—of the additions of the word *ca*; *saba lopa haya*—all of them are rejected; *eka*—one; *ātmārāma*—

ātmārāma; *śabde*—by the word; *āṭānna artha kaya*—fifty-eight imports are automatically derived.

TRANSLATION

"When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.

madhya.24.299

> *aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca*
> *āmra-vṛkṣāś ca vṛkṣāḥ*

SYNONYMS

aśvattha-vṛkṣāḥ—banyan trees; *ca*—and; *baṭa-vṛkṣāḥ*—fig trees; *ca*—and; *kapittha-vṛkṣāḥ*—a type of tree named kapittha; *ca*—and; *āmra-vṛkṣāḥ*—mango trees; *ca*—and; *vṛkṣāḥ*—all indicated by the word "trees."

TRANSLATION

“ 'By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

madhya.24.300

> *"asmin vane vṛkṣāḥ phalanti" yaiche haya*
> *taiche saba ātmārāma kṛṣṇe bhakti karaya*

SYNONYMS

asmin vane—in this forest; *vṛkṣāḥ phalanti*—different varieties of trees bear fruit; *yaiche haya*—just as in this sentence; *taiche*—similarly; *saba*—all; *ātmārāma*—self-realized souls; *kṛṣṇe bhakti karaya*—engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

"This ātmārāma verse is like the sentence, 'In this forest many different trees bear fruit.' All ātmārāmas render devotional service to Lord Kṛṣṇa.

madhya.24.301

> *'ātmārāmāś ca' samuccaye kahiye ca-kāra*
> *'munayaś ca' bhakti kare,—ei artha tāra*

SYNONYMS

ātmārāmāḥ ca—similarly the word *ātmārāmāḥ* with the word *ca* added; *samuccaye*—in aggregation; *kahiye*—means; *ca-kāra*—the word *ca*; *munayaḥ ca*—the word *munayaḥ* with the word *ca* added;

bhakti kare—all of them engage in devotional service; *ei artha tāra*—this is the perfect meaning of the verse.

TRANSLATION

"After fifty-eight times uttering the word ātmārāmāḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

madhya.24.302

> *'nirgranthā eva' hañā, 'api'—nirdhāraṇe*
> *ei 'ūnaṣaṣṭi' prakāra artha kariluṅ vyākhyāne*

SYNONYMS

nirgranthā—the word *nirgranthā*; *eva*—also the word *eva*; *hañā*—becoming; *api*—the word *api*; *nirdhāraṇe*—in fixation; *ei ūnaṣaṣṭi prakāra artha*—in this way fifty-nine imports; *kariluṅ vyākhyāne*—I have described.

TRANSLATION

"Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

madhya.24.303

> *sarva-samuccaye āra eka artha haya*
> *'ātmārāmāś ca munayaś ca nirgranthāś ca' bhajaya*

SYNONYMS

sarva-samuccaye—taking all of them together; *āra*—another; *eka*—one; *artha*—import; *haya*—there is; *ātmārāmāḥ ca munayaḥ ca nirgranthāḥ ca bhajaya*—the *ātmārāmas,* great sages and *nirgranthas* (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word *sarva-samuccaye* is significant here. It includes all classes of men—*ātmārāma, muni* and *nirgrantha*. Everyone engages in the service of the Lord. Taking the word *api* in the sense of ascertainment, there are, all together, sixty different meanings.

madhya.24.304

> *'api'-śabda—avadhāraṇe, seha cāri bāra*
> *cāri-śabda-saṅge evera karibe uccāra*

SYNONYMS

api-śabda—the word *api*; *avadhāraṇe*—in the matter of ascertaining; *seha cāri bāra*—those four times; *cāri-śabda*—four words; *saṅge*—with; *evera*—of the word *eva*; *karibe*—one can do; *uccāra*—pronouncing.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

madhya.24.305

> *"urukrame eva bhaktim eva ahaitukīm eva kurvanty eva"*

SYNONYMS

urukrame—unto the most powerful; *eva*—only; *bhaktim*—devotional service; *eva*—only; *ahaitukīm*—without motives; *eva*—only; *kurvanti*—they perform; *eva*—only.

TRANSLATION

"The words urukrama, bhakti, ahaitukī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

madhya.24.306

> *ei ta' kahiluṅ ślokera 'ṣaṣṭi' saṅkhyaka artha*
> *āra eka artha śuna pramāṇe samartha*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have explained; *ślokera*—of the verse; *ṣaṣṭi*—sixty; *saṅkhyaka*—numbering; *artha*—imports; *āra*—another; *eka*—one; *artha*—import; *śuna*—please hear; *pramāṇe samartha*—quite fit for giving evidence.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

madhya.24.307

> *'ātmā'-śabde kahe 'kṣetrajña jīva'-lakṣaṇa*
> *brahmādi kīṭa-paryanta—tāṅra śaktite gaṇana*

SYNONYMS

ātmā-śabde—by the word *ātmā*; *kahe*—it is said; *kṣetra-jña jīva*—the living entity who knows about his body; *lakṣaṇa*—symptom; *brahmā-ādi*—beginning from Lord Brahmā; *kīṭa-paryanta*—down to the insignificant ant; *tāṅra*—His; *śaktite*—as the marginal potency; *gaṇana*—counting.

TRANSLATION

"The word ātmā also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

madhya.24.308

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as *kṣetrajña*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

“ 'The potency of Lord Viṣṇu is summarized in three categories-namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

This is a quotation from *Viṣṇu Purāṇa*. For an explanation, see *Ādi-līlā* (7.119).

madhya.24.309

> *"kṣetrajña ātmā puruṣaḥ*
> *pradhānaṁ prakṛtiḥ striyām"*

SYNONYMS

kṣetra-jñaḥ—the word *kṣetrajña*; *ātmā*—the living entity; *puruṣaḥ*—the enjoyer; *pradhānam*—the chief; *prakṛtiḥ*—the material nature; *striyām*—in the feminine gender.

TRANSLATION

“ 'The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature.'

PURPORT

This is a quotation from the *Svarga-varga* (7) of the *Amara-kośa* dictionary.

madhya.24.310

> *bhramite bhramite yadi sādhu-saṅga pāya*
> *saba tyaji' tabe tiṅho kṛṣṇere bhajaya*

SYNONYMS

bhramite bhramite—wandering in different forms in different manners; *yadi*—if; *sādhu-saṅga pāya*—one obtains the association of devotees; *saba tyaji'*—giving up everything; *tabe*—then; *tiṅho*—he; *kṛṣṇere bhajaya*—engages himself in the service of Lord Kṛṣṇa.

TRANSLATION

"The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhu] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

madhya.24.311

> *ṣāṭi artha kahiluṅ, saba—kṛṣṇera bhajane*
> *sei artha haya ei saba udāharaṇe*

SYNONYMS

ṣāṭi—sixty; *artha*—imports; *kahiluṅ*—I explained; *saba*—all; *kṛṣṇera bhajane*—aiming at rendering transcendental loving service to Kṛṣṇa; *sei artha haya*—that is the only meaning; *ei saba*—all these; *udāharaṇe*—examples.

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

madhya.24.312

> *'eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge*
> *tomāra bhakti-vaśe uṭhe arthera taraṅge*

SYNONYMS

eka-ṣaṣṭi—sixty-one; *artha*—imports; *ebe*—now; *sphurila*—has awakened; *tomā-saṅge*—because of your association; *tomāra*—your; *bhakti-vaśe*—by dint of devotional service; *uṭhe*—there arises; *arthera*—of imports; *taraṅge*—waves.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word *ātmā* refers to the living entity. From Lord Brahmā down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are *kṣetrajña,* knowers of the body. When they become *nirgrantha,* or free, saintly persons, they engage in Lord Kṛṣṇa's service. That is the sixty-first meaning of the verse.

madhya.24.313

> *ahaṁ vedmi śuko vetti*
> *vyāso vetti na vetti vā*
> *bhaktyā bhāgavataṁ grāhyaṁ*
> *na buddhyā na ca ṭīkayā*

SYNONYMS

aham—I (Lord Śiva); *vedmi*—know; *śukaḥ*—Śukadeva Gosvāmī; *vetti*—knows; *vyāsaḥ*—Vyāsadeva; *vetti*—knows; *na vetti vā*—or may not know; *bhaktyā*—by devotional service (executed in nine different processes); *bhāgavatam*—the *Bhāgavata Purāṇa* (called *Paramahaṁsa-saṁhitā,* the text or treatise readable by the topmost transcendentalists); *grāhyam*—to be accepted; *na*—not; *buddhyā*—by so-called intelligence or experimental knowledge; *na*—nor; *ca*—also; *ṭīkayā*—by imaginary commentary.

TRANSLATION

"[Lord Śiva said,] 'I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrīmad Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' "

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand *Śrīmad-Bhāgavatam,* which is the spotless *Purāṇa* for a transcendentalist (*paramahaṁsa*). So-called commentaries are useless for this purpose. According to the Vedic injunction: *yasya deve parā bhaktir yathā deve tathā gurau.* All Vedic literatures maintain that *Śrīmad-Bhāgavatam* has to be learned from the person *bhāgavata,* and to understand it one has to engage in pure devotional service. *Śrīmad-Bhāgavatam* cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand *Śrīmad-Bhāgavatam*. Others cannot.

madhya.24.314

> *artha śuni' sanātana vismita hañā*
> *stuti kare mahāprabhura caraṇe dhariyā*

SYNONYMS

artha śuni'—by hearing the meaning (of the *ātmārāma* verse); *sanātana*—Sanātana Gosvāmī; *vismita hañā*—becoming struck with wonder; *stuti kare*—offers prayers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the ātmārāma verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

madhya.24.315

> *"sākṣāt īśvara tumi vrajendra-nandana*
> *tomāra niśvāse sarva-veda-pravartana*

SYNONYMS

sākṣāt īśvara tumi—You are the Supreme Personality of Godhead; *vrajendra-nandana*—the son of Mahārāja Nanda; *tomāra niśvāse*—

by Your breathing; *sarva-veda*—all Vedic literatures; *pravartana*—are vibrated.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

madhya.24.316

> *tumi—vaktā bhāgavatera, tumi jāna artha*
> *tomā vinā anya jānite nāhika samartha"*

SYNONYMS

tumi—Your Lordship; *vaktā*—the speaker; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *tumi*—You; *jāna*—know; *artha*—the import; *tomā vinā*—except for You; *anya*—anyone else; *jānite*—to know; *nāhika*—is not; *samartha*—able.

TRANSLATION

"My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam."

PURPORT

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to *Śrīmad-Bhāgavatam* (First Canto, Part One, pages 7-41).

madhya.24.317

> *prabhu kahe,—"kene kara āmāra stavana*
> *bhāgavatera svarūpa kene nā kara vicāraṇa?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kene kara*—why do you do; *āmāra stavana*—My personal glorification; *bhāgavatera sva-rūpa*—the real form of *Śrīmad-Bhāgavatam*; *kene*—why; *nā kara*—you do not do; *vicāraṇa*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don't you consider this important point?

madhya.24.318

> *kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya*
> *prati-śloke prati-akṣare nānā artha kaya*

SYNONYMS

kṛṣṇa-tulya bhāgavata—*Śrīmad-Bhāgavatam* is identical with Kṛṣṇa; *vibhu*—the supreme; *sarva-āśraya*—the origin of everything, or that which controls everything; *prati-śloke*—in every verse; *prati-akṣare*—in every syllable; *nānā artha kaya*—there are varieties of imports.

TRANSLATION

"Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

madhya.24.319

> *praśnottare bhāgavate kariyāche nirdhāra*
> *yāṅhāra śravaṇe loke lāge camatkāra*

SYNONYMS

praśna-uttare—in the form of questions and answers; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *kariyāche*—has made; *nirdhāra*—conclusion; *yāṅhāra śravaṇe*—hearing which; *loke*—in all people; *lāge*—there is; *camatkāra*—wonderful astonishment.

TRANSLATION

"The form of Śrīmad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

madhya.24.320

> *brūhi yogeśvare kṛṣṇe*
> *brahmaṇye dharma-varmaṇi*
> *svāṁ kāṣṭhām adhunopete*
> *dharmaḥ kaṁ śaraṇaṁ gataḥ*

SYNONYMS

brūhi—kindly explain; *yoga-īśvare*—the Supreme Personality of Godhead, the master of all mystic power; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the protector of brahminical culture; *dharma-varmaṇi*—the strong arms of religious principles; *svām*—His own; *kāṣṭhām*—to the personal abode; *adhunā*—at present; *upete*—having returned; *dharmaḥ*—the religious principles; *kam*—unto what; *śaraṇam*—shelter; *gataḥ*—have gone.

TRANSLATION

“ 'Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode,

please tell us by whom religious principles are presently protected.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from *Śrīmad-Bhāgavatam* (1.3.43).

madhya.24.321

> *kṛṣṇe svadhāmopagate*
> *dharma-jñānādibhiḥ saha*
> *kalau naṣṭa-dṛśām eṣa*
> *purāṇārko 'dhunoditaḥ*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *sva-dhāma*—to His personal abode; *upagate*—having returned; *dharma-jñāna-ādibhiḥ saha*—along with religious principles, transcendental knowledge, and so on; *kalau*—in this Age of Kali; *naṣṭa-dṛśām*—of persons who have lost their spiritual vision; *eṣaḥ*—this; *purāṇa-arkaḥ*—*Purāṇa* or Vedic literature that shines like the sun; *adhunā*—at the present moment; *uditaḥ*—has arisen.

TRANSLATION

“ 'After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrīmad-Bhāgavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

madhya.24.322

> *ei mata kahiluṅ eka ślokera vyākhyāna*
> *vātulera pralāpa kari' ke kare pramāṇa?*

SYNONYMS

ei mata—in this way; *kahiluṅ*—I have spoken; *eka*—one; *ślokera*—of a verse; *vyākhyāna*—the explanation; *vātulera pralāpa*—the talking of a madman; *kari'*—doing; *ke kare pramāṇa*—who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

madhya.24.323

> *āmā-hena yebā keha 'vātula' haya*
> *ei-dṛṣṭe bhāgavatera artha jānaya"*

SYNONYMS

āmā-hena—exactly like Me; *yebā*—anyone who; *keha*—a person; *vātula haya*—becomes a madman; *ei-dṛṣṭe*—according to this process; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *artha*—import; *jānaya*—he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process."

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that *Śrīmad-Bhāgavatam* cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an *ācārya* who exhibited love of God like a madman. According to His own written verse: *yugāyitaṁ nimeṣeṇa*. He says that for Him, "a moment seems to last twelve years." *Cakṣuṣā prāvṛṣāyitam:* "My tears are flowing like torrents of rain." *Śūnyāyitaṁ jagat*

sarvam: "I feel as if the entire universe were vacant." Why? *Govinda-viraheṇa me:* "Due to My being separated from Govinda, Kṛṣṇa."

One can understand *Śrīmad-Bhāgavatam* only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In *Bhagavad-gītā* it is stated: *janma karma ca me divyam*. Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by *Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*.

It is therefore concluded that one has to learn about Kṛṣṇa from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā,* and one has to follow in the footsteps of Śrī Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

madhya.24.324

> *punaḥ sanātana kahe yuḍi' dui kare*
> *"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre*

SYNONYMS

punaḥ—again; *sanātana*—Sanātana Gosvāmī; *kahe*—says; *yuḍi' dui kare*—folding his two hands; *prabhu ājñā dilā*—Your Lordship has ordered me; *vaiṣṇava-smṛti karibāre*—to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

madhya.24.325

> *muñi—nīca-jāti, kichu nā jānoṅ ācāra*
> *mo-haite kaiche haya smṛti-paracāra*

SYNONYMS

muñi—I; *nīca-jāti*—belong to a lower caste; *kichu*—anything; *nā*—not; *jānoṅ*—I know; *ācāra*—about proper behavior; *mo-haite*—from me; *kaiche*—how; *haya*—there is; *smṛti-paracāra*—propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?"

PURPORT

Actually Sanātana Gosvāmī belonged to a very respectable *brāhmaṇa* family. Nonetheless, he submitted himself as a fallen, lowborn person because he had served in the Mohammedan government. A *brāhmaṇa* is never supposed to be engaged for anyone's service. Accepting service for a livelihood (*paricaryātmakaṁ karma*) is the business of *śūdras*. The *brāhmaṇa* is always independent and busy studying *śāstra* and preaching *śāstra* to subordinate social members such as *kṣatriyas* and *vaiśyas*. Sanātana Gosvāmī felt unfit to write Vaiṣṇava *smṛti* about the behavior of Vaiṣṇavas because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called *brāhmaṇas* are almost all engaged in some mundane service, and they do not understand the import of the Vedic *śāstras*. Nonetheless, they are passing themselves off as *brāhmaṇas* on the basis of birth. In this connection, Sanātana Gosvāmī declares that a *brāhmaṇa* cannot be engaged in anyone's service if he wants to take a leading part in society. In *Śrīmad-Bhāgavatam* Nārada Muni states that even if a *brāhmaṇa* is in a difficult position, he should not accept the occupation of a *śūdra*. This means that he should

not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a *brāhmaṇa* simply by birthright while engaging in someone else's service.

madhya.24.326

> *sūtra kari' diśā yadi karaha upadeśa*
> *āpane karaha yadi hṛdaye praveśa*

SYNONYMS

sūtra kari'—making a synopsis; *diśā*—direction; *yadi*—if; *karaha upadeśa*—You kindly instruct; *āpane*—personally; *karaha*—You do; *yadi*—if; *hṛdaye praveśa*—entering into me or manifesting in my heart.

TRANSLATION

Sanātana Gosvāmī then requested the Lord, "Please personally tell me how I can write this difficult book about Vaiṣṇava behavior. Please manifest Yourself in my heart.

PURPORT

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be

Vaiṣṇavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the *Vedas*. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*.

madhya.24.327

> *tabe tāra diśā sphure mo-nīcera hṛdaya*
> *īśvara tumi,—ye karāha, sei siddha haya"*

SYNONYMS

tabe—if you do so; *tāra*—of that; *diśā*—the process of writing; *sphure*—manifests; *mo-nīcera*—of someone lowborn like me; *hṛdaya*—in the heart; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye karāha*—whatever You cause to do; *sei siddha haya*—that is perfectly done.

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

madhya.24.328

> *prabhu kahe,—"ye karite karibā tumi mana*
> *kṛṣṇa sei sei tomā karābe sphuraṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ye*—whatever; *karite*—to do; *karibā tumi mana*—you want; *kṛṣṇa*—Lord Kṛṣṇa; *sei sei*—that; *tomā*—to you; *karābe sphuraṇa*—will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa's favor. He will manifest the real purport.

PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava *smṛti*. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

madhya.24.329

> *tathāpi ei sūtrera śuna dig-daraśana*
> *sakāraṇa likhi ādau guru-āśrayaṇa*

SYNONYMS

tathāpi—still; *ei sūtrera*—of the synopsis of this book; *śuna*—hear; *dik-daraśana*—an indication; *sakāraṇa*—the cause; *likhi*—we should write; *ādau*—in the beginning; *guru-āśrayaṇa*—accepting a bona fide spiritual master.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

madhya.24.330

> *guru-lakṣaṇa, śiṣya-lakṣaṇa, doṅhāra parīkṣaṇa*
> *sevya—bhagavān, sarva-mantra-vicāraṇa*

SYNONYMS

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; *śiṣya-lakṣaṇa*—the symptoms of a bona fide disciple; *doṅhāra*—of both; *parīkṣaṇa*—the testing; *sevya-bhagavān*—the Supreme Personality

of Godhead is worshipable; *sarva-mantra-vicāraṇa*—consideration of the different types of *mantras*.

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the *Padma Purāṇa,* the characteristics of the *guru,* the bona fide spiritual master, have been described:

> *mahā-bhāgavata-śreṣṭho*
> *brāhmaṇo vai gurur nṛṇām*
> *sarveṣām eva lokānām*
> *asau pūjyo yathā hariḥ*

> *mahā-kula-prasūto 'pi*
> *sarva-yajñeṣu dīkṣitaḥ*

> *sahasra-śākhādhyāyī ca*
> *na guruḥ syād avaiṣṇavaḥ*

The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: *gurur nṛṇām*. The word *nṛṇām* means "of all human beings." The *guru* is not limited to a particular group. It is stated in the *Upadeśāmṛta* of Rūpa Gosvāmī that a *guru* is a *gosvāmī,* a controller of the senses and the mind. Such a *guru* can accept disciples from all over the world. *Pṛthivīṁ sa śiṣyāt*. This is the test of the *guru*.

In India there are many so-called *gurus,* and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be *jagad-guru, gurus* of the whole world. Such cheating *gurus* should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The *guru* is a qualified *brāhmaṇa;* therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. *Lokānām asau pūjyo yathā hariḥ:* the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these

principles to his disciples. Such a person is called an *ācārya* because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an *ācārya* or *jagad-guru*. Even though a person is born in a brahminical family and is very expert in performing sacrifices, he cannot be accepted as a *guru* if he is not a strict Vaiṣṇava. A *guru* is a *brāhmaṇa* by qualification, and he can turn others into *brāhmaṇas* according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In *Śrīmad-Bhāgavatam* (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a *brāhmaṇa* is. He states that if brahminical qualifications are observed in *kṣatriyas, vaiśyas* or even *śūdras,* one should accept them as *brāhmaṇas*. In this regard, Śrīla Śrīdhara Svāmī has commented: *śamādibhir eva brāhmaṇādi-vyavahāro mukhyaḥ, na jāti-mātrādīty āha-yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaraṁ tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ.*

There is a similar statement made by Nīlakaṇṭha, the commentator on *Mahābhārata:*

> *śūdro 'pi śamādy-upeto brāhmaṇa eva*
> *brāhmaṇo 'pi kāmādy-upetaḥ śūdra eva*

"Although one may be born in a *śūdra* family, if he is endowed with the brahminical qualities beginning with *śama*

[control of the mind], he is to be accepted as a *brāhmaṇa*. Although one may be born in a *brāhmaṇa* family, if he is endowed with the qualities beginning with *kāma* [lust], he is to be considered a *śūdra*." No one should present himself as a *brāhmaṇa* simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the *śāstras,* particularly *Bhagavad-gītā:*

> *śamo damas tapaḥ śaucaṁ*
> *kṣāntir ārjavam eva ca*
> *jñānaṁ vijñānam āstikyaṁ*
> *brahma-karma svabhāva-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness—these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a *brāhmaṇa*. It is not a question of simply taking birth in a *brāhmaṇa* family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in *brāhmaṇa* families, are accepted as bona fide spiritual masters because they were *brāhmaṇas* by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in *brāhmaṇa* families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The *mahā-bhāgavata* is one who decorates his body with *tilaka* and whose name indicates him to be a servant of Kṛṣṇa by the word *dāsa*. He is also initiated by a bona fide spiritual master and is expert in worshiping the Deity, chanting *mantras* correctly, performing sacrifices, offering prayers to the Lord, and performing *saṅkīrtana*. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of *mahā-bhāgavata,* he is to be accepted as a *guru* and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a *guru*. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a *guru*. One cannot be a *brāhmaṇa* unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a *brāhmaṇa*. If a *guru* is completely qualified as a Vaiṣṇava, he must be accepted as a *brāhmaṇa* even if he is not born in a *brāhmaṇa* family. The caste system method of distinguishing a *brāhmaṇa* by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified *brāhmaṇa* and *ācārya*. If one is not a qualified *brāhmaṇa,* he is not expert in studying Vedic literatures. *Nānā-śāstra-vicāraṇaika-nipuṇau*. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic *śāstras*.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life-illicit sex, meat-

eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa *mahā-mantra,* at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide *brāhmaṇa*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in *Śrīmad-Bhāgavatam* (11.10.6) as follows:

> *amānya-matsaro dakṣo*
> *nirmamo dṛḍha-sauhṛdaḥ*
> *asatvaro 'rtha-jijñāsur*
> *anasūyur amogha-vāk*

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple

should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrīmad-Bhāgavatam* (11.3.21):

> *tasmād guruṁ prapadyeta*
> *jijñāsuḥ śreya uttamam*

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which indicates that they are very fond of sense gratification. Such

viṣayīs sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples, he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words *sevya bhagavān* in this verse are important. *Bhagavān* indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in *Bhagavad-gītā:*

> *kāmais tais tair hṛta-jñānāḥ*
> *prapadyante 'nya-devatāḥ*
> *taṁ taṁ niyamam āsthāya*
> *prakṛtyā niyatāḥ svayā*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the *Skanda Purāṇa:*

> *vāsudevaṁ parityajya*
> *yo 'anya-devam upāsate*
> *svamātaraṁ parityajya*
> *śva-pacīṁ vandate hi saḥ*

"A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in *Bhagavad-gītā* (Bg. 9.23):

> *ye 'py anya-devatā-bhaktā*
> *yajante śraddhayānvitāḥ*
> *te 'pi mām eva kaunteya*
> *yajanty avidhi-pūrvakam*

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in *Bhagavad-gītā:*

> *antavat tu phalaṁ teṣāṁ*
> *tad bhavaty alpa-medhasām*
> *devān deva-yajo yānti*
> *mad-bhaktā yānti mām api*

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the *Hari-bhakti-vilāsa:*

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-devataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam*

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the

mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Gaṇeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in the *Bhakti-rasāmṛta-sindhu:*

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

The position of *viśuddha-sattva* is the position of uncontaminated goodness. On that platform, one can then understand, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam:* "The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana."

The word *sarva-mantra-vicāraṇa* means "considering all different types of *mantras*." There are different kinds of *mantras* for different kinds of devotees. There are the *mantras* known as the *dvādaśākṣara,* and these are composed of twelve syllables. Similarly, there are *mantras* composed of eighteen syllables—the Nārasiṁha *mantra,* the Rāma *mantra,* Gopāla *mantra* and so on. Each and every *mantra* has its own spiritual significance. The spiritual master has to select a *mantra* for his disciple according to the disciple's ability to chant different *mantras*.

madhya.24.331

> *mantra-adhikārī, mantra-siddhy-ādi-śodhana*
> *dīkṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana*

SYNONYMS

mantra-adhikārī—qualification for receiving *mantra* initiation; *mantra-siddhi-ādi*—the perfection of the *mantra* and so on; *śodhana*—purification; *dīkṣā*—initiation; *prātaḥ-smṛti-kṛtya*—morning duties and remembrance of the Supreme Lord; *śauca*—cleanliness; *ācamana*—washing the mouth and other parts of the body.

TRANSLATION

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties,

remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194):

> *tāntrikeṣu ca mantreṣu*
> *dīkṣāyāṁ yoṣitām api*
> *sādhvīnām adhikāro 'sti*
> *śūdrādīnāṁ ca sad-dhiyām*

"*Śūdras* and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the *pāñcarātrika-mantras*." This is also confirmed in *Bhagavad-gītā* (Bg. 9.32):

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatiṁ*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a *śūdra, vaiśya,* or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa *mantra* or *dīkṣā-mantra,* he is qualified

to be initiated according to the *pāñcarātrika* process. According to Vedic principles, only a *brāhmaṇa* who is fully engaged in his occupational duties can be initiated. *Śūdras* and women are not admitted to a *vaidika* initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a *mantra* from the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. When one is fit to accept the *mantra,* he is initiated by the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. In any case, the result is the same.

Regarding *mantra-siddhi-ādi-śodhana,* the efficiency of the *mantra,* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the *Hari-bhakti-vilāsa* (beginning with 1.204):

> *siddha-sādhya-susiddhāri-*
> *kramāj jñeyo vicakṣaṇaiḥ*

These are (1) *siddha,* (2) *sādhya,* (3) *susiddha* and (4) *ari*. These four principles can be divided further: (1) *siddha-siddha,* (2) *siddha-sādhya,* (3) *siddha-susiddha,* (4) *siddha-ari,* (5) *sādhya-siddha,* (6) *sādhya-sādhya,* (7) *sādhya-susiddha,* (8) *sādhya-ari,* (9) *susiddha-siddha,* (10) *susiddha-sādhya,* (11) *susiddha-susiddha,* (12) *susiddha-ari,* (13) *ari-siddha,* (14) *ari-sādhya,* (15) *ari-susiddha,* and (16) *ari-ari*.

Those who are initiated with the eighteen-alphabet *mantra* do not need to consider the above-mentioned sixteen divisions. As enjoined in the *Hari-bhakti-vilāsa* (1.215, 219, 220):

> *na cātra śātravā doṣā*
> *narṇasvādi-vicāraṇā*
> *ṛkṣarāśi-vicāro vā*
> *na kartavyo manau priye*

> *nātra cintyo 'ri-śuddhyādir*
> *nāri-mitrādi-lakṣaṇam*
> *siddha-sādhya-susiddhāri-*
> *rūpā nātra vicāraṇā*

There is *śodhana,* or purification of the *mantra,* but there is no such consideration for the Kṛṣṇa *mantra*. *Balitvāt kṛṣṇa-mantrāṇāṁ saṁskārāpekṣaṇaṁ na hi.* "The Kṛṣṇa *mantra* is so strong that there is no question of *śodhana*. (1.235)

As far as *dīkṣā* is concerned, one should consult *Madhya-līlā,* Chapter Fifteen (108). On the whole, when a person is initiated according to the *pāñcarātrika-vidhi,* he has already attained the position of a *brāhmaṇa*. This is enjoined in the *Hari-bhakti-vilāsa* (2.12):

> *yathā kāñcanatāṁ yāti*
> *kāṁsyaṁ rasa-vidhānataḥ*
> *tathā dīkṣā-vidhānena*
> *dvijatvaṁ jāyate nṛṇām*

"As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide *guru* immediately attains the position of a *brāhmaṇa."*

As far as the time of *dīkṣā* (initiation) is concerned, everything depends on the position of the *guru*. As soon as a bona fide *guru* is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called *Tattva-sāgara,* it is stated:

> *durlabhe sad-gurūṇāṁ ca*
> *sakṛt-saṅga upasthite*
> *tad-anujñā yadā labdhā*
> *sa dīkṣāvasaro mahān*

> *grāme vā yadi vāraṇye*
> *kṣetre vā divase niśi*
> *āgacchati gurur daivād*
> *yathā dīkṣā tad-ājñayā*

> *yadaivecchā tadā dīkṣā*
> *guror ājñānurūpataḥ*
> *na tīrthaṁ na vrataṁ hemo*
> *na snānaṁ na japa-kriyā*

> *dīkṣāyāḥ karaṇaṁ kintu*
> *svecchā-prāpte tu sad-gurau*

"If, by chance, one gets a *sad-guru,* it doesn't matter whether one is in the temple or the forest. If the *sad-guru,* the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place."

In the early morning hours (known as *brāhma-muhūrta*) one should get up and immediately chant the Hare Kṛṣṇa *mantra,* or, at least, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." In this way, one should remember Kṛṣṇa. Some *ślokas* or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

> *smartavyaḥ satataṁ viṣṇur*
> *vismartavyo na jātucit*
> *sarve vidhi-niṣedhāḥ syur*
> *etayor eva kiṅkarāḥ*

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *śāstras* should be the servants of these two principles." This is a quotation from *padma Purāṇa* in the portion called *Bṛhat-sahasra-nāma-stotra*. *prātaḥ-kṛtya* means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (*ācamana*) and brush his teeth (*danta-dhāvana*). He should do this either with twigs or a toothbrush-whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and *vānaprasthas* should bathe two times a day (*prātar-madhyāhnayoḥ snānaṁ vānaprastha-gṛhasthayoḥ*). A *sannyāsī* should bathe three times daily, and a *brahmacārī* may take only one bath a day. Whenever one is not able to bathe in

water, he can bathe by chanting the Hare Kṛṣṇa *mantra*. One also has to perform his *sandhyādi-vandana*—that is, one has to chant his Gāyatrī *mantra* three times daily-morning, noon and evening.

madhya.24.332

> *danta-dhāvana, snāna, sandhyādi vandana*
> *guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa*

SYNONYMS

danta-dhāvana—washing the teeth; *snāna*—bath; *sandhyā-ādi vandana*—regular chanting of the *mantras*; *guru-sevā*—serving the spiritual master; *ūrdhva-puṇḍra*—wearing perpendicularly straight *tilaka*; *cakra-ādi-dhāraṇa*—stamping the body with different names and symbols of the Lord.

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

madhya.24.333

> *gopīcandana-mālya-dhṛti, tulasī-āharaṇa*
> *vastra-pīṭha-gṛha-saṁskāra, kṛṣṇa-prabodhana*

SYNONYMS

gopī-candana—gopī-candana (available in Vṛndāvana and Dvārakā); *mālya*—beads on the neck; *dhṛti*—wearing regularly; *tulasī-āharaṇa*—collecting *tulasī* leaves; *vastra*—cloth; *pīṭha*—temple; *gṛha*—the house; *saṁskāra*—cleansing; *kṛṣṇa-prabodhana*—awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

"After this, you should describe how one should decorate his body with gopīcandana, wear neck beads, collect tulasī leaves from the tulasī tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

madhya.24.334

> *pañca, ṣoḍaśa, pañcāśat upacāre arcana*
> *pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana*

SYNONYMS

pañca—five; *ṣoḍaśa*—sixteen; *pañcāśat*—fifty; *upacāre*—with ingredients; *arcana*—offering worship; *pañca-kāla*—five times; *pūjā*—worshiping; *ārati*—offering *ārati*; *kṛṣṇera bhojana-śayana*—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for *ṣoḍaśopacāra,* the sixteen ingredients, one should (1) provide a sitting place (*āsana*), (2) ask Kṛṣṇa to sit down, (3) offer *arghya,* (4) offer water to wash the legs, (5) wash the mouth, (6) offer *madhu-parka,* (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord's body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or *campaka,* (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the *Hari-bhakti-vilāsa* (Eleventh *Vilāsa,* verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called *prabodhana,* or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant *jaya* Śrī Rādhā-Govinda, or *jaya* Śrī Rādhā-Mādhava when he rings the bell. In either case, the word *jaya* must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular *maṅgala-ārati* in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an *āsana,* a sitting place before the altar. This *āsana* is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After *maṅgala-ārati,* the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) *Arghya* should be offered. (9) Water for *ācamana* should be offered. (10) *Madhu-parka,* a small bowl containing *madhu* (honey, a little ghee, a

little water, a little sugar, yogurt and milk) should be offered. This is called *madhu-parka-ācamana*. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this *mantra:*

> *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-*
> *lakṣāvṛteṣu surabhīr abhipālayantam*
> *lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (*ācamana*). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings

should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another *maṅgala-ārati* should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening *ārati*. (49) The Lord should be fanned with a *cāmara* fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the *pūjārī* should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the

Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

> *Ārati should be offered to the Deities five times daily-early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dhal, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: āgaccha śayana-sthānaṁ priyābhiḥ saha keśava. "O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī." (Hari-bhakti-vilāsa 11.40)*

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His

legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

madhya.24.335

> *śrī-mūrti -lakṣaṇa, āra śālagrāma-lakṣaṇa*
> *kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana*

SYNONYMS

śrī-mūrti-lakṣaṇa—characteristics of the Deity; *āra*—and; *śālagrāma-lakṣaṇa*—characteristics of the *śālagrāma-śilā*; *kṛṣṇa-kṣetra-yātrā*—visiting places like Vṛndāvana, Dvārakā and Mathurā; *kṛṣṇa-mūrti-daraśana*—visiting the Deity in the temple.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

madhya.24.336

> *nāma-mahimā, nāmāparādha dūre varjana*
> *vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana*

SYNONYMS

nāma-mahimā—the glories of the holy name; *nāma-aparādha*—offenses in chanting the holy name; *dūre varjana*—giving up very carefully; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *sevā-aparādha-khaṇḍana*—rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa *mantra*. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the *Skanda Purāṇa (Avantī-khaṇḍa),* spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The *śālagrāma-śilā* should be worshiped with *tulasī* where a sufficient quantity of *tulasī* leaves are available. Worship of *śālagrāma-śilā* should be introduced in all ISKCON temples. *Śālagrāma-śilā* is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with *śālagrāma-śilā*.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not

cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

madhya.24.337

> *śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa*
> *japa, stuti, parikramā, daṇḍavat vandana*

SYNONYMS

śaṅkha—of a conchshell; *jala*—of water; *gandha*—of incense or scents; *puṣpa*—of flowers; *dhūpa-ādi*—of incense, and so on; *lakṣaṇa*—the characteristics; *japa*—murmuring; *stuti*—offering prayers; *parikramā*—circumambulation; *daṇḍavat*—offering obeisances; *vandana*—offering prayers.

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the *Hari-bhakti-vilāsa*. The *Aṣṭama Vilāsa* of that book should be consulted as far as possible.

madhya.24.338

> *puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana*
> *anivedita-tyāga, vaiṣṇava-nindādi-varjana*

SYNONYMS

puraścaraṇa-vidhi—ritualistic ceremonies; *kṛṣṇa-prasāda-bhojana*—eating the remnants of food offered to the Lord;

anivedita-tyāga—not touching anything not offered to the Lord; *vaiṣṇava-nindā-ādi-varjana*—completely avoiding blaspheming a Vaiṣṇava.

TRANSLATION

"Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the *vaiṣṇava-nindā,* see *Madhya-līlā,* 15.260.

madhya.24.339

> *sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana*
> *asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa*

SYNONYMS

sādhu-lakṣaṇa—the symptoms of a devotee; *sādhu-saṅga*—association with devotees; *sādhu-sevana*—offering service to devotees; *asat-saṅga-tyāga*—giving up the company of nondevotees; *śrī-bhāgavata-śravaṇa*—regularly hearing the recitation of *Śrīmad-Bhāgavatam*.

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

madhya.24.340

> *dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivaraṇa*
> *māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa*

SYNONYMS

dina-kṛtya—daily duties; *pakṣa-kṛtya*—duties on the fortnights; *ekādaśī-ādi-vivaraṇa*—description of Ekādaśī and so on; *māsa-kṛtya*—duties every month; *janmāṣṭamī-ādi*—of performing Janmāṣṭamī and other ceremonies; *vidhi*—of the process; *vicāraṇa*—consideration.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties-especially observing Ekādaśī fast, which comes every fortnight. You should also describe the duties of every

month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsiṁha-caturdaśī.

madhya.24.341

> *ekādaśī, janmāṣṭamī, vāmana-dvādaśī*
> *śrī-rāma-navamī, āra nṛsiṁha-caturdaśī*

SYNONYMS

ekādaśī—the eleventh day of the fortnight; *janmāṣṭamī*—the birthday ceremony of Lord Kṛṣṇa; *vāmana-dvādaśī*—the birthday or appearance day of Lord Vāmana; *śrī-rāma-navamī*—the birthday ceremony of Lord Rāmacandra; *āra*—and; *nṛsiṁha-caturdaśī*—the appearance day of Lord Nṛsiṁha.

TRANSLATION

"Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsiṁha-caturdaśī should all be observed.

madhya.24.342

> *ei sabe viddhā-tyāga, aviddhā-karaṇa*
> *akaraṇe doṣa, kaile bhaktira lambhana*

SYNONYMS

ei sabe—all these things; *viddhā-tyāga*—to avoid *viddha-ekādaśī* or mixed Ekādaśī; *aviddhā-karaṇa*—performing the pure Ekādaśī; *akaraṇe doṣa*—the fault of not performing them; *kaile*—if done so; *bhaktira lambhana*—there will be discrepancies in devotional service.

TRANSLATION

"You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

madhya.24.343

> *sarvatra pramāṇa dibe purāṇa-vacana*
> *śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa*

SYNONYMS

sarvatra—everywhere; *pramāṇa*—evidence; *dibe*—you should give; *purāṇa-vacana*—quoting from the *Purāṇas*; *śrī-mūrti*—the Deity; *viṣṇu-mandira*—of the Viṣṇu temple; *karaṇa-lakṣaṇa*—the characteristics of constructing.

TRANSLATION

"Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

madhya.24.344

> *'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra*
> *kartavyākartavya saba 'smārta' vyavahāra*

SYNONYMS

sāmānya—general; *sat-ācāra*—good behavior; *āra*—and; *vaiṣṇava*—of devotees of Lord Viṣṇu; *ācāra*—etiquette; *kartavya-akartavya*—things which are to be done and which are not to be done; *saba*—all; *smārta*—connected with regulative principles; *vyavahāra*—business.

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

madhya.24.345

> *ei saṅkṣepe sūtra kahiluṅ dig-daraśana*
> *yabe tumi likhibā, kṛṣṇa karābe sphuraṇa*

SYNONYMS

ei—thus; *saṅkṣepe*—in brief; *sūtra*—codes; *kahiluṅ*—I have described; *dik-daraśana*—just a little direction; *yabe*—whenever; *tumi*—you; *likhibā*—will attempt to write; *kṛṣṇa*—Lord Kṛṣṇa; *karābe*—will do; *sphuraṇa*—manifesting.

TRANSLATION

"I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you."

PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of *gurus*. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in *Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*.

madhya.24.346

> *ei ta' kahilu prabhura sanātane prasāda*
> *yāhāra śravaṇe cittera khaṇḍe avasāda*

SYNONYMS

ei ta'—in this way; *kahilu*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sanātane*—unto Sanātana Gosvāmī; *prasāda*—mercy; *yāhāra śravaṇe*—hearing which; *cittera*—of the mind; *khaṇḍe*—disappears; *avasāda*—all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanātana Gosvāmī. When one hears these topics, one's heart will be cleansed of all contamination.

madhya.24.347

> *nija-granthe karṇapūra vistāra kariyā*
> *sanātane prabhura prasāda rākhiyāche likhiyā*

SYNONYMS

nija-granthe—in his own book; *karṇapūra*—Kavi-karṇapūra; *vistāra kariyā*—vividly describing; *sanātane*—unto Sanātana Gosvāmī; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prasāda*—the mercy; *rākhiyāche*—has kept; *likhiyā*—writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nāṭaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

madhya.24.348

> *gauḍendrasya sabhā-vibhūṣaṇa-maṇis tyaktvā ya ṛddhāṁ śriyaṁ*
> *rūpasyāgraja eṣa eva taruṇīṁ vairāgya-lakṣmīṁ dadhe*
> *antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ*
> *śaivālaiḥ pihitaṁ mahā-sara iva prīti-pradas tad-vidām*

SYNONYMS

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); *sabhā*—of the parliament; *vibhūṣaṇa*—fundamental; *maṇiḥ*—the gem; *tyaktvā*—relinquishing; *yaḥ*—one who; *ṛddhām*—opulent; *śriyam*—kingly enjoyment; *rūpasya agrajaḥ*—the elder brother of Śrīla Rūpa Gosvāmī; *eṣaḥ*—this; *eva*—certainly; *taruṇīm*—youthful; *vairāgya-lakṣmīm*—the fortune of renunciation; *dadhe*—accepted; *antaḥ-bhakti-rasena*—by the mellows of inner love of Kṛṣṇa; *pūrṇa-hṛdayaḥ*—satisfied fully; *bāhye*—externally; *avadhūta-ākṛtiḥ*—the

dress of a mendicant; *śaivālaiḥ*—by moss; *pihitam*—covered; *mahā-saraḥ*—a great lake or very deep lake; *iva*—like; *prīti-pradaḥ*—very pleasing; *tat-vidām*—to persons acquainted with the science of devotional service.

TRANSLATION

"Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from *Caitanya-candrodaya-nāṭaka* (9.34, 35, 38).

madhya.24.349

> *taṁ sanātanam upāgatam akṣṇor*
> *dṛṣṭa-mātram atimātra-dayārdraḥ*
> *āliliṅga parighāyata-dorbhyāṁ*
> *sānukampam atha campaka-gauraḥ*

SYNONYMS

tam—unto him; *sanātanam*—Sanātana Gosvāmī; *upāgatam*—having arrived; *akṣṇoḥ*—with the eyes; *dṛṣṭa-mātram*—being only seen; *ati-mātra*—greatly; *dayā-ārdraḥ*—merciful; *āliliṅga*—embraced; *parighāyata-dorbhyām*—with His two arms; *sa-anukampam*—with great affection; *atha*—thus; *campaka-gauraḥ*—Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a *campaka* flower (golden).

TRANSLATION

"As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

madhya.24.350

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayituṁ viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣiṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there; *eva*—indeed; *rūpam*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

madhya.24.351

> *ei ta' kahiluṅ sanātane prabhura prasāda*
> *yāhāra śravaṇe cittera khaṇḍe avasāda*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have explained; *sanātane*—unto Sanātana Gosvāmī; *prabhura prasāda*—the mercy of Lord Śrī Caitanya Mahāprabhu; *yāhāra śravaṇe*—hearing which; *cittera*—of the heart; *khaṇḍe*—disappears; *avasāda*—moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

madhya.24.352

> *kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'*
> *vidhi-rāga-mārge 'sādhana bhakti'ra vidhāna*

SYNONYMS

kṛṣṇera svarūpa-gaṇera—of Lord Kṛṣṇa in His various expansions; *sakala*—all; *haya*—there is; *jñāna*—knowledge; *vidhi-rāga-mārge*—in the process of devotional service under regulative principles or

in spontaneous love; *sādhana bhaktira vidhāna*—the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

madhya.24.353

> *'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'*
> *ihāra śravaṇe bhakta jānena saba anta*

SYNONYMS

kṛṣṇa-prema—love of Godhead; *bhakti-rasa*—the mellows of devotional service; *bhaktira siddhānta*—the conclusions of devotional service; *ihāra śravaṇe*—by hearing this chapter; *bhakta*—a devotee; *jānena*—knows; *saba*—all; *anta*—limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

madhya.24.354

> *śrī-caitanya-nityānanda-advaita-caraṇa*
> *yāṅra prāṇa-dhana, sei pāya ei dhana*

SYNONYMS

śrī-caitanya-nityānanda-advaita-caraṇa—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; *yāṅra prāṇa-dhana*—whose life and soul; *sei*—such a person; *pāya*—gets; *ei dhana*—this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

madhya.24.355

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fourth Chapter, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.***

Chapter 25

madhya.25.1

vaiṣṇavī-kṛtya sannyāsi-
mukhān kāśī-nivāsinaḥ
sanātanaṁ susaṁskṛtya
prabhur nīlādrim āgamat

SYNONYMS

vaiṣṇavī-kṛtya—making into Vaiṣṇavas; *sannyāsi-mukhān*—headed by the *sannyāsīs*; *kāśī-nivāsinaḥ*—the residents of Vārāṇasī; *sanātanam*—Sanātana Gosvāmī; *su-saṁskṛtya*—completely purifying; *prabhuḥ*—Lord Śrī Caitanya Mahāprabhu; *nīlādrim*—to Jagannātha Purī; *āgamat*—returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the sannyāsīs, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

madhya.25.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

madhya.25.3

> *ei mata mahāprabhu dui māsa paryanta*
> *śikhāilā tāṅre bhakti-siddhāntera anta*

SYNONYMS

ei mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui māsa paryanta*—for two months; *śikhāilā*—instructed; *tāṅre*—him; *bhakti-siddhāntera anta*—all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

madhya.25.4

> *'paramānanda kīrtanīyā'-śekharera saṅgī*
> *prabhure kīrtana śunāya, ati baḍa raṅgī*

SYNONYMS

paramānanda kīrtanīyā—Paramānanda Kīrtanīyā; *śekharera saṅgī*—a friend of Candraśekhara's; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kīrtana śunāya*—sings and chants; *ati baḍa raṅgī*—very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

madhya.25.5

> *sannyāsīra gaṇa prabhure yadi upekṣila*
> *bhakta-duḥkha khaṇḍāite tāre kṛpā kaila*

SYNONYMS

sannyāsīra gaṇa—all the *sannyāsīs*; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *yadi*—when; *upekṣila*—criticized; *bhakta-duḥkha*—the unhappiness of the devotees; *khaṇḍāite*—to drive away; *tāre*—to them; *kṛpā kaila*—showed His mercy.

TRANSLATION

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

madhya.25.6

> *sannyāsīre kṛpā pūrve likhiyāchoṅ vistāriyā*
> *uddeśe kahiye ihāṅ saṅkṣepa kariyā*

SYNONYMS

sannyāsīre kṛpā—mercy upon the *sannyāsīs*; *pūrve*—before this; *likhiyāchoṅ*—I have described; *vistāriyā*—elaborately; *uddeśe*—in

reference to that; *kahiye*—let me speak; *ihāṅ*—here; *saṅkṣepa kariyā*—in brief.

TRANSLATION

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu's deliverance of the sannyāsīs at Vārāṇasī, but I shall briefly repeat it in this chapter.

madhya.25.7

> *yāhāṅ tāhāṅ prabhura nindā kare sannyāsīra gaṇa*
> *śuni' duḥkhe mahārāṣṭrīya vipra karaye cintana*

SYNONYMS

yāhāṅ tāhāṅ—anywhere and everywhere; *prabhura nindā*—criticism of Śrī Caitanya Mahāprabhu; *kare*—do; *sannyāsīra gaṇa*—the Māyāvādī *sannyāsīs*; *śuni'*—hearing; *duḥkhe*—in great unhappiness; *mahārāṣṭrīya vipra*—the *brāhmaṇa* of Mahārāṣṭra province; *karaye cintana*—was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

madhya.25.8

> *"prabhura svabhāva,-yebā dekhe sannidhāne*
> *'svarūpa' anubhavi' tāṅre 'īśvara' kari' māne*

SYNONYMS

prabhura sva-bhāva—the characteristics of Śrī Caitanya Mahāprabhu; *yebā*—anyone who; *dekhe*—sees; *sannidhāne*—nearby; *sva-rūpa*—His personality; *anubhavi'*—realizing; *tāṅre*—Him; *īśvara kari'*—as the Supreme Lord; *māne*—accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, "Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

madhya.25.9

> *kona prakāre pāroṅ yadi ekatra karite*
> *ihā dekhi' sannyāsi-gaṇa habe iṅhāra bhakte*

SYNONYMS

kona prakāre—by some means; *pāroṅ*—I am able; *yadi*—if; *ekatra karite*—to assemble; *ihā dekhi'*—by seeing this (Śrī Caitanya Mahāprabhu's personal characteristics); *sannyāsi-gaṇa*—the

Māyāvādī *sannyāsīs* of Vārāṇasī; *habe*—will become; *iṅhāra bhakte*—His devotees.

TRANSLATION

"If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (Antya 7.11):

> *kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana*
> *kṛṣṇa-śakti vinā nāhe tāra pravartana*

In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya,* wherein he quotes a verse from *Nārāyaṇa-saṁhitā:*

> *dvāparīyair janair viṣṇuḥ*
> *pañcarātrais tu kevalaiḥ*
> *kalau tu nāma-mātreṇa*
> *pūjyate bhagavān hariḥ*

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of *pāñcarātrika*. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an *ācārya,* or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇāliṅgita-vigraha* —that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru* or spiritual master for the entire world, a devotee on the topmost platform, the *mahā-*

bhāgavata stage, and a *paramahaṁsa-ṭhākura,* a spiritual form only fit to be addressed as *paramahaṁsa* or *ṭhākura."*

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī *sannyāsīs* who cannot see the brilliance of Kṛṣṇa's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

madhya.25.10

> *vārāṇasī-vāsa āmāra haya sarva-kāle*
> *sarva-kāla duḥkha pāba, ihā nā karile"*

SYNONYMS

vārāṇasī-vāsa—residence at Vārāṇasī; *āmāra*—my; *haya*—there is; *sarva-kāle*—always; *sarva-kāla*—always; *duḥkha pāba*—I will suffer unhappiness; *ihā*—this; *nā karile*—if I do not execute.

TRANSLATION

"I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

madhya.25.11

> *eta cinti' nimantrila sannyāsīra gaṇe*
> *tabe sei vipra āila mahāprabhura sthāne*

SYNONYMS

eta cinti'—thinking this; *nimantrila*—he invited; *sannyāsīra gaṇe*—all the *sannyāsīs*; *tabe*—then; *sei vipra*—that *brāhmaṇa*; *āila*—approached; *mahāprabhura sthāne*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Mahārāṣṭrian brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

madhya.25.12

> *hena-kāle nindā śuni' śekhara, tapana*
> *duḥkha pāñā prabhu-pade kailā nivedana*

SYNONYMS

hena-kāle—exactly at this time; *nindā śuni'*—by hearing the criticism (of Lord Caitanya by the Māyāvādī *sannyāsīs*); *śekhara tapana*—Candraśekhara and Tapana Miśra; *duḥkha pāñā*—feeling

very unhappy; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *kailā nivedana*—submitted a request.

TRANSLATION

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

madhya.25.13

> *bhakta-duḥkha dekhi' prabhu manete cintila*
> *sannyāsīra mana phirāite mana ha-ila*

SYNONYMS

bhakta-duḥkha dekhi'—seeing the unhappiness of the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *manete cintila*—considered within His mind; *sannyāsīra mana*—the minds of the Māyāvādī *sannyāsīs*; *phirāite*—to turn; *mana ha-ila*—Śrī Caitanya Mahāprabhu decided.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

madhya.25.14

> *hena-kāle vipra āsi' karila nimantraṇa*
> *aneka dainyādi kari' dharila caraṇa*

SYNONYMS

hena-kāle—at this time; *vipra*—the Mahārāṣṭrian *brāhmaṇa*; *āsi'*—coming; *karila nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *aneka*—various; *dainya-ādi*—submissions; *kari'*—doing; *dharila caraṇa*—touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and extended an invitation. The brāhmaṇa submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

madhya.25.15

> *tabe mahāprabhu tāṅra nimantraṇa mānilā*
> *āra dina madhyāhna kari' tāṅra ghare gelā*

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *nimantraṇa*—invitation; *mānilā*—accepted; *āra dina*—the next day; *madhyāhna kari'*—after finishing His *madhyāhna* activities (taking bath and murmuring *mantras*); *tāṅra ghare gelā*—He went to the house of the Mahārāṣṭrian *brāhmaṇa*.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brāhmaṇa's house.

madhya.25.16

> *tāhāṅ yaiche kailā prabhu sannyāsīra nistāra*
> *pañca-tattvākhyāne tāhā kariyāchi vistāra*

SYNONYMS

tāhāṅ—there; *yaiche*—how; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīra*—of the Māyāvādī *sannyāsīs*; *nistāra*—deliverance; *pañca-tattva-ākhyāne*—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); *tāhā*—that subject matter; *kariyāchi vistāra*—have described elaborately.

TRANSLATION

I have already described Śrī Caitanya Mahāprabhu's deliverance of the Māyāvādī sannyāsīs in the Seventh Chapter when I described the glories of the Pañca-tattva-Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

madhya.25.17

> *grantha bāḍe, punarukti haya ta' kathana*
> *tāhāṅ ye nā likhiluṅ, tāhā kariye likhana*

SYNONYMS

grantha—the size of the book; *bāḍe*—increases; *punaḥ-ukti*—repetition; *haya*—would be; *ta' kathana*—of subject matters once described; *tāhāṅ*—there (in the Seventh Chapter); *ye*—whatever; *nā likhiluṅ*—I have not described; *tāhā*—that; *kariye likhana*—I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

madhya.25.18

> *ye divasa prabhu sannyāsīre kṛpā kaila*
> *se divasa haite grāme kolāhala haila*

SYNONYMS

ye divasa—the day when; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīre*—to the Māyāvādī *sannyāsīs*; *kṛpā kaila*—showed His mercy; *se divasa haite*—beginning from that day; *grāme*—in the locality; *kolāhala haila*—there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

madhya.25.19

> *lokera saṅghaṭṭa āise prabhure dekhite*
> *nānā śāstre paṇḍita āise śāstra vicārite*

SYNONYMS

lokera saṅghaṭṭa—crowds of men; *āise*—come; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *nānā śāstre paṇḍita*—

scholars learned in various scriptures; *āise*—used to come; *śāstra vicārite*—to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

madhya.25.20

> *sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra*
> *sayuktika vākye mana phirāya sabāra*

SYNONYMS

sarva-śāstra khaṇḍi'—defeating all the false conclusions of different scriptures; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakti kare sāra*—established the predominance of devotional service; *sa-yuktika vākye*—by talks full of pleasing logic and arguments; *mana phirāya*—turns the minds; *sabāra*—of everyone.

TRANSLATION

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this *saṅkīrtana* movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and *yogīs* came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the *bhakti* cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

madhya.25.21

> *upadeśa lañā kare kṛṣṇa-saṅkīrtana*
> *sarva-loka hāse, gāya, karaye nartana*

SYNONYMS

upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; *kare*—join; *kṛṣṇa-saṅkīrtana*—the *saṅkīrtana* movement; *sarva-loka hāse*—everyone began to laugh in pleasure; *gāya*—chant; *karaye nartana*—and dance.

TRANSLATION

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

madhya.25.22

> *prabhure praṇata haila sannyāsīra gaṇa*
> *ātma-madhye goṣṭhī kare chāḍi' adhyayana*

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *praṇata haila*—offered obeisances; *sannyāsīra gaṇa*—all the Māyāvādī *sannyāsīs*;

ātma-madhye—among themselves; *goṣṭhī kare*—discussed; *chāḍi' adhyayana*—giving up so-called studies of Vedānta.

TRANSLATION

All the Māyāvādī sannyāsīs offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

madhya.25.23

> *prakāśānandera śiṣya eka tāṅhāra samāna*
> *sabhā-madhye kahe prabhura kariyā sammāna*

SYNONYMS

prakāśānandera śiṣya eka—one of the disciples of Prakāśānanda Sarasvatī; *tāṅhāra samāna*—equal in learning with Prakāśānanda Sarasvatī; *sabhā-madhye*—in the assembly of the *sannyāsīs*; *kahe*—explains; *prabhura kariyā sammāna*—respecting Śrī Caitanya Mahāprabhu seriously.

TRANSLATION

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

madhya.25.24

> *śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'*
> *'vyāsa-sūtrera' artha karena ati-manorama*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *haya*—is; *sākṣāt nārāyaṇa*—directly the Supreme Personality of Godhead, Nārāyaṇa; *vyāsa-sūtrera*—the codes of Vyāsadeva (*Vedānta-sūtra*); *artha karena*—He explains; *ati-manorama*—very nicely.

TRANSLATION

He said, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.

madhya.25.25

> *upaniṣadera karena mukhyārtha vyākhyāna*
> *śuniyā paṇḍita-lokera juḍāya mana-kāṇa*

SYNONYMS

upaniṣadera—of the Vedic version known as the *Upaniṣads*; *karena*—He does; *mukhya-artha*—the original meaning; *vyākhyāna*—explanation; *śuniyā*—hearing; *paṇḍita-lokera*—of the learned scholars; *juḍāya*—satisfies; *mana-kāṇa*—the minds and ears.

TRANSLATION

"Śrī Caitanya Mahāprabhu explains the direct meaning of the Upaniṣads. When all learned scholars hear this, their minds and ears are satisfied.

madhya.25.26

> *sūtra-upaniṣadera mukhyārtha chāḍiyā*
> *ācārya 'kalpanā' kare āgraha kariyā*

SYNONYMS

sūtra-upaniṣadera—of the *Vedānta-sūtra* and the *Upaniṣads*; *mukhya-artha*—the direct meaning; *chāḍiyā*—giving up; *ācārya*—Śaṅkarācārya; *kalpanā*—imagination; *kare*—does; *āgraha kariyā*—with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

madhya.25.27

> *ācārya-kalpita artha ye paṇḍita śune*
> *mukhe 'haya' 'haya' kare, hṛdaya nā māne*

SYNONYMS

ācārya-kalpita—imagined by Śaṅkarācārya; *artha*—meaning; *ye paṇḍita śune*—any learned person who hears; *mukhe*—only in the mouth; *haya haya*—yes it is, yes it is; *kare*—does; *hṛdaya*—his heart; *nā māne*—does not accept.

TRANSLATION

"All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

madhya.25.28

> *śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni*
> *kali-kāle sannyāse 'saṁsāra' nāhi jini*

SYNONYMS

śrī-kṛṣṇa-caitanya-vākya—the words of Śrī Caitanya Mahāprabhu; *dṛḍha*—very firm and convincing; *satya māni*—I admit as truth; *kali-kāle*—in this Age of Kali; *sannyāse*—simply by accepting the renounced order of life; *saṁsāra nāhi jini*—one cannot escape the material clutches.

TRANSLATION

"The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this Age of

Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

madhya.25.29

> *harer nāma-ślokera yei karilā vyākhyāna*
> *sei satya sukhadārtha parama pramāṇa*

SYNONYMS

harer nāma-ślokera—of the verse beginning *harer nāma harer nāma*; *yei*—whatever; *karilā*—made; *vyākhyāna*—the explanation; *sei*—that; *satya*—true; *sukha-da-artha*—a meaning that is pleasing to accept; *parama pramāṇa*—the supreme evidence.

TRANSLATION

"Śrī Caitanya Mahāprabhu's explanation of the verse beginning 'harer nāma harer nāma' is not only pleasing to the ear but is strong, factual evidence.

madhya.25.30

> *bhakti vinā mukti nahe, bhāgavate kaya*
> *kali-kāle nāmābhāse sukhe mukti haya*

SYNONYMS

bhakti vinā—without devotional service; *mukti nahe*—there is no question of liberation; *bhāgavate kaya*—it is said in *Śrīmad-Bhāgavatam*; *kali-kāle*—in this Age of Kali; *nāma-ābhāse*—even by a slight appreciation of the Hare Kṛṣṇa *mantra*; *sukhe*—without difficulty; *mukti haya*—one can get liberation.

TRANSLATION

"In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

madhya.25.31

> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho*
> *kliśyanti ye kevala-bodha-labdhaye*
> *teṣām asau kleśala eva śiṣyate*
> *nānyad yathā sthūla-tuṣāvaghātinām*

SYNONYMS

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*

—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

TRANSLATION

“ 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

madhya.25.32

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

SYNONYMS

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion;

aviśuddha-buddhayaḥ—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

TRANSLATION

“ 'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

madhya.25.33

> *'brahma'-śabde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'*
> *tāṅre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna*

SYNONYMS

brahma-śabde—by the word *brahma*; *kahe*—is meant; *ṣaṭ-aiśvarya-pūrṇa bhagavān*—the Supreme Personality of Godhead, full in all six opulences; *tāṅre*—Him; *nirviśeṣa sthāpi*—if we make

impersonal; *pūrṇatā haya hāna*—His completeness becomes damaged.

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in *Bhagavad-gītā* (Bg. 9.4):

> *mayā tatam idaṁ sarvaṁ*
> *jagad avyakta-mūrtinā*
> *mat-sthāni sarva-bhūtāni*
> *na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead-His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side-

Bhagavān. *Brahmeti paramātmeti bhagavān iti śabdyate*. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord's personal feature. That is complete understanding of the Absolute Truth.

madhya.25.34

> *śruti-purāṇa kahe-kṛṣṇera cic-chakti-vilāsa*
> *tāhā nāhi māni, paṇḍita kare upahāsa*

SYNONYMS

śruti-purāṇa kahe—the Vedic literatures and the *Purāṇas* confirm; *kṛṣṇera*—of Lord Kṛṣṇa; *cit-śakti-vilāsa*—activities of spiritual potencies; *tāhā nāhi māni*—not accepting that; *paṇḍita kare upahāsa*—so-called scholars play jokes without perfect understanding.

TRANSLATION

"Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the *Purāṇas,* there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (*sac-cid-ānanda-vigraha).* Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. *Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam*. *Bhagavad-gītā* (Bg. 9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as *jñānīs* cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

madhya.25.35

> *cid-ānanda kṛṣṇa-vigraha 'māyika' kari' māni*
> *ei baḍa 'pāpa',-satya caitanyera vāṇī*

SYNONYMS

cit-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; *māyika kari' māni*—accept as made of the external energy, *māyā*; *ei baḍa pāpa*—this is a great act of sin; *satya*—true; *caitanyera vāṇī*—the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

"The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu's statements are actually factual.

PURPORT

Śrī Caitanya Mahāprabhu's movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord's form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa's personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava *ācāryas* accept this. That is the proper understanding of the Absolute Truth.

madhya.25.36

> *nātaḥ paraṁ parama yad bhavataḥ svarūpam*
> *ānanda-mātram avikalpam aviddha-varcaḥ*
> *paśyāmi viśva-sṛjam ekam aviśvam ātman*
> *bhūtendriyātmakam adas ta upāśrito 'smi*

SYNONYMS

na—not; *ataḥ*—than this; *param*—more supreme; *parama*—O supreme one; *yat*—which; *bhavataḥ*—of Your Lordship; *sva-rūpam*—the personal form; *ānanda*—of transcendental bliss; *mātram*—only; *avikalpam*—where there is no creation; *aviddha*—without contamination; *varcaḥ*—having an effulgence; *paśyāmi*—I see; *viśva-sṛjam ekam*—who alone has created this universe; *aviśvam*—not belonging to the destructible material world; *ātman*—O Supreme Soul; *bhūta-indriya-ātmakam*—the original cause of the senses and the living beings; *adaḥ*—transcendental; *te*—unto You; *upāśritaḥ asmi*—I take full shelter.

TRANSLATION

“ 'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not

connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

madhya.25.37

> *dṛṣṭaṁ śrutaṁ bhūta-bhavad-bhaviṣyat*
> *sthāsnuś cariṣṇur mahad alpakaṁ vā*
> *vinācyutād vastu-tarāṁ na vācyaṁ*
> *sa eva sarvaṁ paramātma-bhūtaḥ*

SYNONYMS

dṛṣṭam—experienced by direct perception; *śrutam*—experienced by hearing; *bhūta*—past; *bhavat*—present; *bhaviṣyat*—which will be in the future; *sthāsnuḥ*—immovable; *cariṣṇuḥ*—movable; *mahat*—the greatest; *alpakam*—the smallest; *vā*—or; *vinā*—except; *acyutāt*—

the infallible Personality of Godhead; *vastu-tarām*—anything else; *na vācyam*—not to be spoken; *saḥ*—that Supreme Personality of Godhead; *eva*—certainly; *sarvam*—everything; *paramātma-bhūtaḥ*—the origin of all causes.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa's absence.

madhya.25.38

> *tad vā idaṁ bhuvana-maṅgala maṅgalāya*
> *dhyāne sma no daraśitaṁ ta upāsakānām*
> *tasmai namo bhagavate 'nuvidhema tubhyaṁ*
> *yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ*

SYNONYMS

tat—that; *vā*—or; *idam*—this; *bhuvana-maṅgala*—O most auspicious of the entire world; *maṅgalāya*—for the benefit; *dhyāne*—in meditation; *sma*—certainly; *naḥ*—of us; *daraśitam*—manifested; *te*—by You; *upāsakānām*—of devotees engaged in devotional service; *tasmai*—unto Him; *namaḥ*—all obeisances; *bhagavate*—the Supreme Personality of Godhead; *anuvidhema*—we offer obeisances, following in the footsteps of the *ācāryas*; *tubhyam*—unto You; *yaḥ*—who is; *anādṛtaḥ*—not much appreciated; *naraka-bhāgbhiḥ*—by persons who are destined to go to a hellish condition of life; *asat-prasaṅgaiḥ*—who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

“ 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.4).

madhya.25.39

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

SYNONYMS

avajānanti—decry; *mām*—Me; *mūḍhāḥ*—rascals; *mānuṣīm*—just like a human being; *tanum*—a body; *āśritam*—accepted; *param*—supreme; *bhāvam*—position; *ajānantaḥ*—without knowing; *mama*—My; *bhūta-maheśvaram*—exalted position as the Supreme Person, creator of the material world.

TRANSLATION

“ 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 9.11).

madhya.25.40

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān

kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

SYNONYMS

tān—all of them; *aham*—I; *dviṣataḥ*—those who are envious; *krūrān*—always willing to do harm; *saṁsāreṣu*—in this material world; *nara-adhamān*—the lowest of men; *kṣipāmi*—throw; *ajasram*—again and again; *aśubhān*—engaged in inauspicious acts; *āsurīṣu*—demoniac; *eva*—certainly; *yoniṣu*—in families.

TRANSLATION

“ 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from *Bhagavad-gītā* (Bg. 16.19).

madhya.25.41

sūtrera pariṇāma-vāda, tāhā nā māniyā
'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā

SYNONYMS

sūtrera—of the codes of the *Vedānta-sūtra*; *pariṇāma-vāda*—the transformation of energy; *tāhā nā māniyā*—not accepting this fact; *vivarta-vāda*—the theory of illusion; *sthāpe*—establishes; *vyāsa bhrānta baliyā*—accusing Vyāsadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

madhya.25.42

> *ei ta' kalpita artha mane nāhi bhāya*
> *śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya*

SYNONYMS

ei ta'—this; *kalpita*—imaginary; *artha*—meaning; *mane*—to the mind; *nāhi*—does not; *bhāya*—appeal; *śāstra*—the authoritative scriptures; *chāḍi'*—giving up; *ku-kalpanā*—mischievous

imagination; *pāṣaṇḍe*—to the atheistic class of men; *bujhāya*—teaches.

TRANSLATION

"Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Śrīpād Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the *ācāryas*. Sometimes they conceal the real purpose of the *Vedas* and explain the *Vedas* in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for *pāṣaṇḍas,* atheists.

madhya.25.43

> *paramārtha-vicāra gela, kari mātra 'vāda'*
> *kāhāṅ mukti pāba, kāhāṅ kṛṣṇera prasāda*

SYNONYMS

parama-artha-vicāra—discussion on spiritual matters; *gela*—has gone; *kari*—we do; *mātra vāda*—only argument and word jugglery; *kāhāṅ*—where; *mukti*—liberation; *pāba*—we shall get; *kāhāṅ*—where; *kṛṣṇera prasāda*—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

madhya.25.44

> *vyāsa-sūtrera artha ācārya kariyāche ācchādana*
> *ei haya satya śrī-kṛṣṇa-caitanya-vacana*

SYNONYMS

vyāsa-sūtrera—of the codes of the Vedānta known as *Vyāsa-sūtra*; *artha*—the meanings; *ācārya*—Śaṅkarācārya; *kariyāche ācchādana*—has purposely covered; *ei*—this; *haya*—is; *satya*—the truth; *śrī-kṛṣṇa-caitanya-vacana*—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

madhya.25.45

> *caitanya-gosāñi yei kahe, sei mata sāra*
> *āra yata mata, sei saba chārakhāra"*

SYNONYMS

caitanya-gosāñi—Śrī Caitanya Mahāprabhu; *yei kahe*—whatever He has said; *sei mata sāra*—that explanation is actually the essence of Vedic knowledge; *āra yata mata*—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu's statement; *sei*—these; *saba chārakhāra*—all distortions.

TRANSLATION

"Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion."

madhya.25.46

> *eta kahi' sei kare kṛṣṇa-saṅkīrtana*
> *śuni' prakāśānanda kichu kahena vacana*

SYNONYMS

eta kahi'—speaking so much; *sei*—the disciple of Prakāśānanda Sarasvatī; *kare*—performed; *kṛṣṇa-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *śuni'*—hearing; *prakāśānanda*—the *guru,* Prakāśānanda Sarasvatī; *kichu*—something; *kahena*—says; *vacana*—words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

madhya.25.47

> *ācāryera āgraha-'advaita-vāda' sthāpite*
> *tāte sūtrārtha vyākhyā kare anya rīte*

SYNONYMS

ācāryera—of Śaṅkarācārya; *āgraha*—the eagerness; *advaita-vāda*—monism; *sthāpite*—to establish; *tāte*—for that reason; *sūtra-artha*—the meaning of the *Brahma-sūtra,* or Vedānta philosophy; *vyākhyā*—explanation; *kare*—does; *anya rīte*—in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, "Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

madhya.25.48

> *'bhagavattā' mānile 'advaita' nā yāya sthāpana*
> *ataeva saba śāstra karaye khaṇḍana*

SYNONYMS

bhagavattā—the Personality of Godhead; *mānile*—if one accepts; *advaita*—monism or nondualism; *nā*—not; *yāya*—is possible; *sthāpana*—establishing; *ataeva*—therefore; *saba*—all; *śāstra*—revealed scriptures; *karaye*—does; *khaṇḍana*—refutation.

TRANSLATION

"If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity

are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

madhya.25.49

> *yei grantha-kartā cāhe sva-mata sthāpite*
> *śāstrera sahaja artha nahe tāṅhā haite*

SYNONYMS

yei—anyone who; *grantha-kartā*—author; *cāhe*—wants; *sva-mata sthāpite*—to establish his own opinion; *śāstrera*—of the revealed scriptures; *sahaja*—the direct; *artha*—meaning; *nahe*—is not; *tāṅhā haite*—from such an author.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

madhya.25.50

> *'mīmāṁsaka' kahe,-'īśvara haya karmera aṅga'*
> *'sāṅkhya' kahe,-jagatera prakṛti kāraṇa-prasaṅga'*

SYNONYMS

mīmāṁsaka—the Mīmāṁsaka philosophers; *kahe*—say; *īśvara*—the Supreme Lord; *haya*—is; *karmera aṅga*—subject to fruitive activities; *sāṅkhya kahe*—the atheistic Sāṅkhya philosophers say; *jagatera*—of the cosmic manifestation; *prakṛti*—nature; *kāraṇa*—the cause; *prasaṅga*—thesis.

TRANSLATION

"The Mīmāṁsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

madhya.25.51

> *'nyāya' kahe,-'paramāṇu haite viśva haya'*
> *'māyāvādī' nirviśeṣa-brahme 'hetu' kaya*

SYNONYMS

nyāya kahe—the philosophers following logic say; *paramāṇu*—the atom; *haite*—from; *viśva haya*—the cosmic manifestation has come; *māyāvādī*—the Māyāvādī philosophers, impersonalists; *nirviśeṣa-brahme*—in the impersonal Brahman effulgence; *hetu*—the cause; *kaya*—say.

TRANSLATION

"The followers of nyāya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

madhya.25.52

> *'pātañjala' kahe,-'īśvara haya svarūpa-jñāna'*
> *veda-mate kahe tāṅre 'svayaṁ-bhagavān'*

SYNONYMS

pātañjala kahe—the Pātañjala philosophers say; *īśvara haya*—the Supreme Lord is; *svarūpa-jñāna*—self-realization; *veda-mate*—in the Vedic version; *kahe*—they say; *tāṅre*—to Him; *svayam-bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

madhya.25.53

> *chayera chaya mata vyāsa kailā āvartana*
> *sei saba sūtra lañā 'vedānta'-varṇana*

SYNONYMS

chayera—of the six philosophers; *chaya mata*—six different theses; *vyāsa*—Vyāsadeva; *kailā āvartana*—analyzed fully; *sei*—that; *saba*—all; *sūtra*—the codes; *lañā*—taking; *vedānta-varṇana*—explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

madhya.25.54

> *'vedānta'-mate,-brahma 'sākāra' nirūpaṇa*
> *'nirguṇa' vyatireke tiṅho haya ta' 'saguṇa'*

SYNONYMS

vedānta-mate—according to Vedānta philosophy; *brahma*—the Absolute Truth; *sa-ākāra nirūpaṇa*—established as the Supreme Personality of Godhead, a person; *nirguṇa*—without material qualifications; *vyatireke*—by indirect explanations; *tiṅho*—the

Supreme Personality of Godhead; *haya*—is; *ta'*—indeed; *sa-guṇa*—fully qualified with spiritual attributes.

TRANSLATION

"According to Vedānta philosophy, the Absolute Truth is a person. When the word nirguṇa [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

madhya.25.55

> *parama kāraṇa īśvara keha nāhi māne*
> *sva-sva-mata sthāpe para-matera khaṇḍane*

SYNONYMS

parama kāraṇa—the supreme cause, the cause of all causes; *īśvara*—the Supreme Lord; *keha nāhi māne*—none of the above-mentioned philosophers accept; *sva-sva-mata*—their own personal opinions; *sthāpe*—they establish; *para-matera khaṇḍane*—busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

madhya.25.56

> *tāte chaya darśana haite 'tattva' nāhi jāni*
> *'mahājana' yei kahe, sei 'satya' māni*

SYNONYMS

tāte—therefore; *chaya darśana haite*—from the six philosophical principles; *tat-tva nāhi jāni*—we cannot understand the actual truth; *mahājana*—the great authorities; *yei kahe*—whatever they say; *sei*—that; *satya māni*—we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason

Śaṅkarācārya refuted all kinds of Vedic literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṁsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of *bhakti-yoga*. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kaṇāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice *rāja-yoga*. They

imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the *Vedānta-sūtra* and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is *saguṇa*. They say, *"saguṇa* Brahman" and *"nirguṇa* Brahman." *Nirguṇa* Brahman means impersonal, and *saguṇa* Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as Vedavyāsa. His philosophical explanation of the *Vedānta-sūtra* is accepted by the devotees. As Kṛṣṇa confirms in *Bhagavad-gītā* (Bg. 15.15):

> *sarvasya cāhaṁ hṛdi sanniviṣṭo*
> *mattaḥ smṛtir jñānam apohanaṁ ca*
> *vedaiś ca sarvair aham eva vedyo*
> *vedānta-kṛd veda-vid eva cāham*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas,* I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas."*

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great *ācāryas* like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

madhya.25.57

> *tarko 'pratiṣṭhaḥ śrutayo vibhinnā*
> *nāsāv ṛṣir yasya mataṁ na bhinnam*
> *dharmasya tattvaṁ nihitaṁ guhāyāṁ*
> *mahājano yena gataḥ sa panthāḥ*

SYNONYMS

tarkaḥ—dry argument; *apratiṣṭhaḥ*—not fixed; *śrutayaḥ*—*Vedas*; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that;

ṛṣiḥ—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ—acted*; *saḥ*—that; *panthāḥ*—the pure, unadulterated path.

TRANSLATION

“ 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.'

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata, Vana-parva* (313.117).

madhya.25.58

> *śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra*
> *tiṅho ye kahaye vastu, sei 'tattva'-sāra"*

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇī—the message of Lord Śrī Caitanya Mahāprabhu; *amṛtera dhāra*—a continuous shower of nectar; *tiṅho*—the Lord; *ye kahaye vastu*—whatever He says to be the ultimate truth, the *summum bonum*; *sei tattva sāra*—that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

madhya.25.59

> *e saba vṛttānta śuni' mahārāṣṭrīya brāhmaṇa*
> *prabhure kahite sukhe karilā gamana*

SYNONYMS

e saba vṛttānta—all these descriptions; *śuni'*—hearing; *mahārāṣṭrīya brāhmaṇa*—the Mahārāṣṭrian *brāhmaṇa*; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *kahite*—to inform; *sukhe*—very happily; *karilā gamana*—went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

madhya.25.60

> *hena-kāle mahāprabhu pañca-nade snāna kari'*
> *dekhite caliyāchena 'bindu-mādhava hari'*

SYNONYMS

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pañca-nade snāna kari'*—taking His bath in the Ganges, called the Pañca-nada; *dekhite caliyāchena*—was going to see; *bindu-mādhava hari*—the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

madhya.25.61

> *pathe sei vipra saba vṛttānta kahila*
> *śuni' mahāprabhu sukhe īṣat hāsila*

SYNONYMS

pathe—on the way; *sei vipra*—that *brāhmaṇa*; *saba vṛttānta kahila*—explained the whole incident; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *īṣat*—mildly; *hāsila*—smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

madhya.25.62

> *mādhava-saundarya dekhi' āviṣṭa ha-ilā*
> *aṅganete āsi' preme nācite lāgilā*

SYNONYMS

mādhava-saundarya dekhi'—after seeing the beauty of Lord Bindu Mādhava; *āviṣṭa ha-ilā*—became ecstatic in love; *aṅganete āsi'*—coming to the courtyard; *preme*—in great love; *nācite lāgilā*—began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu

Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

madhya.25.63

> *śekhara, paramānanda, tapana, sanātana*
> *cāri-jana mili' kare nāma-saṅkīrtana*

SYNONYMS

śekhara—Candraśekhara; *paramānanda*—Paramānanda Purī; *tapana*—Tapana Miśra; *sanātana*—Sanātana Gosvāmī; *cāri-jana mili'*—all four of them; *kare*—perform; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

madhya.25.64

> *"haraye namaḥ kṛṣṇa yādavāya namaḥ*
> *gopāla govinda rāma śrī-madhusūdana"*

SYNONYMS

haraye—unto the Supreme Personality of Godhead; *namaḥ*—obeisances; *kṛṣṇa*—Lord Kṛṣṇa; *yādavāya*—to the descendant of the Yadu family; *namaḥ*—obeisances; *gopāla*—Gopāla; *govinda*—Govinda; *rāma*—Rāma; *śrī-madhusūdana*—Śrī Madhusūdana.

TRANSLATION

They chanted, "Haraye namaḥ kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

PURPORT

This is another way of chanting the Hare Kṛṣṇa *mahā-mantra*. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana."

madhya.25.65

> *caudikete lakṣa loka bale 'hari' 'hari'*
> *uṭhila maṅgala-dhvani svarga-martya bhari'*

SYNONYMS

cau-dikete—all around; *lakṣa*—hundreds of thousands; *loka*—people; *bale*—chant; *hari hari*—O Supreme Personality of Godhead,

Hari; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *svarga-martya bhari'*—overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

madhya.25.66

> *nikaṭe hari-dhvani śuni' parakāśānanda*
> *dekhite kautuke āilā lañā śiṣya-vṛnda*

SYNONYMS

nikaṭe—nearby; *hari-dhvani śuni'*—after hearing the chanting of the Hare Kṛṣṇa mahā-mantra; *parakāśānanda*—Prakāśānanda Sarasvatī; *dekhite*—to see; *kautuke*—in great eagerness; *āilā*—came; *lañā*—taking; *śiṣya-vṛnda*—all the disciples.

TRANSLATION

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

madhya.25.67

> *dekhiyā prabhura nṛtya, prema, dehera mādhurī*
> *śisya-gaṇa-saṅge sei bale 'hari' 'hari'*

SYNONYMS

dekhiyā—seeing; *prabhura nṛtya*—the dancing of Śrī Caitanya Mahāprabhu; *prema*—ecstatic love; *dehera mādhurī*—the transcendental beauty of His body; *śiṣya-gaṇa-saṅge*—with his disciples; *sei*—Prakāśānanda Sarasvatī; *bale*—chants; *hari hari*—Lord Hari's name.

TRANSLATION

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

madhya.25.68

> *kampa, svara-bhaṅga, sveda, vaivarṇya, stambha*
> *aśru-dhārāya bhije loka, pulaka-kadamba*

SYNONYMS

kampa—trembling; *svara-bhaṅga*—faltering voice; *sveda*—perspiration; *vaivarṇya*—fading of bodily color; *stambha*—becoming stunned; *aśru-dhārāya*—with showers of tears from the eyes; *bhije*—wet; *loka*—all the people; *pulaka-kadamba*—eruptions on the body like *kadamba* flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

madhya.25.69

> *harṣa, dainya, cāpalyādi 'sañcārī' vikāra*
> *dekhi' kāśī-vāsī lokera haila camatkāra*

SYNONYMS

harṣa—jubilation; *dainya*—humility; *cāpalya-ādi*—talking in ecstasy and so on; *sañcārī vikāra*—the transient transformations; *dekhi'*—seeing; *kāśī-vāsī*—the inhabitants of Benares; *lokera*—of all the people; *haila camatkāra*—there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

madhya.25.70

> *loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila*
> *sannyāsīra gaṇa dekhi' nṛtya saṁvarila*

SYNONYMS

loka-saṅghaṭṭa dekhi'—by seeing the great crowd of people; *prabhura*—of Lord Caitanya; *bāhya*—external consciousness; *yabe haila*—when there was; *sannyāsīra gaṇa*—the groups of Māyāvādī *sannyāsīs,* headed by Prakāśānanda Sarasvatī; *dekhi'*—seeing; *nṛtya saṁvarila*—suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

madhya.25.71

> *prakāśānandera prabhu vandilā caraṇa*
> *prakāśānanda āsi' tāṅra dharila caraṇa*

SYNONYMS

prakāśānandera—of Prakāśānanda Sarasvatī; *prabhu*—Śrī Caitanya Mahāprabhu; *vandilā*—prayed; *caraṇa*—at the feet; *prakāśānanda*—Prakāśānanda Sarasvatī; *āsi'*—coming; *tāṅra*—His; *dharila caraṇa*—immediately caught the lotus feet.

TRANSLATION

After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

madhya.25.72

> *prabhu kahe,-'tumi jagad-guru pūjyatama*
> *āmi tomāra nā ha-i 'śiṣyera śiṣya' sama*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tumi*—you; *jagat-guru*—the spiritual master of the whole world; *pūjya-*

tama—the most worshipable; *āmi*—I; *tomāra*—your; *nā ha-i*—am not; *śiṣyera śiṣya sama*—equal to the disciple of the disciple.

TRANSLATION

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

PURPORT

Māyāvādī *sannyāsīs* generally call themselves *jagad-guru,* the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

madhya.25.73

> *śreṣṭha hañā kene kara hīnera vandana*
> *āmāra sarva-nāśa haya, tumi brahma-sama*

SYNONYMS

śreṣṭha hañā—being a more honorable person; *kene*—why; *kara*—you do; *hīnera*—of an inferior person; *vandana*—worship; *āmāra*

sarva-nāśa haya—I become minimized in My strength; *tumi brahma-sama*—you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

madhya.25.74

> *yadyapi tomāre saba brahma-sama bhāse*
> *loka-śikṣā lāgi' aiche karite nā āise'*

SYNONYMS

yadyapi—although; *tomāre*—for you; *saba*—everyone; *brahma-sama*—equal to the impersonal Brahman; *bhāse*—appears; *loka-śikṣā lāgi'*—for the enlightenment of people in general; *aiche*—in such a way; *karite nā āise*—you should not present yourself.

TRANSLATION

"My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

madhya.25.75

> *teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila*
> *tomāra caraṇa-sparśe, saba kṣaya gela*

SYNONYMS

teṅho kahe—he replied; *tomāra*—of You; *pūrve*—formerly; *nindā-aparādha*—offenses and blasphemy; *ye karila*—whatever I have done; *tomāra caraṇa-sparśe*—by touching Your lotus feet; *saba kṣaya gela*—the effects of all those offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, "Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

madhya.25.76

> *jīvan-muktā api punar*
> *yānti saṁsāra-vāsanām*
> *yady acintya-mahā-śaktau*
> *bhagavaty aparādhinaḥ*

SYNONYMS

jīvat-muktāḥ—persons liberated during this life; *api*—*also*; *punaḥ*—again; *yānti*—go; *saṁsāra-vāsanām*—to desire material enjoyment; *yadi*—if; *acintya-mahā-śaktau*—to the possessor of inconceivable spiritual potency; *bhagavati*—the Supreme Personality of Godhead; *aparādhinaḥ*—offenders.

TRANSLATION

“ 'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

madhya.25.77

sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūpaṁ vidyādharārcitam

SYNONYMS

saḥ—he (the serpent); *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *śrīmat-pāda-sparśa*—by the touch of the lotus feet; *hata-aśubhaḥ*—relieved from all reactions of sinful life; *bheje*—achieved; *sarpa-vapuḥ*—the body of a snake; *hitvā*—

giving up; *rūpam*—beauty; *vidyādhara-arcitam*—suitable for a person of Vidyādhara-loka.

TRANSLATION

“ 'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the *ṛṣi,* he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, "Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

> *prabhu kahe,-'viṣṇu' 'viṣṇu', āmi kṣudra jīva hīna*
> *jīve 'viṣṇu' māni-ei aparādha-cihna*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—the holy name of Viṣṇu; *āmi*—I; *kṣudra*—infinitesimal; *jīva*—a living entity; *hīna*—bereft of all good qualities; *jīve*—such a low-grade living entity; *viṣṇu māni*—accepting as Lord Viṣṇu or the Personality of Godhead; *ei aparādha-cihna*—this is a great offense.

TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense."

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are

many so-called Viṣṇu incarnations in this Age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

madhya.25.79

> *jīve 'viṣṇu' buddhi dūre-yei brahma-rudra-sama*
> *nārāyaṇe māne tāre 'pāṣaṇḍīte' gaṇana*

SYNONYMS

jīve—an ordinary living being; *viṣṇu*—as Lord Viṣṇu; *buddhi*—acceptance; *dūre*—let alone; *yei*—anyone who; *brahma-rudra-sama*—equal to personalities like Lord Brahmā and Lord Śiva; *nārāyaṇe*—Lord Nārāyaṇa, Viṣṇu; *māne*—accepts; *tāre*—such a person; *pāṣaṇḍīte gaṇana*—is grouped among the *pāṣaṇḍīs,* atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

madhya.25.80

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta*
> *sa pāṣaṇḍī bhaved dhruvam"*

SYNONYMS

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vīkṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī*—*pāṣaṇḍī*; *bhavet*—must be; *dhruvam*—certainly.

TRANSLATION

“ 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī.' "

madhya.25.81

> *prakāśānanda kahe,-"tumi sākṣāt bhagavān*
> *tabu yadi kara tāṅra 'dāsa'-abhimāna*

SYNONYMS

prakāśānanda kahe—Prakāśānanda Sarasvatī replied; *tumi*—*You*; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *tabu*—yet; *yadi*—if; *kara*—You pose; *tāṅra dāsa-abhimāna*—considering Yourself His servant.

TRANSLATION

Prakāśānanda replied, "You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

madhya.25.82

> *tabu pūjya hao, tumi baḍa āmā haite*
> *sarva-nāśa haya mora tomāra nindāte*

SYNONYMS

tabu—still; *pūjya hao*—You are worshipable; *tumi baḍa*—You are much greater; *āmā haite*—than me; *sarva-nāśa haya*—everything becomes lost; *mora*—my; *tomāra nindāte*—by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater

than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

madhya.25.83

> *muktānām api siddhānāṁ*
> *nārāyaṇa-parāyaṇaḥ*
> *sudurlabhaḥ praśāntātmā*
> *koṭiṣv api mahā-mune*

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

TRANSLATION

“ 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5).

madhya.25.84

> *āyuḥ śriyaṁ yaśo dharmaṁ*
> *lokān āśiṣa eva ca*
> *hanti śreyāṁsi sarvāṇi*
> *puṁso mahad-atikramaḥ*

SYNONYMS

āyuḥ—duration of life; *śriyam*—opulence; *yaśaḥ*—reputation; *dharmam*—religion; *lokān*—possessions; *āśiṣaḥ*—benedictions; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṁsi*—good fortune; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahat*—of great souls; *atikramaḥ*—violation.

TRANSLATION

“ 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating *Śrīmad-Bhāgavatam* (10.4.46) to Mahārāja Parīkṣit.

madhya.25.85

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

SYNONYMS

na—not; *eṣām*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *spṛśati*—touches; *anartha*—of unwanted things; *apagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—results; *mahīyasām*—of the great personalities, devotees; *pāda-rajaḥ*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

TRANSLATION

“ 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (7.5.32).

madhya.25.86

> *ebe tomāra pādābje upajibe bhakti*
> *tathi lāgi' kari tomāra caraṇe praṇati"*

SYNONYMS

ebe—now; *tomāra*—Your; *pāda-abje*—to the lotus feet; *upajibe*—will grow; *bhakti*—devotional service; *tathi lāgi'*—for that reason; *kari*—I do; *tomāra caraṇe praṇati*—humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

madhya.25.87

> *eta bali' prabhure lañā tathāya vasila*
> *prabhure prakāśānanda puchite lāgila*

SYNONYMS

eta bali'—saying this; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tathāya vasila*—sat down there; *prabhure*—unto Śrī Caitanya Mahāprabhu; *prakāśānanda*—Prakāśānanda Sarasvatī; *puchite lāgila*—began to inquire.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

madhya.25.88

> *māyāvāde karilā yata doṣera ākhyāna*
> *sabe ei jāni' ācāryera kalpita vyākhyāna*

SYNONYMS

māyāvāde—in the philosophy of Māyāvāda, impersonalism; *karilā*—You have done; *yata*—all; *doṣera ākhyāna*—description of the faults; *sabe*—all; *ei*—these; *jāni'*—knowing; *ācāryera*—of Śaṅkarācārya; *kalpita vyākhyāna*—imaginary explanations.

TRANSLATION

Prakāśānanda Sarasvatī said, "We can understand the faults You have pointed out in the Māyāvāda

philosophy. All the explanations given by Śaṅkarācārya are imaginary.

madhya.25.89

> *sūtrera karilā tumi mukhyārtha-vivaraṇa*
> *tāhā śuni' sabāra haila camatkāra mana*

SYNONYMS

sūtrera—of the *Brahma-sūtra*; *karilā*—have done; *tumi*—You; *mukhya-artha-vivaraṇa*—description of the direct meaning; *tāhā śuni'*—hearing that; *sabāra*—of everyone; *haila*—became; *camatkāra*—astonished; *mana*—the mind.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

madhya.25.90

> *tumi ta' īśvara, tomāra āche sarva-śakti*
> *saṅkṣepa-rūpe kaha tumi śunite haya mati*

SYNONYMS

tumi ta'—indeed You are; *īśvara*—the Supreme Lord; *tomāra*—of You; *āche*—there are; *sarva-śakti*—all potencies; *saṅkṣepa-rūpe*—briefly; *kaha*—please explain; *tumi*—You; *śunite haya mati*—I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of *Brahma-sūtra*. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the *Brahma-sūtra,* the *Vedānta-sūtra*.

madhya.25.91

> *prabhu kahe,-"āmi jīva', ati tuccha-jñāna!*
> *vyāsa-sūtrera gambhīra artha, vyāsa-bhagavān*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *āmi jīva*—I am an insignificant living being; *ati tuccha-jñāna*—My knowledge is

very meager; *vyāsa-sūtrera*—of the *Vedānta-sūtra,* written by Vyāsadeva; *gambhīra artha*—very grave meaning; *vyāsa*—Vyāsadeva; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the *Vedānta-sūtra*. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the *Brahma-sūtra* in the form of *Śrīmad-Bhāgavatam*. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the *Brahma-sūtra* because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the *Vedānta-sūtra* without going through *Śrīmad-Bhāgavatam* and

rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

madhya.25.92

> *tāṅra sūtrera artha kona jīva nāhi jāne*
> *ataeva āpane sūtrārtha kariyāche vyākhyāne*

SYNONYMS

tāṅra sūtrera artha—the meaning of Vyāsadeva's *Vedānta-sūtra*; *kona*—any; *jīva*—living being; *nāhi jāne*—does not know; *ataeva*—therefore; *āpane*—personally; *sūtra-artha*—the meanings of the *sūtras*; *kariyāche vyākhyāne*—has described.

TRANSLATION

"The purpose of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

madhya.25.93

> *yei sūtra-kartā, se yadi karaye vyākhyāna*
> *tabe sūtrera mūla artha lokera haya jñāna*

SYNONYMS

yei sūtra-kartā—the person who has made the *Vedānta-sūtra*; *se*—that person; *yadi*—if; *karaye vyākhyāna*—explains the meaning; *tabe*—then; *sūtrera*—of the codes of *Vedānta-sūtra*; *mūla*—the original; *artha*—meaning; *lokera*—of the people in general; *haya jñāna*—comes within knowledge.

TRANSLATION

"If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

madhya.25.94

> *praṇavera yei artha, gāyatrīte sei haya*
> *sei artha catuḥ-ślokīte vivariyā kaya*

SYNONYMS

praṇavera—of the sound vibration, *oṁkāra*; *yei*—whatever; *artha*—meaning; *gāyatrīte*—in the Gāyatrī *mantra*; *sei*—that; *haya*—there is; *sei artha*—that same meaning; *catuḥ-ślokīte*—in *Śrīmad-Bhāgavatam* summarized in four *ślokas*; *vivariyā*—describing elaborately; *kaya*—has said.

TRANSLATION

"The meaning of the sound vibration oṁkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad Bhāgavatam known as catuḥ-ślokī.

madhya.25.95

> *brahmāre īśvara catuḥ-ślokī ye kahilā*
> *brahmā nārade sei upadeśa kailā*

SYNONYMS

brahmāre—to Lord Brahmā; *īśvara*—the Supreme Personality of Godhead; *catuḥ-ślokī*—the four famous verses known as *catuḥ-ślokī*; *ye kahilā*—whatever was explained; *brahmā*—Lord Brahmā; *nārade*—to Nārada Muni; *sei*—that; *upadeśa kailā*—instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrīmad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

madhya.25.96

> *nārada sei artha vyāsere kahilā*
> *śuni' veda-vyāsa mane vicāra karilā*

SYNONYMS

nārada—the great sage Nārada; *sei artha*—the same purpose; *vyāsere kahilā*—explained to Vyāsadeva; *śuni'*—hearing; *veda-vyāsa*—Vyāsadeva; *mane*—within the mind; *vicāra karilā*—considered very carefully.

TRANSLATION

"Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

madhya.25.97

> *"ei artha-āmāra sūtrera vyākhyānurūpa*
> *'bhāgavata' kariba sūtrera bhāṣya-svarūpa"*

SYNONYMS

ei artha—this explanation; *āmāra*—my; *sūtrera*—of *Brahma-sūtra*; *vyākhyā-anurūpa*—a suitable explanation; *bhāgavata*—*Śrīmad-Bhāgavata Purāṇa*; *kariba*—I shall make; *sūtrera*—of the *Brahma-sūtra*; *bhāṣya-svarūpa*—as the original commentary.

TRANSLATION

"Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of oṁkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration *oṁkāra* is the root of Vedic knowledge. This *oṁkāra* is known as *mahā-vākya,* or the supreme sound. Whatever meaning is in the supreme sound *oṁkāra* is further understood in the Gāyatrī *mantra*. Again, this same meaning is explained in *Śrīmad-Bhāgavatam* in the four *ślokas* known as *catuḥ-ślokī,* which begin with the words *ahaṁ evāsam evāgre*. The Lord says, "Only I existed before the creation." From this verse, four *ślokas* have been composed, and these are known as the *catuḥ-ślokī*. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the *catuḥ-ślokī*. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the *paramparā* system, the disciplic succession. The import of Vedic knowledge, the original word *praṇava,* has been explained in *Śrīmad-Bhāgavatam*. The conclusion is that the *Brahma-sūtra* is explained in *Śrīmad-Bhāgavatam*.

madhya.25.98

> *cāri-veda-upaniṣade yata kichu haya*
> *tāra artha lañā vyāsa karilā sañcaya*

SYNONYMS

cāri-veda—the four divisions of the *Vedas* (*Sāma, Yajur, Ṛg* and *Atharva*); *upaniṣade*—and in 108 *Upaniṣads*; *yata*—whatever; *kichu haya*—is there; *tāra artha*—the meanings of those Vedic literatures; *lañā*—taking together; *vyāsa*—Vyāsadeva; *karilā sañcaya*—collected.

TRANSLATION

"Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

madhya.25.99

> *yei sūtre yei ṛk-viṣaya-vacana*
> *bhāgavate sei ṛk śloke nibandhana*

SYNONYMS

yei sūtre—in the codes of *Vedānta-sūtra*; *yei*—whatever; *ṛk*—Vedic *mantra*; *viṣaya-vacana*—subject matter to be explained; *bhāgavate*

—in *Śrīmad-Bhāgavatam*; *sei ṛk*—that same Vedic *mantra*; *śloke*—in eighteen thousand verses; *nibandhana*—compiling.

TRANSLATION

"In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand verses.

madhya.25.100

> *ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata*
> *bhāgavata-śloka, upaniṣat kahe 'eka' mata*

SYNONYMS

ataeva—therefore; *brahma-sūtrera bhāṣya*—the commentary on the *Brahma-sūtra* codes; *śrī-bhāgavata*—*Śrīmad-Bhāgavatam*; *bhāgavata-śloka*—the verses in *Śrīmad-Bhāgavatam*; *upaniṣat*—the explanations in the *Upaniṣads*; *kahe*—state; *eka mata*—the same version.

TRANSLATION

"That which is explained in the verses of Śrīmad-Bhāgavatam and in the Upaniṣads serves the same purpose.

madhya.25.101

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasyasvid dhanam

SYNONYMS

ātma-āvāsyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; *idam*—this; *viśvam*—universe; *yat*—whatever; *kiñcit*—something; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—by things allotted to every person; *bhuñjīthā*—you should accept for your maintenance; *mā*—never; *gṛdhaḥ*—encroach; *kasyasvit*—someone else's; *dhanam*—property.

TRANSLATION

“ 'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (8.1.10). Communists and socialists are trying to propagate the

philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of *Śrīmad-Bhāgavatam* is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in *Bhagavad-gītā* (Bg. 5.29):

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and

demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in *Śrīmad-Bhāgavatam* that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

madhya.25.102

> *bhāgavatera sambandha, abhidheya, prayojana*
> *catuḥ-ślokīte prakaṭa tāra kariyāche lakṣaṇa*

SYNONYMS

bhāgavatera—of *Śrīmad-Bhāgavatam*; *sambandha*—a personal relationship with God; *abhidheya*—activities in that relationship; *prayojana*—the ultimate goal of life; *catuḥ-ślokīte*—in the four famous verses of *Śrīmad-Bhāgavatam*; *prakaṭa*—manifesting; *tāra*—of them; *kariyāche*—has done; *lakṣaṇa*—the symptoms.

TRANSLATION

"The essence of Śrīmad-Bhāgavatam-our relationship with the Supreme Lord, our activities in that connection and the goal of life-is manifest in the four verses of

Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.

madhya.25.103

> *"āmi-'sambandha'-tattva, āmāra jñāna-vijñāna*
> *āmā pāite sādhana-bhakti 'abhidheya'-nāma*

SYNONYMS

āmi—I; *sambandha-tattva*—the center of all relationships; *āmāra*—of Me; *jñāna*—knowledge; *vijñāna*—practical application of that knowledge; *āmā pāite*—to obtain Me; *sādhana-bhakti*—the practice of devotional service; *abhidheya-nāma*—is called activities in that relationship.

TRANSLATION

"Lord Kṛṣṇa says, 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features-impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's

service, the resultant knowledge is called *vijñāna,* special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's devotional service to achieve the aim of life, called *prayojana*. The practice of devotional service to attain that goal of life is called *abhidheya*.

madhya.25.104

> *sādhanera phala-'prema' mūla-prayojana*
> *sei preme pāya jīva āmāra 'sevana'*

SYNONYMS

sādhanera phala—the result of devotional service; *prema*—love of Godhead; *mūla-prayojana*—the chief goal; *sei preme*—by that love of Godhead; *pāya—gets*; *jīva*—the living entity; *āmāra*—My; *sevana*—service.

TRANSLATION

“ 'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

madhya.25.105

> *jñānaṁ parama-guhyaṁ me*
> *yad vijñāna-samanvitam*

sa-rahasyaṁ tad-aṅgaṁ ca
gṛhāṇa gaditaṁ mayā

SYNONYMS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yat*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-rahasyam*—with mystery; *tat*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

TRANSLATION

“ 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.31).

madhya.25.106

ei 'tina' tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre

SYNONYMS

ei tina tattva—all three of these features of the Absolute Truth; *āmi*—I; *kahinu*—shall speak; *tomāre*—unto you; *jīva*—a living being;

tumi—you; *ei tina*—these three; *nāribe*—will not be able; *jānibāre*—to understand.

TRANSLATION

“ 'O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

madhya.25.107

> *yaiche āmāra 'svarūpa', yaiche āmāra 'sthiti'*
> *yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti*

SYNONYMS

yaiche—as far as; *āmāra*—My; *svarūpa*—original form; *yaiche*—as far as; *āmāra*—My; *sthiti*—situation; *yaiche*—as far as; *āmāra*—My; *guṇa*—attributes; *karma*—activities; *ṣaṭ-aiśvarya-śakti*—six kinds of opulence.

TRANSLATION

“ 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

madhya.25.108

> *āmāra kṛpāya ei saba sphuruka tomāre"*
> *eta bali' tina tattva kahilā tāṅhāre*

SYNONYMS

āmāra—My; *kṛpāya*—by mercy; *ei saba*—all these; *sphuruka tomāre*—let them be awakened in you; *eta bali'*—saying this; *tina tattva*—the three truths; *kahilā tāṅhāre*—explained to him.

TRANSLATION

"Lord Kṛṣṇa assured Lord Brahmā, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

madhya.25.109

> *yāvān ahaṁ yathā-bhāvo*
> *yad-rūpa-guṇa-karmakaḥ*
> *tathaiva tattva-vijñānam*
> *astu te mad-anugrahāt*

SYNONYMS

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yat*—whatever; *rūpa*—

various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

TRANSLATION

“ 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.32). For an explanation see *Ādi-līlā,* Chapter One, texts 51-52.

madhya.25.110

> *sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta' ha-iye*
> *'prapañca', 'prakṛti', 'puruṣa' āmātei laye*

SYNONYMS

sṛṣṭira pūrve—before the creation of this cosmic manifestation; *ṣaṭ-aiśvarya-pūrṇa*—full of six opulences; *āmi*—I; *ta' ha-iye*—indeed existed; *prapañca*—the total material energy; *prakṛti*—material nature; *puruṣa*—the living entities; *āmātei laye*—were all existing in Me.

TRANSLATION

“ 'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

madhya.25.111

> *sṛṣṭi kari' tāra madhye āmi praveśiye*
> *prapañca ye dekha saba, seha āmi ha-iye*

SYNONYMS

sṛṣṭi kari'—after creating; *tāra madhye*—within the creation; *āmi praveśiye*—I enter as Lord Viṣṇu; *prapañca*—the cosmic manifestation; *ye*—whatever; *dekha*—you see; *saba*—all; *seha*—that; *āmi ha-iye*—I am.

TRANSLATION

“ 'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

madhya.25.112

> *pralaye avaśiṣṭa āmi 'pūrṇa' ha-iye*
> *prākṛta prapañca pāya āmātei laye*

SYNONYMS

pralaye—at the time of annihilation; *avaśiṣṭa*—what remains; *āmi*—I; *pūrṇa*—full; *ha-iye*—am; *prākṛta prapañca*—the material cosmic manifestation; *pāya*—obtains; *āmātei*—in Me; *laye*—dissolution.

TRANSLATION

“ 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

madhya.25.113

> *aham evāsam evāgre*
> *nānyad yat sad-asat-param*
> *paścād ahaṁ yad etac ca*
> *yo 'vaśiṣyeta so 'smy aham*

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—*which*; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

“ 'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.33). It is the first verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā,* Chapter One, text 53.

madhya.25.114

> *"aham eva"-śloke 'aham'-tina-bāra*
> *pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra*

SYNONYMS

aham eva—I only; *śloke*—in this verse; *aham*—the word *aham*; *tina-bāra*—three times; *pūrṇa-aiśvarya*—full of all opulences; *śrī-vigraha*—of the transcendental form of the Lord; *sthitira*—of the existence; *nirdhāra*—confirmation.

TRANSLATION

“ 'In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the

words "paścād aham." At the end are the words "so' smy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality who is complete with six opulences is confirmed.

madhya.25.115

> *ye 'vigraha' nāhi māne, 'nirākāra' māne*
> *tāre tiraskaribāre karilā nirdhāraṇe*

SYNONYMS

ye—one who; *vigraha*—that Personality of Godhead; *nāhi māne*—does not accept; *nirākāra māne*—considers impersonal; *tāre*—him; *tiraskaribāre*—just to chastise; *karilā*—has done; *nirdhāraṇe*—ascertainment.

TRANSLATION

“ 'Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

madhya.25.116

> *ei saba śabde haya-'jñāna'-'vijñāna'-viveka*
> *māyā-kārya, māyā haite āmi-vyatireka*

SYNONYMS

ei saba—all these; *śabde*—in the words; *haya*—there is; *jñāna*—of real spiritual knowledge; *vijñāna*—of the practical application of the knowledge; *viveka*—consideration; *māyā-kārya*—the activities of the external energy; *māyā haite*—from the activities of the material energy; *āmi*—I; *vyatireka*—distinct.

TRANSLATION

“ 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

madhya.25.117

> *yaiche sūryera sthāne bhāsaye 'ābhāsa'*
> *sūrya vinā svatantra tāra nā haya prakāśa*

SYNONYMS

yaiche—just as; *sūryera*—of the sun; *sthāne*—in place; *bhāsaye*—appears; *ābhāsa*—the illumination; *sūrya vinā*—without the sun;

svatantra—independently; *tāra*—of that; *nā haya*—is not; *prakāśa*—manifestation.

TRANSLATION

“ 'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

madhya.25.118

> *māyātīta haile haya āmāra 'anubhava'*
> *ei 'sambandha'-tattva kahiluṅ, śuna āra saba*

SYNONYMS

māyā-atīta haile—when one becomes transcendentally situated above this external energy; *haya*—there is; *āmāra anubhava*—perception of Me; *ei sambandha-tattva kahiluṅ*—this has been explained as the principle of a relationship with Me; *śuna*—please hear; *āra saba*—all the rest.

TRANSLATION

“ 'When one is transcendentally situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the *paramparā* system and from the *guru,* otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. *Nārāyaṇaḥ paro 'vyaktāt:* Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of *acintya-bhedābheda-tattva* (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

madhya.25.119

> *ṛte 'rthaṁ yat pratīyeta*
> *na pratīyeta cātmani*

tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

TRANSLATION

“ 'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.34). It is the second verse of the *catuḥ-ślokī*. For an explanation of this verse, see *Ādi-līlā,* Chapter One, text 54.

madhya.25.120

'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra

SYNONYMS

abhidheya—the means to obtain an end; *sādhana-bhaktira*—of the process of executing devotional service; *śunaha vicāra*—please hear the procedure; *sarva*—all; *jana*—people; *deśa*—countries; *kāla*—times; *daśāte*—and in circumstances; *vyāpti yāra*—which is all-pervasive.

TRANSLATION

“ 'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of *bhāgavata-dharma* can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of *bhāgavata-dharma,* which is now being spread as the Hare Kṛṣṇa movement-can be spread in every country, for every person, in any condition of life, and in all circumstances. *Bhāgavata-dharma* does not restrict pure devotees to the Hindu community. A pure devotee is above a *brāhmaṇa;* therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter

certain temples in India. Some high-caste *brāhmaṇas* and *gosvāmīs* refuse to take *prasāda* in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, *saṅkīrtana* and Ratha-yātrā. Considering all these points, an envious person should refrain from malicious atrocities.

madhya.25.121

> *'dharmādi' viṣaye yaiche e 'cāri, vicāra*
> *sādhana-bhakti-ei cāri vicārera pāra*

SYNONYMS

dharma-ādi—of religious activities and so on; *viṣaye*—in the subject matter; *yaiche*—just as; *e cāri vicāra*—there is a consideration of four principles, namely the person, country, time and atmosphere; *sādhana-bhakti*—of devotional service; *ei*—these; *cāri*—four; *vicārera*—to the considerations; *pāra*—transcendental.

TRANSLATION

“ 'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions-Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (*sādhana-bhakti*) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*

> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are *jñāna, vijñāna, tad-aṅga* and *tad-rahasya*. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as *smārta-viddhi,* but transcendental devotional service is called *Gosvāmī-viddhi.* Unfortunately many so-called *gosvāmīs* are on the platform of *smārta-viddhi,* yet they try to pass as *Gosvāmī-viddhi,* and thus the people are

cheated. *Gosvāmī-viddhi* is strictly explained in Sanātana Gosvāmī's *Hari-bhakti-vilāsa,* wherein it is stated:

> *yathā kāñcanatāṁ yāti*
> *kāṁsyaṁ rasa-vidhānataḥ*
> *tathā dīṣkā-vidhānena*
> *dvijatvaṁ jāyate nṛṇām*

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

madhya.25.122

> *sarva-deśa-kāla-daśāya janera kartavya*
> *guru-pāśe sei bhakti praṣṭavya, śrotavya*

SYNONYMS

sarva—all; *deśa*—countries; *kāla*—times; *daśāya*—and in circumstances; *janera*—of every man; *kartavya*—the duty; *guru-pāśe*—in the care of a spiritual master; *sei*—that; *bhakti*—devotional service; *praṣṭavya*—to be inquired; *śrotavya*—and to be heard.

TRANSLATION

“ 'It is therefore the duty of every man-in every country, in every circumstance and at all times-to approach the

bona fide spiritual master, question him about devotional service and listen to him explain the process.

madhya.25.123

> *etāvad eva jijñāsyaṁ*
> *tattva-jijñāsunātmanaḥ*
> *anvaya-vyatirekābhyāṁ*
> *yat syāt sarvatra sarvadā*

SYNONYMS

etāvat—up to this; *eva*—certainly; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the self; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

TRANSLATION

“ 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.36). It is the fourth verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā,* Chapter One, text 56.

madhya.25.124

> *āmāte ye 'prīti', sei 'prema'-'prayojana'*
> *kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa*

SYNONYMS

āmāte—unto Me; *ye*—whatever; *prīti*—affection; *sei*—that; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *kārya-dvāre*—by practical example; *kahi*—let Me inform; *tāra*—its; *svarūpa-lakṣaṇa*—natural characteristics.

TRANSLATION

“ 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

madhya.25.125

> *pañca-bhūta yaiche bhūtera bhitare-bāhire*
> *bhakta-gaṇe sphuri āmi bāhire-antare*

SYNONYMS

pañca-bhūta—the five material elements; *yaiche*—just as; *bhūtera*—of the living entities; *bhitare*—inside; *bāhire*—and outside; *bhakta-*

gaṇe—unto the devotees; *sphuri*—becoming manifest; *āmi*—I; *bāhire-antare*—externally and internally.

TRANSLATION

“ 'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

madhya.25.126

> *yathā mahānti bhūtāni*
> *bhūteṣūccāvaceṣv anu*
> *praviṣṭāny apraviṣṭāni*
> *tathā teṣu na teṣv aham*

SYNONYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—I.

TRANSLATION

“ 'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.35). It is also the third verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā,* Chapter One, text 55.

madhya.25.127

> *bhakta āmā preme bāndhiyāche hṛdaya-bhitare*
> *yāhāṅ netra paḍe tāhāṅ dekhaye āmāre*

SYNONYMS

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndhiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhāṅ*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhāṅ*—there; *dekhaye*—he sees; *āmāre*—Me.

TRANSLATION

“ 'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

madhya.25.128

visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

SYNONYMS

visṛjati—gives up; *hṛdayam*—the heart; *na*—not; *yasya*—whose; *sākṣāt*—directly; *hariḥ*—the Supreme Personality of Godhead; *avaśa-abhihitaḥ*—who is automatically glorified; *api*—although; *aghaugha-nāśaḥ*—who annihilates all kinds of inauspicious offenses for a devotee; *praṇaya-rasanayā*—with the rope of love; *dhṛta-aṅghri-padmaḥ*—whose lotus feet are bound; *saḥ*—such a devotee; *bhavati*—is; *bhāgavata-pradhānaḥ*—the most elevated devotee; *uktaḥ*—is said.

TRANSLATION

“ 'Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.55).

madhya.25.129

> *sarva-bhūteṣu yaḥ paśyed*
> *bhagavad-bhāvam ātmanaḥ*
> *bhūtāni bhagavaty ātmany*
> *eṣa bhāgavatottamaḥ*

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the capacity to be engaged in the service of the Lord; *ātmanaḥ*—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

TRANSLATION

“ 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the

cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

madhya.25.130

> *gāyanta uccair amum eva saṁhatāḥ*
> *vicikyur unmattakavad vanād vanam*
> *papracchur ākāśavad antaraṁ bahir*
> *bhūteṣu santaṁ puruṣaṁ vanaspatīn*

SYNONYMS

gāyantaḥ—continuously singing; *uccaiḥ*—very loudly; *amum*—that one (Lord Śrī Kṛṣṇa); *eva*—certainly; *saṁhatāḥ*—being assembled together; *vicikyuḥ*—searched; *unmattaka-vat*—like those who have become mad; *vanāt*—from one forest; *vanam*—to another forest; *papracchuḥ*—asked about; *ākāśa-vat*—like the sky; *antaram*—within; *bahiḥ*—outside; *bhūteṣu*—in all living entities; *santam*—existing; *puruṣam*—the Supreme Person; *vanaspatīn*—all the trees and plants.

TRANSLATION

“ 'All the gopīs assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like madwomen.

They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.30.4). The *gopīs* almost went mad due to Kṛṣṇa's suddenly leaving the *rāsa* dance. Because the *gopīs* were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

madhya.25.131

> *ataeva bhāgavate ei 'tina' kaya*
> *sambandha-abhidheya-prayojana-maya*

SYNONYMS

ataeva—therefore; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *ei tina*—these three principles; *kaya*—are explained; *sambandha-abhidheya-prayojana-maya*—first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam.

madhya.25.132

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—those who know the Absolute Truth; *tattvam*—the ultimate goal; *yat*—which; *jñānam advayam*—identical knowledge; *brahma iti*—as the impersonal Brahman; *paramātmā iti*—as the Supersoul; *bhagavān iti*—as the Supreme Personality of Godhead; *śabdyate*—it is described.

TRANSLATION

“ 'The Absolute Truth is known by the self-realized souls as a unified identity known by different names-impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11).

madhya.25.133

> *bhagavān eka āsedam*
> *agra ātmātmanāṁ vibhuḥ*
> *ātmecchānugatāv ātmā*
> *anānāmaty-upalakṣaṇaḥ*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *ekaḥ*—only; *āsa*—was; *idam*—this universe; *agre*—before (before the creation of this cosmic manifestation); *ātmā*—the living force; *ātmanām*—of all the living entities; *vibhuḥ*—the Supreme Lord; *ātma*—of the Supreme; *icchā*—the will; *anugatau*—according to; *ātmā*—the Supersoul; *anānāmati-upalakṣaṇaḥ*—who is not realized by persons having many angles of vision.

TRANSLATION

“ 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with

His spiritual potency in the spiritual world, wherein various Vaikuṇṭha planets are manifest.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.23).

madhya.25.134

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*
> *indrāri-vyākulaṁ lokaṁ*
> *mṛḍayanti yuge yuge*

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

“ 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world

through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). For an explanation, see *Ādi-līlā,* Chapter Two, text 67.

madhya.25.135

> *eita' 'sambandha', śuna 'abhidheya' bhakti*
> *bhāgavate prati-śloke vyāpe yāra sthiti*

SYNONYMS

eita'—this; *sambandha*—relationship; *śuna*—please hear; *abhidheya*—the function; *bhakti*—known as devotional service; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *prati-śloke*—in each and every verse; *vyāpe*—pervades; *yāra*—of which; *sthiti*—the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrīmad-Bhāgavatam.

madhya.25.136

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest grade of human beings, who are accustomed to eating dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and so on.

TRANSLATION

“ 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

madhya.25.137

> *na sādhayati māṁ yogo*
> *na sāṅkhyaṁ dharma uddhava*
> *na svādhyāyas tapas tyāgo*
> *yathā bhaktir mamorjitā*

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

“ 'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through

practice of austerities, nor through charity, nor through acceptance of sannyāsa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). For an explanation see *Ādi-līlā,* Chapter Seventeen, text 76.

madhya.25.138

> *bhayaṁ dvitīyābhiniveśataḥ syād*
> *īśād apetasya viparyayo 'smṛtiḥ*
> *tan-māyayāto budha ābhajet taṁ*
> *bhaktyaikayeśaṁ guru-devatātmā*

SYNONYMS

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *īśam*—the Supreme Personality

of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

TRANSLATION

“ 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37).

madhya.25.139

> *ebe śuna, prema, yei-mūla 'prayojana'*
> *pulakāśru-nṛtya-gīta-yāhāra lakṣaṇa*

SYNONYMS

ebe śuna—now hear; *prema*—love of Godhead; *yei*—which; *mūla prayojana*—the chief objective; *pulaka-aśru-nṛtya-gīta*—trembling of the body, tears in the eyes, dancing and chanting; *yāhāra lakṣaṇa*—the symptoms of which.

TRANSLATION

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

madhya.25.140

> *smarantaḥ smārayaś ca*
> *mitho 'ghaugha-haraṁ harim*
> *bhaktyā sañjātayā bhaktyā*
> *bibhraty utpulakāṁ tanum*

SYNONYMS

smarantaḥ—remembering; *smārayaḥ ca*—and reminding; *mithaḥ*—one another; *aghaugha-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyā*—by devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulakām*—agitated by ecstasy; *tanum*—body.

TRANSLATION

“ 'Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.3.31).

madhya.25.141

> *evaṁ-vrataḥ sva-priya-nāma-kīrtyā*
> *jātānurāgo druta-citta uccaiḥ*
> *hastay atho roditi rauti gāyaty*
> *unmādavan nṛtyati loka-bāhyaḥ*

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants;

unmāda-vat—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

“ 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

madhya.25.142

> *ataeva bhāgavata-sūtrera 'artha'-rūpa*
> *nija-kṛta sūtrera nija-'bhāṣya'-svarūpa*

SYNONYMS

ataeva—therefore; *bhāgavata*—*Śrīmad-Bhāgavatam*; *sūtrera*—of the *Brahma-sūtra*; *artha*—of the meaning; *rūpa*—the form; *nija-kṛta*—made by himself; *sūtrera*—of the *Vedānta-sūtra*; *nija-bhāṣya*—of his own commentary; *svarūpa*—the original form.

TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is

Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

madhya.25.143-144

> *artho 'yaṁ brahma-sūtrāṇāṁ*
> *bhāratārtha-vinirṇayaḥ*
> *gāyatrī-bhāṣya-rūpo 'sau*
> *vedārtha-paribṛṁhitaḥ*

> *purāṇānāṁ sāma-rūpaḥ*
> *sākṣād-bhagavatoditaḥ*
> *dvādaśa-skandha-yukto 'yaṁ*
> *śata-viccheda-saṁyutaḥ*
> *grantho 'ṣṭādaśa-sāhasraḥ*
> *śrīmad-bhāgavatābhidhaḥ*

SYNONYMS

artaḥ ayam—this is the meaning; *brahma-sūtrāṇām*—of the codes of *Vedānta-sūtra*; *bhārata-artha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata*; *gāyatrī-bhāṣya-rūpaḥ*—the purport of Brahma-gāyatrī, the mother of the Vedic literatures; *asau*—that; *veda-artha-paribṛṁhitaḥ*—expanded by the meanings of all the *Vedas*; *purāṇānām*—of the *Purāṇas*; *sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavatā uditaḥ*—spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; *dvādaśa-skanda-yuktaḥ*—having twelve cantos; *ayam*—this; *śata-*

viccheda-saṁyutaḥ—having 355 chapters; *granthaḥ*—this great literature; *aṣṭādaśa-sāhasraḥ*—having 18,000 verses; *śrīmad-bhāgavata-abhidhaḥ*—named *Śrīmad-Bhāgavatam*.

TRANSLATION

“ 'The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-gāyatrī is also there and fully expanded with all Vedic knowledge. Śrīmad Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the *Garuda Purāṇa*.

madhya.25.145

> *sarva-vedetihāsānāṁ*
> *sāraṁ sāraṁ samuddhṛtam*

SYNONYMS

sarva-veda—of all Vedic literature; *itihāsānām*—of historical literature; *sāram sāram*—the essence of the essence; *samuddhṛtam*—is collected (in *Śrīmad-Bhāgavatam*).

TRANSLATION

“ 'The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.'

PURPORT

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from *Śrīmad-Bhāgavatam* (1.3.42).

madhya.25.146

> *sarva-vedānta-sāraṁ hi*
> *śrīmad-bhāgavatam iṣyate*
> *tad-rasāmṛta-tṛptasya*
> *nānyatra syād ratiḥ kvacit*

SYNONYMS

sarva-vedānta-sāram—the best part of all the Vedānta; *hi*—certainly; *śrīmad-bhāgavatam*—the great literature about Bhagavān; *iṣyate*—is accepted; *tat-rasa-amṛta*—by the transcendental mellow derived from that great literature; *tṛp-tasya*—of one who is satisfied; *na*—never; *anyatra*—anywhere else; *syāt*—is; *ratiḥ*—attraction; *kvacit*—at any time.

TRANSLATION

“ 'Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad Bhāgavatam is never attracted to any other literature.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (12.13.15).

madhya.25.147

> *gāyatrīra arthe ei grantha-ārambhana*
> *"satyaṁ paraṁ"-sambandha, "dhīmahi"-sādhana-prayojana*

SYNONYMS

gāyatrīra arthe—with the meaning of Brahma-gāyatrī; *ei*—this; *grantha*—of the great literature; *ārambhana*—the beginning; *satyam param*—the supreme Absolute Truth; *sambandha*—shows a relationship; *dhīmahi*—we meditate (the end of the Gāyatrī *mantra*); *sādhana-prayojana*—the execution of service and the achievement of the ultimate goal.

TRANSLATION

"In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. 'The

Absolute Truth [satyaṁ param]' indicates the relationship, and 'we meditate [dhīmahi] on Him' indicates the execution of devotional service and the ultimate goal of life.

madhya.25.148

> *janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ*
> *tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*
> *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*
> *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*

SYNONYMS

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñaḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—

with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakam*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

TRANSLATION

“ 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of *Śrīmad-Bhāgavatam* (1.1.1).

madhya.25.149

dharmaḥ projjhita-kaitavo 'tra paramo
nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-
trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kiṁ vā parair
īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-
kṣaṇāt

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which there is fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one hundred percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of the threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

“ 'Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). See also *Ādi-līlā,* Chapter One, text 91.

madhya.25.150

> *'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata*
> *tāte veda-śāstra haite parama mahattva*

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *rasa*—of the transcendental mellow; *svarūpa*—the very form; *śrī-bhāgavata*—*Śrīmad-Bhāgavatam*; *tāte*—therefore; *veda-śāstra*—the Vedic

literature; *haite*—than; *parama mahattva*—has greater utility and value.

TRANSLATION

"Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

madhya.25.151

> *nigama-kalpa-taror galitaṁ phalaṁ*
> *śuka-mukhād amṛta-drava-saṁyutam*
> *pibata bhāgavataṁ rasam ālayaṁ*
> *muhur aho rasikā bhuvi bhāvukāḥ*

SYNONYMS

nigama-kalpa-taroḥ—of the Vedic literature which is like a desire tree; *galitam*—completely ripened; *phalam*—fruit (which has come down without being distorted); *śuka-mukhāt*—from the mouth of Śukadeva Gosvāmī; *amṛta*—which is like nectar; *drava-saṁyutam*—mixed with juice; *pibata*—just drink; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *rasam ālayam*—the reservoir of all mellows; *muhuḥ*—constantly; *aho*—O; *rasikāḥ*—intelligent and humorous devotees; *bhuvi*—in this world; *bhāvukāḥ*—thoughtful.

TRANSLATION

“ 'Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.3).

madhya.25.152

> *vayaṁ tu na vitṛpyāma*
> *uttamaḥśloka-vikrame*
> *yac chṛṇvatāṁ rasa-jñānāṁ*
> *svādu svādu pade pade*

SYNONYMS

vayam tu—we of course; *na*—never; *vitṛpyāmaḥ*—are satisfied; *uttamaḥ-śloka-vikrame*—in the activities and pastimes of the Supreme Personality of Godhead; *yat*—which; *śṛṇvatām*—of those

hearing; *rasa-jñānām*—who know the taste of mellows; *svādu svādu*—more palatable; *pade pade*—in every step.

TRANSLATION

“ 'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.19).

madhya.25.153

> *ataeva bhāgavata karaha vicāra*
> *ihā haite pābe sūtra-śrutira artha-sāra*

SYNONYMS

ataeva—therefore; *bhāgavata*—*Śrīmad-Bhāgavatam*; *karaha vicāra*—try to understand scrutinizingly; *ihā haite*—from this; *pābe*—you will get; *sūtra-śrutira*—of the Vedic philosophy, the *Brahma-sūtra*; *artha-sāra*—the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad Bhāgavatam very

scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra"

madhya.25.154

> *nirantara kara kṛṣṇa-nāma-saṅkīrtana*
> *helāya mukti pābe, pābe prema-dhana*

SYNONYMS

nirantara kara—constantly perform; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *helāya*—very easily; *mukti pābe*—you will get liberation; *pābe prema-dhana*—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying *Śrīmad-Bhāgavatam,* one cannot understand the purport of *Brahma-sūtra* (*Vedānta-sūtra*) or the *Upaniṣads*. If one tries to understand Vedānta philosophy and the *Upaniṣads* without studying *Śrīmad-Bhāgavatam,* he will be bewildered

and, construing a different meaning will gradually become an atheist or an impersonalist.

madhya.25.155

> *brahma-bhūtaḥ prasannātmā*
> *na śocati na kāṅkṣati*
> *samaḥ sarveṣu bhūteṣu*
> *mad-bhaktiṁ labhate parām*

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

TRANSLATION

“ 'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

madhya.25.156

> *"muktā api līlayā vigrahaṁ*
> *kṛtvā bhagavantaṁ bhajante"*

SYNONYMS

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vigraham*—the form of the Lord; *kṛtvā*—having installed; *bhagavantam*—the Supreme Personality of Godhead; *bhajante*—worship.

TRANSLATION

“ 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the *Nṛsiṁha-tāpanī*.

madhya.25.157

> *pariniṣṭhito 'pi nairguṇye*
> *uttamaḥśloka-līlayā*
> *gṛhīta-cetā rājarṣe*
> *ākhyānaṁ yad adhītavān*

SYNONYMS

pariniṣṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥ-śloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-cetā*—the mind became fully taken over; *rājarṣe*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

TRANSLATION

“ 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.9).

madhya.25.158

> *tasyāravinda-nayanasya padāravinda-*
> *kiñjalka-miśra-tulasī-makaranda-vāyuḥ*
> *antargataḥ svavivareṇa cakāra teṣāṁ*
> *saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

SYNONYMS

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antargataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and the body.

TRANSLATION

“ 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.43).

madhya.25.159

> *ātmārāmāś ca munayo*
> *nirgranthā apy urukrame*

kurvanty ahaitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

“ 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendentally attractive features.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.10).

madhya.25.160

> *hena-kāle sei mahārāṣṭrīya brāhmaṇa*
> *sabhāte kahila sei śloka-vivaraṇa*

SYNONYMS

hena-kāle—at this time; *sei*—that; *mahārāṣṭrīya brāhmaṇa*—the *brāhmaṇa* of Mahārāṣṭra province; *sabhāte*—in the meeting; *kahila*—declared; *sei*—that; *śloka-vivaraṇa*—the description of the *ātmārāma-śloka* explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya's explanation of the ātmārāma verse.

madhya.25.161

> *ei ślokera artha prabhu 'ekaṣaṣṭi' prakāra*
> *kariyāchena, yāhā śuni' loke camatkāra*

SYNONYMS

ei ślokera artha—the meanings of this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *eka-ṣaṣṭi prakāra*—sixty-one varieties; *kariyāchena*—has done; *yāhā śuni'*—hearing which; *loke camatkāra*—everyone is astonished.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

madhya.25.162

> *tabe saba loka śunite āgraha karila*
> *'ekaṣaṣṭi' artha prabhu vivari' kahila*

SYNONYMS

tabe—then; *saba loka*—all the people gathered there; *śunite*—to hear; *āgraha karila*—expressed their eagerness; *eka-ṣaṣṭi artha*—sixty-one different meanings of the verse; *prabhu*—Śrī Caitanya Mahāprabhu; *vivari'*—elaborately; *kahila*—explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

madhya.25.163

> *śuniyā lokera baḍa camatkāra haila*
> *caitanya-gosāñi-'śrī-kṛṣṇa', nirdhārila*

SYNONYMS

śuniyā—hearing; *lokera*—of all the people; *baḍa*—very great; *camatkāra*—wonder; *haila*—there was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śrī-kṛṣṇa*—personally Lord Kṛṣṇa; *nirdhārila*—they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu's explanation of the ātmārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

madhya.25.164

> *eta kahi' uṭhiyā calilā gaurahari*
> *namaskāra kare loka hari-dhvani kari*

SYNONYMS

eta kahi'—after speaking that; *uṭhiyā*—standing; *calilā*—began to walk; *gaurahari*—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; *namaskāra kare loka*—all the people offered their obeisances; *hari-dhvani kari*—loudly chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

madhya.25.165

> *saba kāśī-vāsī kare nāma-saṅkīrtana*
> *preme hāse, kāṅde, gāya, karaye nartana*

SYNONYMS

saba kāśī-vāsī—all the inhabitants of Kāśī (Vārāṇasī); *kare*—performed; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *preme*—in ecstatic love of Godhead; *hāse*—they laughed; *kāṅde*—they cried; *gāya*—chanted; *karaye nartana*—and danced.

TRANSLATION

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

madhya.25.166

> *sannyāsī paṇḍita kare bhāgavata vicāra*
> *vārāṇasī-pura prabhu karilā nistāra*

SYNONYMS

sannyāsī—the Māyāvādī *sannyāsīs*; *paṇḍita*—the learned scholars; *kare*—do; *bhāgavata vicāra*—discussion on *Śrīmad-Bhāgavatam*; *vārāṇasī-pura*—the city known as Vārāṇasī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā nistāra*—delivered.

TRANSLATION

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

madhya.25.167

> *nija-loka lañā prabhu āilā vāsāghara*
> *vārāṇasī haila dvitīya nadīyā-nagara*

SYNONYMS

nija-loka lañā—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā vāsa-aghara*—came to His residential place;

vārāṇasī—the city of Vārāṇasī; *haila*—became; *dvitīya*—second; *nadīyā-nagara*—Navadvīpa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

PURPORT

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī *sannyāsīs* who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of *Śrīmad-Bhāgavatam* was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing *Śrīmad-Bhāgavatam*. Even at the present moment one can hear many discussions on *Śrīmad-Bhāgavatam* taking place on the banks of the Ganges. Many scholars and *sannyāsīs* gather there to hear *Śrīmad-Bhāgavatam* and perform *saṅkīrtana*.

madhya.25.168

> *nija-gaṇa lañā prabhu kahe hāsya kari'*
> *kāśīte āmi āilāṅa vecite bhāvakāli*

SYNONYMS

nija-gaṇa lañā—with His personal associates; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *hāsya kari'*—laughingly; *kāśīte*—in Kāśī; *āmi āilāṅa*—I came; *vecite*—to sell; *bhāvakāli*—emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

madhya.25.169

> *kāśīte grāhaka nāhi, vastu nā vikāya*
> *punarapi deśe vahi' laoyā nāhi yāya*

SYNONYMS

kāśīte—in Kāśī (Benares); *grāhaka nāhi*—there was no customer; *vastu nā vikāya*—it was not selling; *punarapi*—again; *deśe*—to My own country; *vahi'*—carrying (it); *laoyā*—to take; *nāhi yāya*—was not possible.

TRANSLATION

"Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

madhya.25.170

> *āmi bojhā vahimu, tomā-sabāra duḥkha haila*
> *tomā-sabāra icchāya vinā-mūlye bilāila*

SYNONYMS

āmi—I; *bojhā*—burden; *vahimu*—shall carry; *tomā-sabāra duḥkha haila*—all of you became very unhappy; *tomā-sabāra icchāya*—only by your will; *vinā-mūlye bilāila*—I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the

grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message of the Hare Kṛṣṇa *mahā-mantra* without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

madhya.25.171

> *sabe kahe,-loka tārite tomāra avatāra*
> *'pūrva' 'dakṣiṇa' 'paścima' karilā nistāra*

SYNONYMS

sabe kahe—everyone says; *loka tārite*—to deliver the fallen souls; *tomāra avatāra*—Your incarnation; *pūrva*—east; *dakṣiṇa*—south; *paścima*—west; *karilā nistāra*—You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

madhya.25.172

> *'eka' vārāṇasī chila tomāte vimukha*
> *tāhā nistāriyā kailā āmā-sabāra sukha*

SYNONYMS

eka—one; *vārāṇasī*—the city of Vārāṇasī; *chila*—remained; *tomāte vimukha*—against Your missionary activities; *tāhā*—that; *nistāriyā*—delivering; *kailā*—have done; *āmā-sabāra*—of all of us; *sukha*—awakening of happiness.

TRANSLATION

"Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

madhya.25.173

> *vārāṇasī-grāme yadi kolāhala haila*
> *śuni' grāmī deśī loka āsite lāgila*

SYNONYMS

vārāṇasī-grāme—in the city of Vārāṇasī; *yadi*—when; *kolāhala haila*—there was broadcasting of this news; *śuni'*—hearing; *grāmī*—from the villages; *deśī*—from the towns; *loka āsite lāgila*—people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

madhya.25.174

> *lakṣa koṭi loka āise, nāhika gaṇana*
> *saṅkīrṇa-sthāne prabhura nā pāya daraśana*

SYNONYMS

lakṣa koṭi—hundreds and thousands; *loka*—people; *āise*—come; *nāhika gaṇana*—there was no counting; *saṅkīrṇa-sthāne*—in a small place; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā pāya daraśana*—could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

madhya.25.175

> *prabhu yabe snāne yāna viśveśvara-daraśane*
> *dui-dike loka kare prabhu-vilokane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yabe*—when; *snāne yāna*—goes to bathe; *viśveśvara-daraśane*—or to see the Deity of Lord Viśveśvara; *dui-dike*—on two sides; *loka*—all the people; *kare*—do; *prabhu-vilokane*—seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

madhya.25.176

> *bāhu tuli' prabhu kahe-bala 'kṛṣṇa' 'hari'*
> *daṇḍavat kare loke hari-dhvani kari'*

SYNONYMS

bāhu tuli'—raising His two arms; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *bala*—please say; *kṛṣṇa hari*—Kṛṣṇa, Hari; *daṇḍa vat kare*—offer their respects; *loke*—the people; *hari-dhvani kari'*—loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, "Please chant Kṛṣṇa! Please chant Hari!" All the people received Him by

chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

madhya.25.177

> *ei-mata dina pañca loka nistāriyā*
> *āra dina calilā prabhu udvigna hañā*

SYNONYMS

ei-mata—in this way; *dina pañca*—five days; *loka*—the people; *nistāriyā*—delivering; *āra dina*—on the next day; *calilā*—departed; *prabhu*—Śrī Caitanya Mahāprabhu; *udvigna hañā*—being very eager.

TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

madhya.25.178

> *rātre uṭhi' prabhu yadi karilā gamana*
> *pāche lāg la-ilā tabe bhakta pañca jana*

SYNONYMS

rātre uṭhi'—rising at night; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *karilā gamana*—departed; *pāche*—behind Him; *lāg lailā*—began to follow; *tabe*—then; *bhakta pañca jana*—five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

madhya.25.179

> *tapana miśra, raghunātha, mahārāṣṭrīya brāhmaṇa*
> *candraśekhara, kīrtanīyā-paramānanda,-pañca jana*

SYNONYMS

tapana miśra—Tapana Miśra; *raghunātha*—Raghunātha; *mahārāṣṭrīya brāhmaṇa*—the Mahārāṣṭrian *brāhmaṇa*; *candraśekhara*—Candraśekhara; *kīrtanīyā-paramānanda*—Paramānanda, who used to perform *kīrtana*; *pañca jana*—these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

madhya.25.180

> *sabe cāhe prabhu-saṅge nīlācala yāite*
> *sabāre vidāya dilā prabhu yatna-sahite*

SYNONYMS

sabe cāhe—every one of them wanted; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācala yāite*—to go to Jagannātha Purī; *sabāre*—to all of them; *vidāya dilā*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *yatna-sahite*—with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

madhya.25.181

> *"yāṅra icchā, pāche āisa āmāre dekhite*
> *ebe āmi ekā yāmu jhārikhaṇḍa-pathe"*

SYNONYMS

yāṅra—of one who; *icchā*—there is a desire; *pāche*—later; *āisa*—you may come; *āmāre dekhite*—to see Me; *ebe*—but at this time; *āmi*—I; *ekā*—alone; *yāmu*—shall go; *jhārikhaṇḍa-pathe*—through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

madhya.25.182

> *sanātane kahilā,-tumi yāha' vṛndāvana*
> *tomāra dui bhāi tathā kariyāche gamana*

SYNONYMS

sanātane kahilā—he advised Sanātana Gosvāmī; *tumi*—you; *yāha' vṛndāvana*—go to Vṛndāvana; *tomāra*—your; *dui bhāi*—two brothers; *tathā*—there; *kariyāche gamana*—have already gone.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

madhya.25.183

> *kāṅthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa*
> *vṛndāvane āile tāṅdera kariha pālana*

SYNONYMS

kāṅthā—torn quilt; *karaṅgiyā*—a small waterpot; *mora*—My; *kāṅgāla*—poor; *bhakta-gaṇa*—devotees; *vṛndāvane āile*—when they come to Vṛndāvana; *tāṅdera*—of all of them; *kariha pālana*—take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any *āśrama* or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come to India to understand India's spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

madhya.25.184

> *eta bali' calilā prabhu sabā āliṅgiyā*
> *sabei paḍilā tathā mūrcchita hañā*

SYNONYMS

eta bali'—saying this; *calilā*—began to proceed; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *āliṅgiyā*—embracing; *sabei*—all of them; *paḍilā*—fell down; *tathā*—there; *mūrcchita hañā*—fainting.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

madhya.25.185

> *kata-kṣaṇe uṭhi' sabe duḥkhe ghare āilā*
> *sanātana-gosāñi vṛndāvanere calilā*

SYNONYMS

kata-kṣaṇe—after some time; *uṭhi'*—rising; *sabe*—all of them; *duḥkhe*—in great unhappiness; *ghare āilā*—returned to their homes; *sanātana-gosāñi*—Sanātana Gosvāmī; *vṛndāvanere calilā*—proceeded toward Vṛndāvana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

madhya.25.186

> *ethā rūpa-gosāñi yabe mathurā āilā*
> *dhruva-ghāṭe tāṅre subuddhi-rāya mililā*

SYNONYMS

ethā—there; *rūpa-gosāñi*—Rūpa Gosāñi; *yabe*—when; *mathurā āilā*—came to Mathurā; *dhruva-ghāṭe*—at the bank of the Yamunā known as Dhruva-ghāṭa; *tāṅre*—him; *subuddhi-rāya*—a devotee of Lord Caitanya named Subuddhi Rāya; *mililā*—met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

madhya.25.187

> *pūrve yabe subuddhi-rāya chilā gauḍe 'adhikārī'*
> *husena-khāṅ 'saiyada' kare tāhāra cākarī*

SYNONYMS

pūrve—formerly; *yabe*—when; *subuddhi-rāya*—Subuddhi Rāya; *chilā*—resided; *gauḍe*—in Bengal; *adhikārī*—a very respectable man; *husena-khāṅ*—Nawab Hussain Khān; *saiyada*—named Saiyada; *kare*—performed; *tāhāra cākarī*—service of Subuddhi Rāya.

TRANSLATION

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.

madhya.25.188

> *dīghi khodāite tāre 'munsīpha' kailā*
> *chidra pāñā rāya tāre cābuka mārilā*

SYNONYMS

dīghi khodāite—to dig a big lake; *tāre*—Hussain Khān; *munsīpha kailā*—appointed as the supervisor; *chidra pāñā*—finding some fault; *rāya*—Subuddhi Rāya; *tāre*—him; *cābuka mārilā*—whipped.

TRANSLATION

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

madhya.25.189

> *pāche yabe husena-khāṅ gauḍe 'rājā' ha-ila*
> *subuddhi-rāyere tiṅho bahu bāḍāila*

SYNONYMS

pāche—later; *yabe*—when; *husena-khāṅ*—Hussain Khān; *gauḍe*—in Bengal; *rājā ha-ila*—was appointed Nawab, or governor, by the central Mohammedan government; *subuddhi-rāyere*—unto Subuddhi Rāya; *tiṅho*—he; *bahu bāḍāila*—increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

madhya.25.190

> *tāra strī tāra aṅge dekhe māraṇera cihne*
> *subuddhi-rāyere mārite kahe rājā-sthāne*

SYNONYMS

tāra strī—his wife; *tāra aṅge*—on his body; *dekhe*—sees; *māraṇera cihne*—the mark of the whip; *subuddhi-rāyere*—Subuddhi Rāya;

mārite—to kill; *kahe*—says; *rājā-sthāne*—in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

madhya.25.191

> *rājā kahe,-āmāra poṣṭā rāya haya 'pitā'*
> *tāhāre mārimu āmi,-bhāla nahe kathā*

SYNONYMS

rājā kahe—the King said; *āmāra*—my; *poṣṭā*—maintainer; *rāya*—Subuddhi Rāya; *haya*—is; *pitā*—just like my father; *tāhāre mārimu*—shall kill him; *āmi*—I; *bhāla nahe kathā*—this is not a good proposal.

TRANSLATION

Hussain Khān replied, "Subuddhi Rāya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

madhya.25.192

> *strī kahe,-jāti laha', yadi prāṇe nā māribe*
> *rājā kahe,-jāti nile iṅho nāhi jībe*

SYNONYMS

strī kahe—the wife replied; *jāti laha'*—then take his caste; *yadi*—if; *prāṇe nā māribe*—you will not kill him; *rājā kahe*—the King replied; *jāti nile*—if I take his caste; *iṅho nāhi jībe*—he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya's caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

madhya.25.193

> *strī marite cāhe, rājā saṅkaṭe paḍila*
> *karoṅyāra pāni tāra mukhe deoyāila*

SYNONYMS

strī—the wife; *marite cāhe*—wants to kill Subuddhi Rāya; *rājā*—the King; *saṅkaṭe paḍila*—became very perplexed; *karoṅyāra pāni*—

water from a pitcher especially used by Mohammedans; *tāra mukhe* —on his head; *deoyāila*—forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partition days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high *brāhmaṇa* family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have

become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture-Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, *Bhagavad-gītā;* and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would

understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in *Bhagavad-gītā* (Bg. 15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ:* "The living entities in this conditioned world are My eternal, fragmental parts." All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

madhya.25.194

> *tabe subuddhi-rāya sei 'chadma' pāñā*
> *vārāṇasī āilā, saba viṣaya chādiyā*

SYNONYMS

tabe—upon this; *subuddhi-rāya*—Subuddhi Rāya; *sei*—that; *chadma*—plea; *pāñā*—getting an opportunity; *vārāṇasī āilā*—came to Vārāṇasī; *saba*—all; *viṣaya chādiyā*—giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. Subuddhi Rāya was thinking of taking *sannyāsa,* and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of *varṇāśrama-dharma* is very scientific. If one is directed by the *varṇāśrama* institution, he will naturally think of retiring from family life at the end of his life. Therefore *sannyāsa* is compulsory at the age of fifty.

madhya.25.195

> *prāyaścitta puchilā tiṅho paṇḍitera gaṇe*
> *tāṅrā kahe,-tapta-ghṛta khāñā chāḍa' prāṇe*

SYNONYMS

prāyaścitta—atonement; *puchilā*—inquired; *tiṅho*—he; *paṇḍitera gaṇe*—among the learned scholars or *brāhmaṇa-paṇḍitas* in Vārāṇasī; *tāṅrā kahe*—they advised; *tapta-ghṛta*—hot clarified butter; *khāñā*—drinking; *chāḍa'*—give up; *prāṇe*—your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

madhya.25.196

> *keha kahe,-ei nahe, 'alpa' doṣa haya*
> *śuniyā rahilā rāya kariyā saṁśaya*

SYNONYMS

keha kahe—some of the learned *brāhmaṇas* said; *ei*—this; *nahe*—not; *alpa*—insignificant; *doṣa*—fault; *haya*—is; *śuniyā*—hearing; *rahilā*—remained; *rāya*—Subuddhi Rāya; *kariyā*—making; *saṁśaya*—doubt.

TRANSLATION

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a

grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One *brāhmaṇa* would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the *brāhmaṇas'* different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

madhya.25.197

> *tabe yadi mahāprabhu vārāṇasī āilā*
> *tāṅre mili' rāya āpana-vṛttānta kahilā*

SYNONYMS

tabe—at this moment; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vārāṇasī āilā*—came to Vārāṇasī; *tāṅre mili'*—meeting Him; *rāya*—Subuddhi Rāya; *āpana-vṛttānta kahilā*—explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī.

Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

madhya.25.198

> *prabhu kahe,-ihāṅ haite yāha' vṛndāvana*
> *nirantara kara kṛṣṇa-nāma-saṅkīrtana*

SYNONYMS

prabhu kahe—the Lord advised; *ihāṅ haite*—from this place; *yāha' vṛndāvana*—go to Vṛndāvana; *nirantara*—incessantly; *kara*—perform; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly."

PURPORT

This is a solution to all sinful activities. In this Age of Kali everyone is perplexed by so many inconveniences-social, political and religious-and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. *Tathā dehāntara-prāptir dhīras tatra na muhyati*. One should be

situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa *mahā-mantra*. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Kṛṣṇa *mahā-mantra,* be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

madhya.25.199

> *eka 'nāmābhāse' tomāra pāpa-doṣa yābe*
> *āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe*

SYNONYMS

eka—one; *nāma-ābhāse*—by a reflection of the pure chanting of the Hare Kṛṣṇa *mahā-mantra*; *tomāra*—your; *pāpa-doṣa yābe*—all the sinful reactions will go away; *āra*—then again; *nāma la-ite*—after chanting purely the name of the Lord; *kṛṣṇa-caraṇa pāibe*—you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and

when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa *mahā-mantra,* there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa *mahā-mantra* is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa *mantra*. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa *mantra,* we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

madhya.25.200

> *āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-*
> *mahā-pātakera haya ei prāyaścitti*

SYNONYMS

āra—further; *kṛṣṇa-nāma*—the Hare Kṛṣṇa mahā-mantra; *laite*—continuously chanting; *kṛṣṇa-sthāne sthiti*—being situated in company with Lord Kṛṣṇa; *mahā-pātakera*—of all kinds of sinful activity; *haya*—is; *ei*—this; *prāyaścitti*—atonement.

TRANSLATION

"When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity."

madhya.25.201

> *pāñā ājñā rāya vṛndāvanere calilā*
> *prayāga, ayodhyā diyā naimiṣāraṇye āilā*

SYNONYMS

pāñā ājñā—getting this order; *rāya*—Subuddhi Rāya; *vṛndāvanere calilā*—went toward Vṛndāvana; *pra yāga*—Allahabad; *ayodhyā*—Ayodhyā (the kingdom of Lord Rāmacandra); *diyā*—through; *naimiṣāraṇye āilā*—came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

madhya.25.202

> *kataka divasa rāya naimiṣāraṇye rahilā*
> *prabhu vṛndāvana haite prayāga yāilā*

SYNONYMS

kataka divasa—a few days; *rāya*—Subuddhi Rāya; *naimiṣāraṇye rahilā*—stayed at Naimiṣāraṇya; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *prayāga*—to Allahabad; *yāilā*—went.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

madhya.25.203

> *mathurā āsiyā rāya prabhu-vārtā pāila*
> *prabhura lāga nā pāñā mane baḍa duḥkha haila*

SYNONYMS

mathurā āsiyā—when he came to Mathurā; *rāya*—Subuddhi Rāya; *prabhu-vārtā pāila*—got information of the Lord's itinerary; *prabhura*—of Lord Caitanya Mahāprabhu; *lāga*—contact; *nā pāñā*—not getting; *mane*—in the mind; *baḍa*—very great; *duḥkha*—unhappiness; *haila*—there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

madhya.25.204

> *śuṣka-kāṣṭha āni' rāya vece mathurāte*
> *pāṅca chaya paisā haya eka eka bojhāte*

SYNONYMS

śuṣka-kāṣṭha āni'—collecting dry wood from the forest; *rāya*—Subuddhi Rāya; *vece*—sells; *mathurāte*—at Mathurā; *pāṅca chaya*—five or six; *paisā*—paise; *haya*—are; *eka eka bojhāte*—in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

madhya.25.205

> *āpane rahe eka paisāra cānā cābāiyā*
> *āra paisā bāṇiyā-sthāne rākhena dhariyā*

SYNONYMS

āpane—personally; *rahe*—lives; *eka paisāra*—of one paisa's worth; *cānā*—fried chick-peas; *cābāiyā*—chewing; *āra*—the balance; *paisā*—four or five paise; *bāṇiyā-sthāne*—in the custody of a merchant; *rākhena*—keeps; *dhariyā*—depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the

banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through *brāhmaṇas* and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in *Caitanya-caritāmṛta*. Whether in the renounced order or in the *gṛhastha* order, a Vaiṣṇava should follow these principles set forth by the previous *ācāryas*.

madhya.25.206

> *duḥkhī vaiṣṇava dekhi' tāṅre karāna bhojana*
> *gauḍīyā āile dadhi, bhāta, taila-mardana*

SYNONYMS

duḥkhī vaiṣṇava—a poverty-stricken Vaiṣṇava; *dekhi'*—seeing; *tāṅre*—to him; *karāna bhojana*—gives food for eating; *gauḍīyā āile*—when a Bengali Vaiṣṇava came to Mathurā; *dadhi*—yogurt; *bhāta*—cooked rice; *taila-mardana*—massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍīya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to Mathurā in the North, they found that the people generally ate chapatis or *roṭi* made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and *roṭi*.

madhya.25.207

> *rūpa-gosāñi, āile tāṅre bahu prīti kailā*
> *āpana-saṅge lañā 'dvādaśa vana' dekhāilā*

SYNONYMS

rūpa-gosāñi—Rūpa Gosāñi; *āile*—when he came to Mathurā; *tāṅre*—unto him; *bahu*—much; *prīti*—love; *kailā*—showed; *āpana-saṅge lañā*—taking Rūpa Gosvāmī personally with him; *dvādaśa vana*—the twelve forests of Vṛndāvana; *dekhāilā*—showed.

TRANSLATION

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

PURPORT

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

madhya.25.208

> *māsa-mātra rūpa-gosāñi rahilā vṛndāvane*
> *śīghra cali' āilā sanātanānusandhāne*

SYNONYMS

māsa-mātra—only one month; *rūpa-gosāñi*—Rūpa Gosāñi; *rahilā*—remained; *vṛndāvane*—at Vṛndāvana; *śīghra*—very soon; *cali' āilā*—returned; *sanātana-anu-sandhāne*—to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

madhya.25.209

> *gaṅgā-tīra-pathe prabhu prayāgere āilā*
> *tāhā śuni' dui-bhāi se pathe calilā*

SYNONYMS

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāgere āilā*—came to Prayāga; *tāhā*

śuni'—hearing this news; *dui-bhāi*—the two brothers named Rūpa and Anupama; *se pathe calilā*—traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

madhya.25.210

> *ethā sanātana gosāñi prayāge āsiyā*
> *mathurā āilā sarāna rāja-patha diyā*

SYNONYMS

ethā—here (at the other end); *sanātana gosāñi*—Sanātana Gosāñi; *prayāge āsiyā*—coming to Prayāga; *mathurā āilā*—he reached Vṛndāvana; *sarāna*—directly; *rāja-patha diyā*—on the government road or public road.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

madhya.25.211

> *mathurāte subuddhi-rāya tāhāre mililā*
> *rūpa-anupama-kathā sakali kahilā*

SYNONYMS

mathurāte—at Mathurā; *subuddhi-rāya*—Subuddhi Rāya; *tāhāre mililā*—met him; *rūpa-anupama-kathā*—news about his younger brothers, Rūpa Gosvāmī and Anupama; *sakali*—everything; *kahilā*—described.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

madhya.25.212

> *gaṅgā-pathe dui-bhāi rāja-pathe sanātana*
> *ataeva tāṅhā sane nā haila milana*

SYNONYMS

gaṅgā-pathe—on the road on the bank of the Ganges; *dui-bhāi*—the two brothers Rūpa and Anupama; *rāja-pathe*—on the public road; *sanātana*—Sanātana Gosvāmī; *ataeva*—because of this; *tāṅhā sane*—with him; *nā haila milana*—there was not a meeting.

TRANSLATION

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

madhya.25.213

> *subuddhi-rāya bahu sneha kare sanātane*
> *vyavahāra-sneha sanātana nāhi māne*

SYNONYMS

subuddhi-rāya—Subuddhi Rāya; *bahu*—much; *sneha*—affection; *kare*—does; *sanātane*—unto Sanātana Gosvāmī; *vyavahāra-sneha*

—love and affection because of a previous relationship; *sanātana*—Sanātana Gosvāmī; *nāhi māne*—was hesitant to accept.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections.

madhya.25.214

> *mahā-virakta sanātana bhramena vane vane*
> *prati-vṛkṣe, prati-kuñje rahe rātri-dine*

SYNONYMS

mahā-virakta—highly elevated in the renounced order of life; *sanātana*—Sanātana Gosvāmī; *bhramena*—wanders; *vane vane*—from forest to forest; *prati-vṛkṣe*—under every tree; *prati-kuñje*—in every bush; *rahe rātri-dine*—remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

madhya.25.215

> *mathurā-māhātmya-śāstra saṅgraha kariyā*
> *lupta-tīrtha prakaṭa kailā vanete bhramiyā*

SYNONYMS

mathurā-māhātmya—giving a description of the greatness of Mathurā; *śāstra*—books; *saṅgraha kariyā*—collecting; *lupta-tīrtha*—lost holy places; *prakaṭa*—discovering; *kailā*—he did; *vanete bhramiyā*—traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

madhya.25.216

> *ei-mata sanātana vṛndāvanete rahilā*
> *rūpa-gosāñi dui-bhāi kāśīte āilā*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvanete rahilā*—remained in Vṛndāvana; *rūpa-gosāñi*—Rūpa Gosāñi; *dui-bhāi*—the two brothers; *kāśīte āilā*—came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

madhya.25.217

> *mahārāṣṭrīya dvija, śekhara, miśra-tapana*
> *tina-jana saha rūpa karilā milana*

SYNONYMS

mahārāṣṭrīya dvija—the *brāhmaṇa* of Mahārāṣṭra province; *śekhara*—Candraśekhara; *miśra-tapana*—Tapana Miśra; *tina-jana*—these three persons; *saha*—with; *rūpa*—Rūpa Gosvāmī; *karilā milana*—met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

madhya.25.218

> *śekharera ghare vāsā, miśra-ghare bhikṣā*
> *miśra-mukhe śune sanātane prabhura 'śikṣā'*

SYNONYMS

śekharera ghare vāsa—residence in the house of Candraśekhara; *miśra-ghare bhikṣā—prasāda* at the house of Tapana Miśra; *miśra-mukhe*—from the mouth of Tapana Miśra; *śune*—hears; *sanātane*—unto Sanātana; *prabhura śikṣā*—instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

madhya.25.219

> *kāśīte prabhura caritra śuni' tinera mukhe*
> *sannyāsīre kṛpā śuni' pāilā baḍa sukhe*

SYNONYMS

kāśīte—at Vārāṇasī (Kāśī); *prabhura*—of Śrī Caitanya Mahāprabhu; *caritra*—the activity; *śuni'*—hearing; *tinera mukhe*—from the mouths of the three persons; *sannyāsīre kṛpā*—the mercy shown to the Māyāvādī *sannyāsīs*; *śuni'*—hearing about; *pāilā*—he got; *baḍa sukhe*—very great pleasure.

TRANSLATION

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

madhya.25.220

> *mahāprabhura upara lokera praṇati dekhiyā*
> *sukhī hailā loka-mukhe kīrtana śuniyā*

SYNONYMS

mahāprabhura—Śrī Caitanya Mahāprabhu; *upara*—upon; *lokera*—of the people in general; *praṇati dekhiyā*—seeing the surrender; *sukhī hailā*—became very happy; *loka-mukhe*—from the general public; *kīrtana śuniyā*—hearing the description.

TRANSLATION

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

madhya.25.221

> *dina daśa rahi' rūpa gauḍe yātrā kaila*
> *sanātana-rūpera ei caritra kahila*

SYNONYMS

dina daśa—about ten days; *rahi'*—remaining; *rūpa*—Rūpa Gosvāmī; *gauḍe yātrā kaila*—went back to Bengal; *sanātana-rūpera*—of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; *ei*—thus; *caritra*—character; *kahila*—I have described.

TRANSLATION

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

madhya.25.222

> *ethā mahāprabhu yadi nīlādri calilā*
> *nirjana vana-pathe yāite mahā sukha pāilā*

SYNONYMS

ethā—on the other side; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nīlādri calilā*—went back to Jagannātha Purī; *nirjana vana-pathe*—on a solitary forest path; *yāite*—traveling; *mahā sukha pāilā*—got very great pleasure.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

madhya.25.223

> *sukhe cali' āise prabhu balabhadra-saṅge*
> *pūrvavat mṛgādi-saṅge kailā nānā-raṅge*

SYNONYMS

sukhe—in a very pleasing atmosphere; *cali' āise*—comes back; *prabhu*—Śrī Caitanya Mahāprabhu; *balabhadra-saṅge*—with the servant of Balabhadra Bhaṭṭācārya; *pūrva-vat*—as previously; *mṛga-ādi-saṅge*—with the forest animals; *kailā*—performed; *nānā-raṅge*—various pleasing activities.

TRANSLATION

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Purī in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

madhya.25.224

āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe

SYNONYMS

āṭhāranālāte—to a place near Jagannātha Purī named Āṭhāranālā; *āsi'*—coming; *bhaṭṭācārya brāhmaṇe*—the *brāhmaṇa* known as Balabhadra Bhaṭṭācārya; *pāṭhāñā*—sending; *bolāilā*—called for; *nija-bhakta-gaṇe*—His own personal associates.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāranālā near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

madhya.25.225

śuniyā bhaktera gaṇa yena punarapi jīlā
dehe prāṇa āile, yena indriya uṭhilā

SYNONYMS

śuniyā—hearing; *bhaktera gaṇa*—the hordes of devotees at Jagannātha Purī; *yena*—as if; *punarapi*—again; *jīlā*—became alive; *dehe*—in the body; *prāṇa āile*—consciousness returned; *yena*—as if; *indriya*—senses; *uṭhilā*—became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

madhya.25.226

> *ānande vihvala bhakta-gaṇa dhāñā āilā*
> *narendre āsiyā sabe prabhure mililā*

SYNONYMS

ānande—in great pleasure; *vihvala*—overwhelmed; *bhakta-gaṇa*—all the devotees; *dhāñā āilā*—very hastily came; *narendre āsiyā*—coming to the shore of Narendra Lake; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

madhya.25.227

> *purī-bhāratīra prabhu vandilena caraṇa*
> *doṅhe mahāprabhure kailā prema-āliṅgana*

SYNONYMS

purī—Paramānanda Purī; *bhāratīra*—and of Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vandilena caraṇa*—worshiped the feet; *doṅhe*—both the elderly *sannyāsīs*; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *kailā*—did; *prema-āliṅgana*—embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

madhya.25.228

> *dāmodara-svarūpa, paṇḍita-gadādhara*
> *jagadānanda, kāśīśvara, govinda, vakreśvara*

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; *paṇḍita-gadādhara*—Gadādhara, the learned scholar; *jagadānanda*—*Jagadānanda*; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *vakreśvara*—Vakreśvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīśvara, Govinda and Vakreśvara all came to meet the Lord.

madhya.25.229

> *kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara*
> *haridāsa-ṭhākura, āra paṇḍita-śaṅkara*

SYNONYMS

kāśī-miśra—Kāśī Miśra; *pradyumna-miśra*—Pradyumna Miśra; *paṇḍita-dāmodara*—Dāmodara Paṇḍita; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

madhya.25.230

> *āra saba bhakta prabhura caraṇe paḍilā*
> *sabā āliṅgiyā prabhu premāviṣṭa hailā*

SYNONYMS

āra saba bhakta—all the other devotees; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe paḍilā*—fell down at the lotus feet; *sabā āliṅgiyā*—embracing all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed in ecstatic love and emotion; *hailā*—became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

madhya.25.231

> *ānanda-samudre bhāse saba bhakta-gaṇe*
> *sabā lañā cale prabhu jagannātha-daraśane*

SYNONYMS

ānanda-samudre—in the ocean of transcendental bliss; *bhāse*—float; *saba bhakta-gaṇe*—all the devotees; *sabā lañā*—taking all of

them; *cale*—goes; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-daraśane*—to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

madhya.25.232

> *jagannātha dekhi' prabhu premāviṣṭa hailā*
> *bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā*

SYNONYMS

jagannātha dekhi'—seeing Lord Jagannātha; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hailā*—became overwhelmed with love and affection; *bhakta-saṅge*—in the society of the devotees; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta kailā*—chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

madhya.25.233

> *jagannātha-sevaka āni' mālā-prasāda dilā*
> *tulasī paḍichā āsi' caraṇa vandilā*

SYNONYMS

jagannātha-sevaka—the priests who were servitors of Lord Jagannātha; *āni'*—bringing; *mālā-prasāda dilā*—distributed flower garlands and *prasāda*; *tulasī paḍichā*—the temple servant known as Tulasī; *āsi'*—coming; *caraṇa vandilā*—worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasāda. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

madhya.25.234

> *'mahāprabhu āilā'-grāme kolāhala haila*
> *sārvabhauma, rāmānanda, vāṇīnātha milila*

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *grāme*—in the town; *kolāhala haila*—there was spreading of the news;

sārvabhauma—Sārvabhauma; *rāmānanda*—Rāmānanda; *vāṇīnātha*—Vāṇīnātha; *milila*—came and met Him.

TRANSLATION

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Purī, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya all came to meet Him.

madhya.25.235

> *sabā saṅge lañā prabhu miśra-vāsā āilā*
> *sārvabhauma, paṇḍita-gosāñi nimantraṇa kailā*

SYNONYMS

sabā saṅge lañā—taking all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *miśra-vāsā āilā*—came to Kāśī Miśra's house; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *nimantraṇa kailā*—invited the Lord to take *prasāda*.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at their homes.

madhya.25.236

> *prabhu kahe,-"mahā-prasāda āna' ei sthāne*
> *sabā-saṅge ihāṅ āji karimu bhojane"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mahā-prasāda āna'*—bring *mahā-prasāda*; *ei sthāne*—to this place; *sabā-saṅge*—with all; *ihāṅ*—here; *āji*—today; *karimu bhojane*—I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

madhya.25.237

> *tabe duṅhe jagannātha-prasāda ānila*
> *sabā-saṅge mahāprabhu bhojana karila*

SYNONYMS

tabe—then; *duṅhe*—both Sārvabhauma and Paṇḍita Gosāñi; *jagannātha-prasāda ānila*—brought the *mahā-prasāda* of Jagannātha; *sabā-saṅge*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhojana karila*—dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

madhya.25.238

> *ei ta' kahiluṅ,-prabhu dekhi' vṛndāvana*
> *punaḥ karilena yaiche nīlādri gamana*

SYNONYMS

ei ta' kahiluṅ—thus I have described; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi' vṛndāvana*—after visiting Vṛndāvana; *punaḥ*—again; *karilena*—did; *yaiche*—as; *nīlādri gamana*—coming back to Jagannātha Purī.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

madhya.25.239

> *ihā yei śraddhā kari' karaye śravaṇa*
> *acirāt pāya sei caitanya-caraṇa*

SYNONYMS

ihā—this; *yei*—anyone who; *śraddhā kari'*—with faith and love; *karaye śravaṇa*—hears; *acirāt*—very soon; *pāya*—gets; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

madhya.25.240

> *madhya-līlāra kariluṅ ei dig-daraśana*
> *chaya vatsara kailā yaiche gamanāgamana*

SYNONYMS

madhya-līlāra—of this division, known as *Madhya-līlā*; *kariluṅ*—I have done; *ei dik-daraśana*—this summary inspection; *chaya vatsara*—continuously for six years; *kailā*—performed; *yaiche*—just as; *gamana-āgamana*—going and coming back.

TRANSLATION

I have thus given a summary of the Madhya-līlā, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

madhya.25.241

> *śeṣa aṣṭādaśa vatsara nīlācale vāsa*
> *bhakta-gaṇa-saṅge kare kīrtana-vilāsa*

SYNONYMS

śeṣa aṣṭādaśa vatsara—the remaining eighteen years; *nīlācale vāsa*—residence at Jagannātha Purī; *bhakta-gaṇa-saṅge*—with devotees; *kare*—performs; *kīrtana-vilāsa*—the pastimes of chanting the Hare Kṛṣṇa *mantra*.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Purī and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Purī and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

madhya.25.242

> *madhya-līlāra krama ebe kari anuvāda*
> *anuvāda kaile haya kathāra āsvāda*

SYNONYMS

madhya-līlāra krama—a chronological list of the pastimes described in the *Madhya-līlā* of *Caitanya-caritāmṛta*; *ebe*—now; *kari*—I may do; *anuvāda*—assessment; *anuvāda kaile*—by assessing in that way; *haya*—there is; *kathāra āsvāda*—tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-līlā so that one can relish the transcendental features of these topics.

madhya.25.243

> *prathama paricchede-śeṣa-līlāra sūtra-gaṇa*
> *tathi-madhye kona bhāgera vistāra varṇana*

SYNONYMS

prathama paricchede—in the First Chapter; *śeṣa-līlāra sūtra-gaṇa*—the codes of the *Antya-līlā,* Śrī Caitanya Mahāprabhu's pastimes at the end; *tathi-madhye*—within that; *kona bhāgera*—of some portion of the book; *vistāra varṇana*—a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-līlā]. Within this chapter is a vivid

description of some of the pastimes of the Lord that took place toward the end of His life.

madhya.25.244

> *dvitīya paricchede-prabhura pralāpa-varṇana*
> *tathi-madhye nānā-bhāvera dig-daraśana*

SYNONYMS

dvitīya paricchede—in the Second Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *pralāpa-varṇana*—a description of His behaving like a crazy man; *tathi-madhye*—within that; *nānā-bhāvera*—of different emotional ecstasies; *dik-daraśana*—indication.

TRANSLATION

In the Second Chapter I have described Śrī Caitanya Mahāprabhu's talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

madhya.25.245

> *tṛtīya paricchede-prabhura kahiluṅ sannyāsa*
> *ācāryera ghare yaiche karilā vilāsa*

SYNONYMS

tṛtīya paricchede—in the Third Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kahiluṅ*—I have described; *sannyāsa*—acceptance of the renounced order of life; *ācāryera ghare*—at the house of Advaita Ācārya; *yaiche*—how; *karilā vilāsa*—enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

madhya.25.246

> *caturthe-mādhava purīra caritra-āsvādana*
> *gopāla sthāpana, kṣīra-curira varṇana*

SYNONYMS

caturthe—in the Fourth Chapter; *mādhava purīra*—of Mādhavendra Purī; *caritra-āsvādana*—relishing the characteristics; *gopāla sthāpana*—the installation of Gopāla; *kṣīra-curira varṇana*—a description of Gopīnātha's stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Purī's installation of the Gopāla Deity as well as

Gopīnātha's stealing a pot of condensed milk at Remuṇā.

madhya.25.247

> *pañcame-sākṣi-gopāla-caritra-varṇana*
> *nityānanda kahe, prabhu karena āsvādana*

SYNONYMS

pañcame—in the Fifth Chapter; *sākṣi-gopāla*—Sākṣi-gopāla; *caritra-varṇana*—a description of the characteristics; *nityānanda kahe*—Lord Nityānanda described this; *prabhu*—Lord Caitanya Mahāprabhu; *karena āsvādana*—tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

madhya.25.248

> *ṣaṣṭhe-sārvabhaumera karilā uddhāra*
> *saptame-tīrtha-yātrā, vāsudeva nistāra*

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; *sārvabhaumera*—Sārvabhauma Bhaṭṭācārya; *karilā uddhāra*—the Lord delivered; *saptame*—in the Seventh Chapter; *tīrtha-yātrā*—going to different holy places; *vāsudeva nistāra*—delivering Vāsudeva.

TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

madhya.25.249

> *aṣṭame-rāmānanda-saṁvāda vistāra*
> *āpane śunilā 'sarva-siddhāntera sāra'*

SYNONYMS

aṣṭame—in the Eighth Chapter; *rāmānanda-saṁvāda vistāra*—an elaborate discussion with Śrī Rāmānanda Rāya; *āpane*—personally; *śunilā*—listened; *sarva*—all; *siddhāntera*—of conclusions; *sāra*—the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord

personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

madhya.25.250

> *navame-kahiluṅ dakṣiṇa-tīrtha-bhramaṇa*
> *daśame-kahiluṅ sarva-vaiṣṇava-milana*

SYNONYMS

navame—in the Ninth Chapter; *kahiluṅ*—I have described; *dakṣiṇa-tīrtha-bhramaṇa*—going on pilgrimage in South India; *daśame*—in the Tenth Chapter; *kahiluṅ*—I have described; *sarva-vaiṣṇava-milana*—meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

madhya.25.251

> *ekādaśe-śrī-mandire 'beḍā-saṅkīrtana'*
> *dvādaśe-guṇḍicā-mandira-mārjana-kṣālana*

SYNONYMS

ekādaśe—in the Eleventh Chapter; *śrī-mandire*—in the Jagannātha temple; *beḍā-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra* all around; *dvādaśe*—in the Twelfth Chapter; *guṇḍicā-mandira*—of the temple known as Guṇḍicā; *mārjana-kṣālana*—cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

madhya.25.252

> *trayodaśe-ratha-āge prabhura nartana*
> *caturdaśe-'herā-pañcamī'-yātrā-daraśana*

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *ratha-āge*—in front of the Jagannātha Ratha; *prabhura nartana*—Lord Caitanya Mahāprabhu's dancing; *caturdaśe*—in the Fourteenth Chapter; *herā-pañcamī*—Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; *yātrā*—festival; *daraśana*—visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu's dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

madhya.25.253

> *tāra madhye vraja-devīra bhāvera śravaṇa*
> *svarūpa kahilā, prabhu kailā āsvādana*

SYNONYMS

tāra madhye—in that; *vraja-devīra*—of the *gopīs*; *bhāvera*—of ecstatic emotion; *śravaṇa*—hearing; *svarūpa kahilā*—Svarūpa Dāmodara Gosvāmī described; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āsvādana*—personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

madhya.25.254

> *pañcadaśe-bhaktera guṇa śrī-mukhe kahila*
> *sārvabhauma-ghare bhikṣā, amogha tārila*

SYNONYMS

pañcadaśe—in the Fifteenth Chapter; *bhaktera*—of the devotees; *guṇa*—qualities; *śrī-mukhe kahila*—Caitanya Mahāprabhu personally described; *sārvabhauma-ghare*—at the house of Sārvabhauma; *bhikṣā*—accepting lunch; *amogha tārila*—He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

madhya.25.255

> *ṣoḍaśe-vṛndāvana-yātrā gauḍa-deśa-pathe*
> *punaḥ nīlācale āilā, nāṭaśālā haite*

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; *vṛndāvana-yātrā*—departure for visiting Vṛndāvana; *gauḍa-deśa-pathe*—on the way through the province of Bengal; *punaḥ*—again; *nīlācale āilā*—came back to Jagannātha Purī; *nāṭaśālā haite*—from Kānāi Nāṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭaśālā.

madhya.25.256

> *saptadaśe-vanapathe mathurā-gamana*
> *aṣṭādaśe-vṛndāvana-vihāra-varṇana*

SYNONYMS

saptadaśe—in the Seventeenth Chapter; *vana-pathe*—through the forest path; *mathurā-gamana*—Lord Caitanya Mahāprabhu's going to Mathurā; *aṣṭādaśe*—in the Eighteenth Chapter; *vṛndāvana-vihāra-varṇana*—description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jhārikhaṇḍa and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

madhya.25.257

> *ūnaviṁśe-mathurā haite prayāga-gamana*
> *tāra madhye śrī-rūpere śakti-sañcāraṇa*

SYNONYMS

ūnaviṁśe—in the Nineteenth Chapter; *mathurā haite*—from Mathurā; *prayāga-gamana*—going to Prayāga; *tāra madhye*—within that; *śrī-rūpere*—Śrī Rūpa Gosvāmī; *śakti-sañcāraṇa*—empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

madhya.25.258

> *viṁśati paricchede-sanātanera milana*
> *tāra madhye bhagavānera svarūpa-varṇana*

SYNONYMS

viṁśati paricchede—in the Twentieth Chapter; *sanātanera milana*—meeting with Sanātana Gosvāmī; *tāra madhye*—within that; *bhagavānera*—of the Supreme Personality of Godhead; *svarūpa-varṇana*—description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

madhya.25.259

> *ekaviṁśe-kṛṣṇaiśvarya-mādhurya varṇana*
> *dvāviṁśe-dvividha sādhana-bhaktira vivaraṇa*

SYNONYMS

eka-viṁśe—in the Twenty-first Chapter; *kṛṣṇa-aiśvarya*—of the opulence of Kṛṣṇa; *mādhurya*—of the pleasing beauty; *varṇana*—description; *dvā-viṁśe*—in the Twenty-second Chapter; *dvi-vidha*—twofold; *sādhana-bhaktira*—of the discharge of devotional service; *vivaraṇa*—description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

madhya.25.260

> *trayoviṁśe-prema-bhakti-rasera kathana*
> *caturviṁśe-'ātmārāmāḥ'-ślokārtha varṇana*

SYNONYMS

trayaḥ-viṁśe—in the Twenty-third Chapter; *prema-bhakti*—of ecstatic love of Godhead; *rasera*—of the mellow; *kathana*—narration; *catuḥ-viṁśe*—in the Twenty-fourth Chapter; *ātmārāmāḥ*—known as *ātmārāma*; *śloka-artha*—the meaning of the verse; *varṇana*—description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

madhya.25.261

> *pañcaviṁśe-kāśī-vāsīre vaiṣṇava-karaṇa*
> *kāśī haite punaḥ nīlācale āgamana*

SYNONYMS

pañca-viṁśe—in the Twenty-fifth Chapter; *kāśī-vāsīre*—the residents of Vārāṇasī (Kāśī); *vaiṣṇava-karaṇa*—making Vaiṣṇavas;

kāśī haite—from Kāśī; *punaḥ*—again; *nīlācale āgamana*—coming back to Jagannātha Purī (Nīlācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nīlācala [Jagannātha Purī] from Vārāṇasī.

madhya.25.262

> *pañcaviṁśati paricchede ei kailuṅ anuvāda*
> *yāhāra śravaṇe haya granthārtha-āsvāda*

SYNONYMS

pañca-viṁśati paricchede—in the Twenty-fifth Chapter; *ei*—this; *kailuṅ anuvāda*—I have made repetition; *yāhāra śravaṇe*—hearing which; *haya*—there is; *grantha-artha-āsvāda*—understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

madhya.25.263

> *saṅkṣepe kahiluṅ ei madhya-līlāra sāra*
> *koṭi-granthe varṇana nā yāya ihāra vistāra*

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *madhya-līlāra sāra*—essence of *Madhya-līlā*; *koṭi-granthe*—in millions of books; *varṇana*—description; *nā yāya*—is not possible; *ihāra vistāra*—elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-līlā. These pastimes cannot be described elaborately even in millions of books.

madhya.25.264

> *jīva nistārite prabhu bhramilā deśe-deśe*
> *āpane āsvādi' bhakti karilā prakāśe*

SYNONYMS

jīva nistārite—to deliver all the fallen souls; *prabhu*—Śrī Caitanya Mahāprabhu; *bhramilā*—traveled; *deśe-deśe*—in various countries; *āpane*—personally; *āsvādi'*—tasting; *bhakti*—devotional service; *karilā*—did; *prakāśe*—broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the *bhakti* cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

> *bhārata-bhūmite haila manuṣya-janma yāra*
> *janma sārthaka kari' kara para-upakāra*

"All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [*para-upakāra*]." (Cc. Ādi 9.41) A Vaiṣṇava is especially interested in *para-upakāra,* doing good to others. Prahlāda Mahārāja was also interested in this. He did not want

to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of *bhakti* and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

> *pṛthivīte āche yata nagarādi grāma*
> *sarvatra pracāra haibe mora nāma*

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

madhya.25.265

> *kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra*
> *bhāva-tattva, rasa-tattva, līlā-tattva āra*

SYNONYMS

kṛṣṇa-tattva—the truth of Kṛṣṇa; *bhakti-tattva*—the truth of devotional service; *prema-tattva*—the truth of ecstatic love of Godhead; *sāra*—the essence; *bhāva-tattva*—the emotional truth; *rasa-tattva*—the truth of transcendental mellow; *līlā-tattva*—the truth of pastimes of the Lord; *āra*—also.

TRANSLATION

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

madhya.25.266

> *śrī-bhāgavata-tattva-rasa karilā pracāre*
> *kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre*

SYNONYMS

śrī-bhāgavata-tattva-rasa—the truth and transcendental taste of *Śrīmad-Bhāgavatam*; *karilā pracāre*—Caitanya Mahāprabhu preached elaborately; *kṛṣṇa-tulya*—identical with Kṛṣṇa; *bhāgavata*—*Śrīmad-Bhāgavatam*; *jānāilā saṁsāre*—has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

madhya.25.267

> *bhakta lāgi' vistārilā āpana-vadane*
> *kāhāṅ bhakta-mukhe kahāi śunilā āpane*

SYNONYMS

bhakta lāgi'—especially for the purpose of His devotees; *vistārilā*—expansively described; *āpana-vadane*—personally, with His own mouth; *kāhāṅ*—sometimes; *bhakta-mukhe*—through the mouth of His devotees; *kahāi*—making describe; *śunilā āpane*—listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, or *ācārya,* explained *Śrīmad-Bhāgavatam* very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an *ācārya* should train His disciples. Not only should he describe the *bhāgavata* cult personally, but he should also train his disciples to speak on this sublime subject.

madhya.25.268

> *śrī-caitanya-sama āra kṛpālu vadānya*
> *bhakta-vatsala nā dekhi trijagate anya*

SYNONYMS

śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; *āra*—anyone else; *kṛpālu*—merciful; *vadānya*—magnanimous; *bhakta-vatsala*—very kind to the devotees; *nā dekhi*—I do not see; *tri-jagate*—in these three worlds; *anya*—anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

madhya.25.269

> *śraddhā kari' ei līlā śuna, bhakta-gaṇa*
> *ihāra prasāde pāibā caitanya-caraṇa*

SYNONYMS

śraddhā kari'—having faith and love; *ei līlā*—these pastimes of Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *ihāra prasāde*—by the grace of this transcendental hearing; *pāibā*—you will get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

madhya.25.270

> *ihāra prasāde pāibā kṛṣṇa-tattva-sāra*
> *sarva-śāstra-siddhāntera ihāṅ pāibā pāra*

SYNONYMS

ihāra prasāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; *pāibā*—you will get; *kṛṣṇa-tattva-sāra*—the essence

of the truth of Kṛṣṇa; *sarva-śāstra*—of all revealed scriptures; *siddhāntera*—of conclusions; *ihāṅ*—here; *pāibā*—you will get; *pāra*—the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 7.3):

> *manuṣyāṇāṁ sahasreṣu*
> *kaścid yatati siddhaye*
> *yatatām api siddhānāṁ*
> *kaścin māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Kṛṣṇa, but if one tries to understand *Śrīmad-Bhāgavatam* through Caitanya Mahāprabhu's *bhakti* cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa,

his life will be successful. Again, as stated in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

madhya.25.271

> *kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,*
> *daśa-dike vahe yāhā haite*
> *se caitanya-līlā haya, sarovara akṣaya,*
> *mano-haṁsa carāha' tāhāte*

SYNONYMS

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; *tāra śata śata dhāra*—the flow of that eternal bliss is running in hundreds of branches; *daśa-dike*—in all the ten directions; *vahe*—flows; *yāhā haite*—from which; *se*—those; *caitanya-līlā*—pastimes of Śrī Caitanya Mahāprabhu; *haya*—are; *sarovara akṣaya*—a transcendental eternal lake; *manaḥ-haṁsa*—

my mind, which is like a swan; *carāha'*—please wander; *tāhāte*—in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti*. "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal

pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the *paramparā* system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, *ei chaya gosāñi yāra, mui tāra dāsa:* "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

madhya.25.272

> *bhakta-gaṇa, śuna mora dainya-vacana*
> *tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',*
> *kichu muñi karoṅ nivedana*

SYNONYMS

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari'*—taking as ornaments; *kichu*—something; *muñi*—I; *karoṅ nivedana*—wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

madhya.25.273

> *kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,*
> *tāra madhu kari' āsvādana*
> *prema-rasa-kumuda-vane, praphullita rātri-dine,*
> *tāte carāo mano-bhṛṅga-gaṇa*

SYNONYMS

kṛṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Kṛṣṇa; *yāte*—by which; *praphulla*—enlivened; *padma-vana*—the forest of lotus flowers; *tāra madhu*—the honey collected from those lotus flowers; *kari' āsvādana*—relishing;

prema-rasa—of transcendental love of Kṛṣṇa; *kumuda-vane*—in the forest of *kumuda* flowers (a type of lotus); *praphullita*—being jubilant; *rātri-dine*—day and night; *tāte*—in that forest of lotus flowers; *carāo*—make wander; *manaḥ-bhṛṅga-gaṇa*—the bumblebees of your minds.

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

madhya.25.274

> *nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,*
> *yāte sabe' karena vihāra*
> *kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,*
> *bhakta-haṁsa karaye āhāra*

SYNONYMS

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; *haṁsa-cakravāka-gaṇa*—compared to swans and *cakravāka* birds; *yāte*—in that place; *sabe'*—all; *karena vihāra*—enjoy life; *kṛṣṇa-keli*—the pastimes of Kṛṣṇa; *su-mṛṇāla*—

sweet buds; *yāhā pāi*—which one can get; *sarva-kāla*—eternally; *bhakta-haṁsa*—the devotees, who are just like swans; *karaye*—do; *āhāra*—eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

madhya.25.275

> *sei sarovare giyā, haṁsa-cakravāka hañā,*
> *sadā tāhāṅ karaha vilāsa*
> *khaṇḍibe sakala duḥkha, pāibā parama sukha,*
> *anāyāse habe premollāsa*

SYNONYMS

sei sarovare giyā—going to that lake where the clusters of lotus flowers exist; *haṁsa-cakravāka hañā*—becoming swans or *cakravāka* birds; *sadā*—always; *tāhāṅ*—there; *karaha vilāsa*—enjoy life; *khaṇḍibe*—will be diminished; *sakala duḥkha*—all

material anxieties and miseries; *pāibā*—you will get; *parama sukha*—the highest happiness; *anāyāse*—very easily; *habe*—there will be; *prema-ullāsa*—jubilation in love of God.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

madhya.25.276

> *ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,*
> *viśvodyāne kare variṣaṇa*
> *tāte phale amṛta-phala, bhakta khāya nirantara,*
> *tāra śeṣe jīye jaga-jana*

SYNONYMS

ei amṛta—this nectar; *anukṣaṇa*—continuously; *sādhu mahānta-megha-gaṇa*—pure devotees and saintly persons, who are compared to clouds; *viśva-udyāne*—in the garden of the universe; *kare variṣaṇa*—rain down these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; *tāte*—because of that; *phale*—

grows; *amṛta-phala*—the fruit of nectar; *bhakta khāya nirantara*—and the devotees eat such fruit continuously; *tāra śeṣe*—after their eating; *jīye jaga-jana*—the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

madhya.25.277

> *caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,*
> *duhe mili' haya sumādhurya*
> *sādhu-guru-prasāde, tāhā yei āsvāde,*
> *sei jāne mādhurya-prācurya*

SYNONYMS

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; *kṛṣṇa-līlā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *su-mādhurya*—very, very palatable;

sādhu-guru-prasāde—by the mercy of saintly persons and devotees in the transcendental position; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhurya-prācurya*—the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

madhya.25.278

> *ye līlā-amṛta vine, khāya yadi anna-pāne,*
> *tabe bhaktera durbala jīvana*
> *yāra eka-bindu-pāne, utphullita tanu-mane,*
> *hāse, gāya, karaye nartana*

SYNONYMS

ye—he who; *līlā*—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; *amṛta vine*—without nectar; *khāya yadi anna-pāne*—if one eats only ordinary food grains; *tabe*—then; *bhaktera*—of the devotees; *durbala jīvana*—life becomes weakened; *yāra*—of which; *eka-bindu-pāne*—if one drinks one drop; *utphullita tanu-mane*—

the body and mind become jubilant; *hāse*—laughs; *gāya*—chants; *karaye nartana*—dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been tran i ted (*Caitanya-caritāmṛta, Śrīmad-Bhāgavatam, Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

madhya.25.279

> *e amṛta kara pāna, yāra sama nāhi āna,*
> *citte kari' sudṛḍha viśvāsa*

nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa

SYNONYMS

e amṛta kara pāna—all of you must drink this nectar; *yāra sama nāhi āna*—there is no comparison to this nectar; *citte*—within the mind; *kari' sudṛḍha viśvāsa*—having firm faith in this conclusion; *nā paḍa' kutarka garte*—do not fall down into the pit of false arguments; *amedhya karkaśa āvarte*—in the untouchable, harsh whirlpool; *yāte*—in which; *paḍile*—if one falls down; *haya sarva-nāśa*—the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

madhya.25.280

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa

SYNONYMS

śrī-caitanya nityānanda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; *advaita-ādi bhakta-vṛnda*—as well as the devotees like Advaita Ācārya; *āra*—and; *yata śrotā bhakta-gaṇa*—all the devotees who listen; *tomā-sabāra śrī-caraṇa*—the lotus feet of all of you; *kari śire vibhūṣaṇa*—I keep on my head as a helmet; *yāhā haite*—from which; *abhīṣṭa-pūraṇa*—all my purposes will be served.

TRANSLATION

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

madhya.25.281

> *śrī-rūpa-sanātana-raghunātha-jīva-caraṇa,*
> *śire dhari,-yāra karoṅ āśa*
> *kṛṣṇa, līlāmṛtānvita, caitanya-caritāmṛta,*
> *kahe kichu dīna kṛṣṇadāsa*

SYNONYMS

śrī-rūpa-sanātana—of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī; *raghunātha-jīva*—of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; *caraṇa*—the

lotus feet; *śire dhari*—taking on my head; *yāra*—of which; *karoṅ āśa*—I always desire; *kṛṣṇa-līlā-amṛta-anvita*—mixed with the nectar of *kṛṣṇa-līlā*; *caitanya-caritāmṛta*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *kahe*—is trying to speak; *kichu*—something; *dīna*—most humble; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Kṛṣṇa.

madhya.25.282

> *śrīman-madana-gopāla-*
> *govindadeva-tuṣṭaye*
> *caitanyārpitam astv etac*
> *caitanya-caritāmṛtam*

SYNONYMS

śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; *govinda-deva*—of the Deity named Govindadeva; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered unto Śrī Caitanya

Mahāprabhu; *astu*—let it be; *etat*—this; *caitanya-caritāmṛtam*—the book known as *Caitanya-caritāmṛta*.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

madhya.25.283

> *tad idam ati-rahasyaṁ gaura-līlāmṛtaṁ yat*
> *khala-samudaya-kolair nādṛtaṁ tair alabhyam*
> *kṣatir iyam iha kā me svāditaṁ yat samantāt*
> *sahṛdaya-sumanobhir modam eṣāṁ tanoti*

SYNONYMS

tat—that (*Caitanya-caritāmṛta*); *idam*—this; *ati-rahasyam*—full of spiritual mysteries; *gaura-līlā-amṛtam*—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; *yat*—which; *khala-samudaya*—envious rascals; *kolaiḥ*—by pigs; *na*—never; *ādṛtam*—praised; *taiḥ*—by them; *alabhyam*—not obtainable; *kṣatiḥ iyam iha kā*—what is the loss in this connection; *me*—of me; *svāditam*—tasted; *yat*—which; *samantāt*—completely; *sahṛdaya-sumanobhiḥ*—by those who are friendly and whose minds are very clean; *modam*—enjoyment; *eṣām*—of them; *tanoti*—expands.

TRANSLATION

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.
Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasī were converted to Vaiṣṇavism. **Note: \\ The author of *Śrī Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the *ācārya*. They have tried to suppress our activities in many ways,**

but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.